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LINGUISTIC SURVEY OF INDIA.

VOL. V.

INDO-ARYAN FAMILY.

EASTERN GROUP.

PART II.

PECIMENS OF THE BIHĀRĪ AND OṚIYĀ
LANGUAGES.

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SPECIMENS OF THE BIHĀRĪ AND OṚIYĀ
LANGUAGES.

COLLECTED AND EDITED BY

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ī,	उ u,	ऊ ū,	ऋ ṛi,	ॠ ṛe,	ए e,	ऐ ai,	ओ o,	औ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña		
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na		
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va or wa			
श śa	ष ṣha	स sa	ह ha		ड़ ṛa	ढ़ ṛha	ळ ḷa	ळ ḷha.			

Visarga (:) is represented by *h*, thus क्रमः *kramaśaḥ*. Anusvāra (◌̣) is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*.; thus बंग *baṅga*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मे *mẽ*.

B.—For the Arabic alphabet, as adapted to Hindustānī—

ا a, etc.	ج j	د d	ر r	س s	ع ʿ
ب b	ح ch	ذ ḍ	ز z	ش sh	غ gh
پ p	ک k	ڙ ẓ	ڙ ẓ	ص ṣ	ف f
ت t	ڄ ǰ		ڙ ẓ	ض ṣ	ق q
ٹ ṭ				ط ṭ	ک k
ث ṯ				ظ ẓ	گ g
					ل l
					م m
					ن n
					و w or v
					ه h
					ی y, etc.

Tanwin is represented by *n*, thus فُران *fauran*. اَلِفِیْ مَقْصُورَہ *alif-i maqṣūra* is represented by *ḥ*;—thus, دَاوَدَہ *da'wāḥ*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندا *banda*. When pronounced, it is written,—thus, گُنْدَہ *gunāḥ*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बान *ban*, not *banā*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) देखता *dēkhtā*, pronounced *dēkhtā*; (Kāśmīrī) देख *dēkh*; कर् *kar*, pronounced *kor*; (Bihārī) देख *dēkh*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (ॢ), Puṣhtō (چ), Kāśmīrī (چ, ٴ), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ॣ), Puṣhtō (ج), and Tibetan (ཅ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī ٴ (ٴ) is represented by *z*.
- (d) Sindhī ڄ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڄ, and Puṣhtō چ or ٴ are represented by *z*.
- (e) The following are letters peculiar to Puṣhtō :—
 ټ *t*; ځ *ts* or *dz*, according to pronunciation; ډ *d*; ړ *r*; ښ *zh* or *g*, according to pronunciation; ښ *zh* or *gh*, according to pronunciation; ښ or ښ *z*.
- (f) The following are letters peculiar to Sindhī :—
 ٻ *bb*; ڀ *bh*; ٺ *th*; ٽ *t*; ٺ *th*; ڀ *ph*; ڄ *jj*; ڙ *jh*; ڻ *ohh*;
 ڇ *ñ*; ڏ *dh*; ڍ *d*; ڏ *dd*; ڍ *dh*; ڪ *k*; ڪ *kh*; ڳ *gg*; ڳ *gh*;
 ڳ *n*; ڳ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

ā, " " " " *a* in *hat*.

ē, " " " " *e* in *met*.

ō, " " " " *o* in *hot*

e, " " " " *é* in the French *était*.

o, " " " " *o* in the first *o* in *promote*.

ō, " " " " *ö* in the German *schön*.

ü, " " " " *ü* in the " *mühe*.

th, " " " " *th* in *think*.

dh, " " " " *th* in *this*.

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Klōwūr) *dsistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

BIHARĪ.

Bihārī means properly the language of Bihar, and is spoken over nearly the whole of that Province. It is spoken also outside its limits, but

Where spoken.

it is fitly called by the above name; for not only is it, as a matter of fact, specially the language of Bihar, but also the only one of its dialects which has received any literary culture is peculiar to the north of that province. On the west, Bihārī is spoken in the Eastern districts of the Province of Agra, and even in a small portion of Oudh. On the south it is spoken on the two plateaux of Chota Nagpur. Roughly it covers an area of 90,000 square miles, and is the language of 36,000,000 people. It extends from the lower ranges of the Himalayas on the North to Singhbhum on the South, and from Manbhūm on the South-east to Basti on the North-west. Within the area in which it is spoken are the two great cities of Benares and Patna.

Bihārī is bounded on the North by the Tibeto-Burman Languages of the Himalayas, on the East by Bengali, on the South by Oriyā, and on the West by the Chhattisgarhī, Baghelī, and Awadhī

Language-boundaries.

dialects of Eastern Hindi. It is the most Western of the languages which form the Eastern Group of the Indo-Aryan Vernaculars.

Bihārī has hitherto been classed as belonging to the Mediate Group of these vernaculars, being thus brought into close relationship with

Its Classification.

Eastern Hindi, Baghelī, and Chhattisgarhī. Further investigation has, however, shown that this classification cannot be correct. It certainly belongs to the same group as Bengali, Oriyā, and Assamese. It is true that the nationalities who speak it are historically connected with the United Provinces and not with Bengal. All their family ties, all their traditions, point to the West and not to the East. But at present our affair is not with ethnic relations, but with the facts of grammar, and, taking grammar as the test, there can be no doubt either as to the origin or affiliation of Bihārī. Like Bengali, Oriyā, and Assamese, it is a direct descendant, perhaps the most direct of the descendants, of the old form of speech known as Māgadhi Prakrit, and has so much in common with them in its inflexional system that it would almost be possible to make one grammar for all the four languages.

In order to show this, it will be necessary to give a brief comparative sketch of the grammars of Bihārī and of Bengali, its neighbour to the

Bihārī compared with Bengali.

East. Bihārī, as we go westward, more and more departs from the standard of Bengali, and approaches that of the other languages of the United Provinces. I shall therefore take, for the purposes of comparison, the dialect, Maithilī, which is situated on the East of the Bihārī tract, and which is therefore most near to Bengali. I shall show, not only the principal points in which Maithilī agrees with Bengali, but also those in which it differs from it in favour of its Western neighbour Eastern Hindi.

In regard to pronunciation, Bihārī occupies a middle place between Bengali and Eastern Hindi. Nothing is so characteristic of Bengali

Pronunciation.

as its pronunciation of the vowel *a* and of the consonant *s*. The first is sounded like the *o* in the English word *not*, and as it is of frequent

occurrence, this note gives the predominating tone-colour of a Bengali sentence. In Maithili, the same vowel has also a broad sound, not so broad as in Bengali, but still distinctly broader than the sound which the vowel takes in Central Hindōstān. It is something between the *u* in *cut* and the *o* in *cob*. As we go westward this broad pronunciation is gradually lost, till it entirely disappears in the most Westerly dialect of Bihārī,—Bhojpuri. As regards the letter *s*, the ancient Māgadh was unable to use the sound, and substituted for it a sound approaching that of an English *sh*. On the other hand, the Prakrit-speaking tribes more to the West could not say this *sh*, and substituted for it *s*. Here Bengali and Eastern Hindi exactly represent the ancient state of affairs. The Bengalis, like the men of Gilead, say 'shibboleth,' while the inhabitants of Hindōstān, like the Ephraimites, can only say 'sibboleth.' Here Bihārī has thrown in its lot with the latter. The sound of the English *sh* is non-existent in all its dialects. I have said that Bengali turns every *s* into *sh*; but this is only true of the Standard form of speech. The line of distinction between the *s*-sound and the *sh*-sound is not quite coincident with the language-boundary. North-Western Bengali, where it marches with Bihārī, in Purnea and Malda, follows the Bihārī custom, and cannot pronounce *sh*. Taking these two points as the test, we may say that in pronunciation, Bihārī partakes partly of the characteristics of Bengali, and partly of those of the West; with a leaning towards the latter. Finally, in connection with this subject, the old Maithili alphabet is nearly the same as that in use, at the present day, in Bengal.

In the declension of a noun in the various Indo-Aryan vernaculars two processes are involved. There is first the preparation of the base to receive the appropriate postposition, and there is, secondly, the selection and suffixing of the latter in order to give the required meaning of case. Thus, if we wish to express in Hindi the idea contained in the English words 'of a horse,' we first take the word *ghōṛā*, meaning 'a horse.' We then prepare this word for the addition of its postposition by changing *ghōṛā* to *ghōṛē*. So prepared it is called the oblique form of the base. Then to this oblique form we add the genitive postposition *kā*, and obtain *ghōṛē-kā*, of a horse. In Hindi, the oblique form of the base is frequently the same as the nominative, or, as the latter is called, the direct form of the base, but, whenever it is different, it always, or nearly always, ends in *ē*. In Bihārī, the oblique form is common in the case of pronouns, and also occurs in the cases of certain nouns ending in *l*, *r*, and *ḷ*. Save in a few exceptional cases, it ends in *ā*, not *ē*. Examples are *ham*ṛ-ā-kā*, to me: *dekhh*ḷ-ā-saṁ*, from seeing; *pak*r-ā-mē*, in a watch. In Bengali, it is the same, except that the oblique form in the case of nouns is more rare. Examples are *ām-ā-kā*, to me; *dekhhāḷ-ā-r*, of seeing. So in Hindi, the oblique form of the genitive postposition is *kā*, but in Bhojpuri, the only dialect of Bihārī in which it has an oblique form, it is *kā*, and this oblique form of the genitive is used to form the nominative plural, a peculiar construction quite unknown to Hindi. Thus *ham*ni-ke*, of us, oblique form, *ham*ni-kā*, used to mean 'we.' So also in Maithili, we have *ham-ā-r*, of us, of me, and the nominative plural *ham*rā-sabh*, we all. The same construction occurs in Bengali. We have *santān-ēr*, of a son, and its oblique form, *santān-ēr-ā*, used as a nominative plural, to mean 'sons.' Again, *ām-ā-r*, of us, of me, and the nominative plural *ām-a-rā*. We thus see that in the formation of the oblique base of a noun or of a pronoun, Bihārī agrees with Bengali, and not with Eastern Hindi.

In the matter of postpositions, Bihārī takes a middle course. It has the same postposition for the Dative-Accusative, *kē*, as Bengali. For most of the other cases the postpositions, such as *mā*, in, are more closely connected with Eastern Hindi.

As regards adjectives, the distinction of gender is very slightly observed in Bihārī and Bengali, while it is always remembered in the West.

It is, however, in the conjugation of the verb that the most striking affinities with Bengali present themselves. Bihārī has three auxiliary

verbs, two of which are found in Bengali and not in Hindi.

The Bihārī for 'I am seeing' is *dekhait-ehhī*, and in Bengali, the same phrase is translated *dekhītē-ehhī*. In one dialect of Bihārī, the word for 'I am' is *bāṛ?*, and in Bengali it may be *baṛi*. In Bihārī and Bengali, the sign of the future tense is the letter *ō*. Thus, Bihārī *dekh-ōb*, Bengali *dekh-ōba*, I shall see. In Hindi, it is formed in an altogether different way. So in the same two languages the sign of the Past tense is *l*. Thus, Bihārī *dekh-lankh*, he saw, Bengali, *dekh-ilen*.

Both in Bihārī and Bengali, the sense of number has almost disappeared in the conjugation of the verb. The old numbers of each tense still remain in existence, but their forms are used to show respect or the reverse, instead of the distinction between plural and singular. In Hindi, there is an important rule regarding the conjugation of the past tense of verbs. In the case of intransitive verbs, the construction is active. We say, 'I went.' In the case of transitive verbs, the construction is passive. We cannot say 'I struck him.' We must say, 'he was struck by me.' In Bihārī and Bengali, this distinction has long since been obliterated, and so far as outward appearance goes, all verbs, both transitive and intransitive, are conjugated actively. For 'I struck,' we have the Bihārī *ham mār-lāh*, and the Bengali *ami mārīlām*, just as for 'I went,' we have *ham gelāh*, and *ami gelām*. There is a further point in this connexion which will not be evident to anyone who only knows literary Bengali. In the Bengali spoken by the uneducated, the conjugation of the past tense of a transitive verb is always distinguished from that of the past tense of an intransitive verb. In both the construction is active, though the forms used are different. A Bengali villager says *gelō* for 'he went,' but '*mārīlē*' for 'he struck.' The same distinction is observed in Bihārī, where 'he went' is *gēl*, and 'he struck' is *mārāl-kai*. It is hardly necessary to point out that all this is quite different from the idiom of Eastern Hindi.

To sum up,—we observe that, taking grammatical forms as the test, Bihārī occupies a position intermediate between Bengali and Eastern Hindi. In pronunciation, it leans rather to the latter, although there are traces of Bengali influence. In declension, it partly follows Bengali and partly Eastern Hindi, but in the most important point, the preparation of the oblique form of the base, it follows the former and differs altogether from the latter. In conjugation, it differs altogether from Hindi, and closely follows Bengali. For the above reasons, we are compelled to consider that Bihārī and Bengali belong to one and the same group, that is to say, that the former belongs to the Eastern and not to the Mediate Group of Indo-Aryan languages, with which it has hitherto been classed.

Bihārī has three main dialects, Maithilī or Tirhutīā, Magahī, and Bhojpuri. Each of these has several sub-dialects. The three dialects fall naturally into two groups, *viz.*, Maithilī and Magahī on the one hand, and Bhojpuri on the other. The speakers are also separated by ethnic

Dialects.

peculiarities, but Magahi and Maithili, and the speakers of these two dialects, are much more closely connected together than either of the pair is to Bhojpuri. Magahi, indeed, might very easily be classed as a sub-dialect of Maithili, rather than as a separate dialect. The differences between the two groups of languages will be found fully dealt with under the head of Bhojpuri, on pp. 41 and ff., *post*. I shall here content myself with noting the most superficial differences between them, which strike the most casual observer.

In the declension of nouns, Bhojpuri has an oblique form of the genitive case, which is wanting in the substantives of the other dialects.

In pronouns, the honorific pronoun of the second person is *apane* in Maithili and Magahi, but *raüre* in Bhojpuri.

The verb substantive in Maithili is usually *chhai* or *achh'*, he is. In Magahi it is usually *hai*, and in Bhojpuri it is usually *bâfê*, *bârê*, or *hâroé*. The three dialects all agree in forming the present tense definitely by adding the verb substantive to the present participle. Thus, Maithili *dekhai-achh'*, Magahi *dekhai-hai*, Bhojpuri *dêkhai-bâfê*, he is seeing. But Magahi has also a special form of the present, *viz.*, *dêkha-hai*, he sees, and so has Bhojpuri, *dêkhe-lâ*, he sees or will see. Finally, the whole system of verbal conjugation is amazingly complex in Maithili and Magahi, but is as simple and straightforward in Bhojpuri as it is in Bengali or Hindi.

There are other minor differences between the three dialects, but the above are those which are most characteristic and striking. Each dialect will be dealt with separately in the following pages, where the fullest details will be found. Suffice it to say here that Maithili and Magahi are the dialects of nationalities which have carried conservatism to the excess of uncouthness, while Bhojpuri is the practical language of an energetic race, which is ever ready to accommodate itself to circumstances, and which has made its influence felt all over India. The Bengali and the Bhojpuri are two of the great civilisers of Hindôstân, the former with his pen, and the latter with his cudgel.

This last remark brings us to the consideration of the ethnic differences between the

Ethnic differences between speakers of Bhojpuri and of the other Biহারî dialects. speakers of Maithili and Magahi on the one hand, and those who speak Bhojpuri on the other. These are great. Mithilâ, a country with an ancient history, traditions of which it retains to the present day, is a land under the domination of a sept of Brâhman extraordinarily devoted to the mint, anise, and cummin of the law. For centuries it has been a tract too proud to admit other nationalities to intercourse on equal terms, and has passed through conquest after conquest, from the north, from the east, and from the west, without changing its ancestral peculiarities. The story goes that, at the marriage of Râma-chandra, the Brâhman of Mithilâ showed the same uncivilised pride which is the characteristic of their descendants of the nineteenth century. This Brahmanical domination has left ineffaceable marks upon the nature of the rest of the population. Mithilâ, or Tirhut, is one of the most congested parts of India. Its inhabitants increase and multiply and impoverish the earth, nor will they seek other means of life than agriculture, or other lands on which to practise the one art with which they are acquainted. Magadha, on the other hand, although it is intimately connected with the early history of Buddhism, was for too long a time a cockpit for contending Musalmân armies, and too long subject to the head-quarters of a Musalmân Province, to remember its former glories of the Hindû age. A great part of it is wild, barren, and

sparsely cultivated, and over much of the remainder cultivation is only carried on with difficulty by the aid of great irrigation works widely spread over the country, and dating from prehistoric times. Its peasantry, oppressed for centuries, and even now, under British rule, poorer than that of any other neighbouring part of India, is uneducated and unenterprising. There is an expressive word current in Eastern Hindostān which illustrates the national character. It is '*bhades*', and it has two meanings. One is 'uncouth, boorish,' and the other is 'an inhabitant of Magadha.' Which meaning is the original, and which the derivative, I do not know: but a whole history is contained in these two syllables.

The Bhojpuri-speaking country is inhabited by a people curiously different from the others who speak Bihārī dialects. They form the fighting nation of Hindostān. An alert and active nationality, with few scruples, and considerable abilities, dearly loving a fight for fighting's sake, they have spread all over Aryan India, each man ready to carve his fortune out of any opportunity which may present itself to him. They furnish a rich mine of recruitment to the Hindostānī army, and, on the other hand, they took a prominent part in the mutiny of 1857. As fond as an Irishman is of a stick, the long-boned, stalwart, Bhojpuri, with his staff in hand, is a familiar object striding over fields far from his home. Thousands of them have emigrated to British Colonies and have returned rich men; every year still larger numbers wander over Northern Bengal and seek employment, either honestly, as *pālki* bearers, or otherwise, as dacoits. Every Bengal Zamindar keeps a posse of these men, euphemistically termed '*darwāns*,' to keep his tenants in order. Calcutta, where they are employed, and feared, by the less heroic natives of Bengal, is full of them. Such are the people who speak Bhojpuri, and it can be understood that their language is a handy article made for current use, and not too much encumbered by grammatical subtilities.

The following are the figures showing the number of people estimated to speak each dialect in the area in which Bihārī is spoken:—

Number of Speakers.

Maithili	.	.	.	.	.	.	.	.	.	.	.	10,000,000
Magahi	.	.	.	.	.	.	.	.	.	.	.	6,239,967
Bhojpuri	.	.	.	.	.	.	.	.	.	.	.	20,000,000
Total												36,239,967

For reasons which I shall explain when dealing with the Maithili dialect, *vide post*, pp. 14 and ff., it is impossible to estimate the numbers of speakers of Bihārī in those parts of India which lie outside the Bihārī area. The only exception is that we are able to estimate the number of speakers of Bihārī in Assam, and in the non-Bihārī speaking districts of Bengal. These figures are as follows:—

	Maithili.	Magahi.	Bhojpuri.	Total.
Number of speakers in Assam	66,575	33,365	65,730	165,670
„ in non-Bihārī Bengal	196,782	231,485	346,878	775,145
TOTAL	263,357	264,850	412,608	940,815

The total number of speakers of Bihārī, who are recorded above, is, therefore, 36,239,967 + 940,815, or altogether 37,180,782.

AUTHORITIES.—

The authorities on each dialect will be found in the pages devoted to it. I shall content myself here with merely giving the names of those books which deal with Bihārī as a whole.

CAMPBELL, Sir G.,—*Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. Contains lists of words and sentences in all the Bihārī Dialects.

FALLON, S. W.,—*A new Hindustani-English Dictionary*. Benares and London, 1879. Contains much information regarding the various dialects.

HOERNLE, A. F. R., C.I.E.,—*A Grammar of the Eastern Hindi compared with the other Gauḍian Languages*. London, 1880. Describes Maithilī and Bhojpūrī only.

GRIERSON, G. A., C.I.E.,—*A Handbook to the Kayathī Character*. Calcutta, 1881. 2nd Edition, 1899. In the title of the 2nd Edition, the word 'Kayathī' is altered to 'Kaithī.'

GRIERSON, G. A., C.I.E.,—*Essays on Bihārī Declension and Conjugation*. *Journal of the Asiatic Society of Bengal*, Vol. lii, 1883, Pt. I, pp. 119 and ff.

GRIERSON, G. A., C.I.E.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Parts I—VIII. Calcutta, 1883—1887.

GRIERSON, G. A., C.I.E.,—*Bihar Peasant Life; Being a Discursive Catalogue of the Surroundings of the People of that Province*. Calcutta and London, 1885.

HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language*. Part I, Calcutta, London, and Leipzig, 1885, Part II. Calcutta, London, and Leipzig, 1889. Only two parts issued.

FALLON, S. W., TEMPLE, R. C., C.I.E., and LALA FAQIR CHAND,—*A Dictionary of Hindustani Proverbs*. Benares and London, 1886. Contains many Bihārī proverbs scattered through it, and has a special section for Bhojpūrī ones.

CROOKE, B. A.,—*Rural and Agricultural Glossary for the N.-W. Provinces and Oudh*. Calcutta, 1888. Contains much information about Bihārī.

CHRISTIAN, JOHN,—*Behar Proverbs*. London, 1891.

KELLOGG, The Rev. S. H.,—*A Grammar of the Hindī Language, in which are treated the Colloquial Dialects of Bhojpūr, Magadhā, Maithilā, etc., with copious philological Notes*. Second Edition, London, 1893.

No less than five different characters are used in writing Bihārī, *viz.*, the Bengali, the Oṛiyā, the Maithilī, the Dēva-nāgarī, and the Kaithī.

Written character.

The Bengali and Oṛiyā characters are only employed in writing a form of Magahī current in Manbhūm and the Native State of Mayūrbhanja, respectively. The Maithilī character is used by Brāhmanas in writing Maithilī, and will be described when dealing with that dialect. There remain the Dēva-nāgarī and the Kaithī.

The Dēva-nāgarī character is the alphabet used in books written for the educated, and, in writing, by the educated. The following account of it is given here, as this is the first time we meet with it in the Survey. The description will not be repeated with every language which uses it.

THE DEVA-NĀGARĪ ALPHABET.¹

VOWELS.

अ a	आ ā	इ i	ई ī	उ u	ऊ ū
ऋ ṛi	ॠ ṛī	ऌ ṛl	ॡ ṛlī	ए e	ऐ ē
ऒ ṛāi	ॢ ai	ओ o	औ ō	औ āū	औ au
अँ, ॠँ, अं am	अः aḥ.				

CONSONANTS.

Gutturals	क ka	ख kha	ग ga	घ gha	ङ ṅa.
Palatals	च cha	छ chha	ज ja	झ jha	ञ ñ.
Cerebrals	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa.
Dentals	त ta	थ tha	द da	ध dha	न na.
Labials	प pa	फ ph	ब ba	भ bha	म ma.
Semi-vowels	य ya	र ra	ल la	व va.	
Sibilants	श śa	ष ṣha	स sa	ह ha.	

Although for the sake of completeness the vowel signs ऋ ṛi, ॠ ṛī, ॡ ṛlī are included in the list of characters, they are not used at all in ordinary Hindi. They are, however, required in transcribing Sanskrit grammatical works into the Hindi language.

The forms of the vowels given above are the initials, and are used only at the beginning of a word; when subjoined to a consonant they take the following forms:—

a (not expressed), ā ॠ; i ॢ, ī ॣ; u, ū ।; ṛi ॥; e ॥, ē ॥; ai ॥, ai ॥; o ॥, ō ॥; āū ॥, au ॥.²

Thus क ka, खा khā, गि gi, घी ghī, उ ū, छू chhū, जू jū, जे jē, टे ṭe, ठे ṭhē, डे ḍe, दो dō, औ āū, औ au.

In the following cases the combination of consonant and vowel gives rise to peculiar forms:

र r with u is written रु.

र r „ ū „ „ रु.

When one consonant follows another with no vowel between, the two are combined into one compound letter. In most cases the elements of the compound are easily distinguishable, as in ख खा, क का, and म मा; but there are some in which the elements are so altered as to be with difficulty recognised.

¹ Most of this is based partly on the corresponding portion of Mr. Beames' Bengali Grammar and partly on the corresponding portion of Mr. Kellogg's Hindi Grammar.

² The signs ए, ऐ, ओ, and औ have been introduced by European scholars in late years, and have been adopted by some of the best Benares Pandits. These short vowels do not exist in Sanskrit, to which language the Deva-nāgarī alphabet was originally confined, but do occur in the Modern Indian languages, and hence additional signs have had to be invented for them.

can therefore never begin a syllable. It is written directly over or to the right of the vowel thus nasalized ; thus कर्हँ *kahāṁ*, क्यँ *kyāṁ*. In books edited by foreigners, *Anusvair* (अनुस्वार) is commonly, but incorrectly, written instead of *Anunāsik* (अनुनासिक). It is represented in transliteration by the sign ~ over the nasalized vowel. Thus बॉस *bās*, नैमँ *naim*.

Anusvair (अनुस्वार) †, which, in strict accuracy, denotes a stronger nasalization than the above, is written, like *Anunāsik*, over, or to the right of the preceding vowel ; as, अँ *aṁś*, बँ *baṁś*. In Hindi, however, *anusvair* is generally used as a short way of writing a nasal when preceding another consonant of its class. Thus, लँका instead of लँका *laṁkā* ; सँच instead of सँच *saṁch* ; पँडित instead of पँडित *paṁḍit* ; अँत instead of अँत *ant* ; खँभा instead of खँभा *khaṁbhā*.

Visarg (विसर्ग), meaning 'omission of breath' indicates a weak aspiration, which has euphonically taken the place of a sibilant letter or *r*. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindi. It is written thus, : ; e.g., in दुःख *duḥkh*, usually written and pronounced दुख *dukh*, = दुस् + ख *duś + kha* ; अन्तःकरण *antaḥ-karaṇ*.

Besides these, several other signs are used in Sanskrit, which, as they occasionally appear in Hindi, may here be explained :—

Virām (विराम), 'pause' is written under a consonant, thus क् *k*, and denotes the absence of the inherent *a* by which the consonant is vocalized. It is also called *hal*.

Avagrah (अवग्रह), ‡, indicates the elision of an initial अ *a* after a final ए *ē* or ओ *ō* ; as, त्रिंशोऽध्यायः *triṁśō 'dhyāyāḥ*, for त्रिंशो अध्यायः *triṁśō adhyāyāḥ*. It is, therefore, analogous to the English apostrophe. The half pause, †, is written at the end of the first line of a couplet of poetry ; the full pause, ‡, at the end of the second. These marks are only prosodial, and, besides these, there are no other marks of punctuation. In prose they are used as equivalent to the ordinary full stop and the full stop at the end of a paragraph respectively. In most native works, indeed, punctuation is disregarded, and space is not even left between the words. The symbol २ between two words indicates that the former of the two is repeated ; as, वह अपने २ घर गए *waḥ ap'nē ap'nē ghar gayē*.

The mark ° is used, like the period in English, to indicate the abbreviation of a word ; as रामायन बा० *Rāmāyan Bā.*, for रामायन बालकाण्ड *Rāmāyan Bāl-kāṇḍ*.

The characters for the numerals are these :—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

The leading feature in Indian arithmetic being the division by four, the signs for fractions are adapted thereto. The rupee is divided into $4 \times 4 = 16$, parts called *ānā*, which are thus designated (units of all kinds are also thus divided) —

1 ānā or 1/16	↷	9 ānās	↷
2 ānās	↷	10 ānās	↷
3 ānās	↷	11 ānās	↷
4 ānās	↷	12 ānās	↷
5 ānās	↷	13 ānās	↷
6 ānās	↷	14 ānās	↷
7 ānās	↷	15 ānās	↷
8 ānās	↷	One rupee	↷

Table showing the Kuthū alphabet, as written by Tirkutī, Bhojpurī & Magahī Scribes

<i>Tirkutī</i>	<i>Bhojpurī</i>	<i>Magahī</i>	<i>English</i>	<i>Tirkutī</i>	<i>Bhojpurī</i>	<i>Magahī</i>	<i>English</i>
अ	am	am	a	१	॥	॥	n
आ	1 am	Am	a	१	१.	१	t
ई	१	३	i	४	४	४	th
उ	३	३	u	६	६	६	d
ऊ	३	३	ū	५	५	५	dh
अ	१	१	e	१	१	१	n
अ	१	१	ai	५	५	१	p
ओ	१	मी	ō	अ	म. ५	अ, ५	ph
औ	१	मी	au	५	५	५	b
क	५	क	k	५	५	५	bh
ख	५	ख	kh	५	५	५	m
ग	५	ग	g	५	५	५	xi
घ	५	घ	gh	५	५	५	r
ङ	५	ङ	ṅ	५	५	५	l
च	५	च	ch	५	५	५	ub.
छ	५	छ	chh	५	५	५	s'
ज	५	ज	j	५	५	५	kh
झ	५	झ	jh	५	५	५	s
ञ	५	ञ	ñ	५	५	५	h
ट	५	ट	t	५	५	५	
ठ	५	ठ	th	५	५	५	
ड	५	ड	d	५	५	५	
ढ	५	ढ	dh	५	५	५	

The Kaithī alphabet is, properly speaking, the alphabet used by the Kāyath or Kāyastha caste,—the writing caste of Northern India. While not so complete as the Dēva-nāgarī, for some of the rarer letters are altogether wanting, it bears to that alphabet much the same relation that the English current written hand does to the printed character. It is in general use all over the north of India, from the Gujerat coast to the river Kosi. Throughout this great tract it has of course many variations, some depending upon locality and others upon individual handwriting. Although primarily a cursive written hand, it has been raised to the dignity of type in Bihar and Gujerat. In Bihar, it is used for teaching the lower classes, to whom a knowledge of Dēva-nāgarī is an unnecessary luxury, the elements of a primary education. In Gujerat, it has been elevated to the position of a national character. The introduction of this printed character in Gujerat is a matter within the memory of the present generation. The oldest books published in the Gujarātī language were printed in the Dēva-nāgarī type.

In the following account of the Kaithī character, only the simple letters will be described. The compound letters are rare, and, when met, will be easily recognised. So far as Bihārī is concerned, the Kaithī used changes slightly according to locality, and three varieties are recognised, *viz.*, that of Mithilā, that of Magah, and that used in writing Bhojpurī. These three are shown on the plate opposite.

KAITHĪ OR KĀYATHĪ ALPHABET

VOWELS.

अ	a	आ	ā	इ	i	ई	ī	उ	u	ऊ	ū.
ए	ē	ऐ	ai	ओ	ō	औ	au	अं	am	अः	aḥ.

CONSONANTS.

<i>Gutturals.</i>	क	ka	ख	kha	ग	ga	घ	gha			
<i>Palatals.</i>	च	cha	छ	chha	ज	ja	झ	jha			
<i>Cerebrals.</i>	ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha			
<i>Dentals.</i>	त	ta	थ	tha	द	da	ध	dha	न	na	
<i>Labials.</i>	प	pa	फ	ph	ब	ba	भ	bha	म	ma	
<i>Semi-Vowels.</i>	य	ya	र	ra	ल	la	व	va			
<i>Sibilants.</i>	श	śa	ष	ṣa	स	sa					
<i>Aspirate.</i>	ह	ha									

अ a, being inherent in each consonant, is only written when initial in a word or syllable; thus, we write अ५ ap, ग५ tua, but ५ pa, त५ ta. The other vowels, when following a consonant, are substituted for the inherent अ a, and, in this case, they take the following forms:—

अ	a (not expressed); आ	ā	।
इ	i	ई	।
उ	u	ऊ	।
ए	ē	ऐ	ai
ओ	ō	औ	au

Thus, the several vowel sounds, when they follow consonants, are written as follows:—

क	ka,	आ	kā,	इ	ki,	ई	kī,	उ	ku,	ऊ	kū,	ऐ	kē,
क	kai,	ओ	kō,	औ	kau.								

The vowel mark अनुस्वार anuswār as in Dēva-nāgarī. It denotes the nasalization of a preceding vowel, and can therefore never begin a syllable. It is written over, or to the right of the preceding vowel: as, अ५ amṣ, ५ḥ bāḥ. It is used for both the *anunāsik* and the *anuswār* of Dēva-nāgarī. The mark बिर्ग bisarg, and indicates a weak aspiration. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindi; as, दुःख dukḥ written and pronounced दुख dukh.

I now proceed to deal with each of the three dialects separately.

MAITHILĪ OR TIR'HUTIYĀ.

*Grihā sūrā ranē bhītāḥ, paraspara-virōdhinaḥ,
Kulā-bhimāninō yūgam Mithilāyām bhavishyatha.*

Heroes at home, cowards in the battle-field, ever quarrelling amongst yourselves, and inordinately full of family-pride, shall ye be in Mithilā.

Rāma-chandra's curse on the Mithilā Brāhmaṇas

Maithilī or Tir'hutiya is, properly speaking, the language of Mithilā, or Tairā-bhukti (the ancient name of Tirhut). According to the

Where spoken.

Mithilā-māhātmya, a Sanskrit work of considerable repute

in the territory which it describes, Mithilā is the country bounded on the north by the Himālaya Mountains, on the south by the Ganges, on the west by the River Gandak and on the east by the River Kōsī.¹ It thus includes the British Districts of Champaran, Muzaffarpur, and Darbhanga, as well as the strip of the Nepal Tarai which runs between these Districts and the lower ranges of the Himalayas. The Districts of Muzaffarpur and Darbhanga originally formed one District called Tirhut, and that name is still used as a convenient appellation for the country included in these two Districts. At the present day, the language of the greater portion of Champaran is a form of Bhojpuri and not Maithilī, but, with that exception, Maithilī is spoken over the whole of this tract. It has also extended east of the river Kōsī, and occupies the greater part of the District of Purnea, and has moreover crossed the Ganges, and is now spoken over the whole of the south-Gangetic portion of the Bhagalpur District, over the eastern portion of the south-Gangetic portion of the Monghyr District, and in the north and west of the Sonthal Parganas.

Maithilī is spoken in its greatest purity by the Brāhmaṇs of the north of the Dar-

Sub-dialects.

bhanga and Bhagalpur Districts and by those of western

Purnea. These men have a literature and traditions which have retarded the corruption of the dialect. It is also spoken with some purity, but with more signs of the wearing away of inflexions in the south of the Darbhanga District, and in those portions of the Monghyr and Bhagalpur Districts which lie on the northern bank of the Ganges. This may be called Southern Standard Maithilī. To the east, in Purnea, it becomes more and more infected with Bengali, till, in the east of that District it is superseded by the Siripurīā dialect of that language which is a border form of speech, Bengali in the main, but containing expressions borrowed from Maithilī, and written, not in the Bengali character, but in the Kaithī of Bihar. Siripurīā will be found described on pp. 139 and ff. of Vol. v, Pt. I, under the head of Bengali. The Maithilī spoken in Purnea may be called Eastern Maithilī.

South of the Ganges, Maithilī is influenced more or less by the Magahī spoken to its west, and partly also by Bengali. The result is a well-marked dialect, locally known as *Chhikā-ohhikī bōlī*, from its frequent use of the syllable '*ohhik*,' which is the base on which the conjugation of the Verb Substantive is conjugated.

¹ *Gaṅgā-himavataḥ madhye nadi-pañcadatāntarē |
Tairābhuktir itī khyātō dēśaḥ parama-pāvanaḥ ||*

*Kauṭikīm tu samārabhya Gaṇḍakīm adhiḡamya vai |
Yōjanāni chaturviṃśa vyījyāmaḥ parikirtitāḥ ||*

The Maithili spoken in the Muzaffarpur District, and in a strip of country on the eastern side of Darbhanga is strongly infected by the neighbouring Bhojpuri spoken in various forms in the adjacent district of Saran and in the greater part of Champaran. So much is this the case, that, as spoken by some people, it is difficult to say where the dialect is Maithili or Bhojpuri. It may be called Western Maithili.

The Musalmāns of Mithilā do not all speak Maithili. In Muzaffarpur and Champaran, they speak an altogether different dialect, closely allied to the language of Oudh. It is locally known as Shékhai or as Musalmāni, and is sometimes called Jolabā Boli, after the caste which forms one of the most numerous Musalmān tribes, according to popular opinion, of the locality. The true Jolabā Boli, however, is the language spoken by the Musalmāns of Darbhanga, which is a form of Maithili, though somewhat corrupted by the admission of Persian and Arabic words to its vocabulary.

The details of the number of people who speak each form of Maithili will be given subsequently, in dealing with each of the sub-dialects. The following are the totals :—

Name of Sub-dialect.	Number of Speakers.
Standard	1,946,800
Southern Standard	2,300,000
Eastern	1,302,300 ¹
Chhika-chhiki	1,719,781
Western	1,783,495
Jolabā	337,000
Total number of speakers of Maithili in Maithili-speaking districts	9,389,376

These figures do not include the speakers of Maithili in the Nepal Terai, concerning whom no figures are available. Under any circumstances, therefore, we shall be justified in assuming that at least ten million people speak Maithili in the country of which it is the vernacular.

It is impossible to state how many speakers of Maithili live outside the Maithili tract proper, as no figures are available. In the census of 1891, Maithili and the other Bihār dialects were grouped together with the various languages of Central and Western Hindostān under the one head of 'Hindi.' We cannot now separate the figures. It is possible, in the case of the Provinces of Lower Bengal and Assam, to ascertain from the Census records, the number of people hailing from each District in Bihār, and also the total number of persons who come from all parts of India in which, according to the Census, 'Hindi' is spoken. With the aid of these figures we can, in the case of these two provinces, divide the number of people recorded in the Census as speaking 'Hindi,' proportionately to these two sets of figures, and the results may be expected to represent approximately the number of people in each District of these two Provinces speaking, respectively, the language of each District of Bihār. By totalling up the figures thus gained for the Maithili-speaking Districts, we may expect to obtain the number of people speaking that dialect outside the Maithili-speaking area. Unfortunately, the theory is not borne out by local experience. For instance, a calculation of this kind shows that there should be 6,900 speakers of Maithili in Burdwan,

¹ Include 2,300 Tharūs of North Purnea, who, apparently, speak a corrupt form of Eastern Maithili.

but the local authorities report, in answer to enquiries subsequently made, that as a matter of fact there are no speakers of the language in the District. In such a matter, even the experience of District Officers may be at fault, and though I do not offer the following figures relating to Bengal and Assam as certainly correct, I believe that they have a better foundation than any other assertion which can be made on the point, and give them for what they are worth.

Table showing the estimated number of speakers of Maithili within the Lower Provinces of Bengal, but outside the area in which Maithili is the Vernacular Language.

NAME OF DISTRICT.	Number of Speakers.	REMARKS.
Burdwan	6,900	The local authorities report that there are no speakers of Maithili in the District.
Bankura	300	
Birbhum	3,900	
Midnapore	7,900	
Hooghly	2,400	
Howrah	4,000	
24-Parganas	8,800	
Calcutta	34,000	
Nadia	3,300	
Jessore	700	
Murshidabad	33,100	
Khulna	400	
Dinajpur	26,700	
Rajahahi	9,100	
Rangpur	5,000	
Bogra	4,000	
Pabna	3,500	
Darjeeling	13,900	
Kuch-Bihar (State)	3,200	
Dacca	10,800	
Faridpur	1,500	
Backergunge	1,000	
Mymensingh	5,000	
Chittagong	1,200	
Noakhali	32	
Tippera	800	
Malda	5,000	
Cuttack	100	
Puri	110	
Balasore	140	
TOTAL	196,782	

Table showing the estimated number of speakers of Maithili within the Province of Assam.

NAME OF DISTRICT.	Number of Speakers.	REMARKS.
Cachar Plains	20,400	
Sylhet	9,200	
Goalpara	3,700	
Kamrup	800	
Darrang	4,100	
Nowgong	2,250	
Sibsagar	15,600	
Lakhimpur	10,050	
Naga Hills	150	
Khasi and Jaintia Hills	300	
Lushai Hills	25	
TOTAL	66,575	

We cannot give similar figures for other Provinces of India, as in their Census Reports, the population figures for people whose home is Bihar are not given district by district. In most of them the number of people coming from the Province of Bihar as a whole is given, and it might be thought that it would be possible to ascertain from this the approximate number of people coming from the Maithili-speaking tract by dividing that number in the proportion that the whole population of the Maithili-speaking tract bears to the total population of Bihar; but any such attempt would be misleading. Of the three nationalities which occupy Bihar, the Maithili, the Magahi, and the Bhojpuri, the first are a timid, home-staying people, who rarely leave their abodes for distant provinces of India, while, on the other hand, the Bhojpuris are an enterprising tribe found in numbers all over the land, and even in distant countries, like Mauritius and Natal. Any proportional division would not take this important factor into consideration, and, as a result, would show a far greater number of inhabitants of Mithilā in foreign provinces than is really the case.

We must therefore content ourselves with recording the following figures for the Provinces of Bengal and Assam, and leave the question of the number of speakers of Maithili in other provinces of India as an insoluble problem :—

Total number of people speaking Maithili at home, say	10,000,000
Estimated number of people speaking Maithili elsewhere in the Lower Provinces	196,782
Estimated number of people speaking Maithili in Assam	66,575

TOTAL . . 10,263,357

Maithilī is the only one of the Bihāri dialects which has a literary history. For centuries the Paṇḍits of Mithilā have been famous for their learning, and more than one Sanskrit work of authority has been written by them. One of the few learned women of India whose name has come down to us, was Lakhimā Thakkurāpī, who, according to tradition, lived at the middle of the 15th century A.D. Nor was the field of vernacular literature neglected by them. The earliest vernacular writer of whom we have any record was the celebrated Vidyāpati Thakkura, who graced the court of Mahārāja Śiva Simha of Sugāonā, and who flourished about the same time. As a writer of Sanskrit works he was an author of considerable repute, and one of his works, translated into Bengali, is familiar as a text-book, under the name of the *Purusha-parikshā*, to every student of that language. But it is upon his dainty songs in the vernacular that his fame chiefly rests. He was the first of the old master-singers whose short religious poems, dealing principally with Rādhā and Kṛishṇa, exercised such an important influence on the religious history of Eastern India. His songs were adopted and enthusiastically recited by the celebrated Hīndū reformer Chaitanya who flourished at the beginning of the sixteenth century, and, through him, became the house-poetry of the Lower Provinces. Numbers of imitators sprung up, many of whom wrote in Vidyāpati's name, so that it is now difficult to separate the genuine from the imitations, especially as in the great collection of those Vaishnava songs, the *Pada-kalpa-taru*, which is the accepted authority in Bengal, the former have been altered in the course of generations to suit the Bengali idiom and metre. Up to nearly twenty years ago, the *Pada-kalpa-taru* was the only record which we had of the poet's works, but, in the year 1882, the present writer was enabled to publish, in his *Maithilī Chrestomathy*, a collection of songs attributed to him, which he collected in Mithilā itself, partly from the mouths of itinerant singers and partly from manuscript collections in the possession of local Paṇḍits. That all the songs in this collection are genuine, is not a matter capable of proof, but, there can be little doubt that most of them are so, although the language has been greatly modernised in the course of transition from mouth to mouth during the past five centuries.

Vidyāpati Thakkura or, as he is called in the vernacular, Bidyāpatī Thākur, had many imitators in Mithilā itself, of whom we know nothing except the names of the most popular, and a few stray verses. Amongst them may be mentioned Umāpati, Nandipati, Mōda-narāyaṇa, Rāmāpati, Mahīpati, Jayānanda, Chaturbhujā, Sarasa-rāma, Jayadēva, Kēśava, Bhaṣṭjana, Chakrapāṇi, Bhānunātha, and Harshanātha or, in the vernacular, Harakh-nāth. The last two were alive when the present writer was in Darbhanga twenty years ago.

Amongst other writers in Maithilī may be mentioned Man-bōdh Jhā, who died about the year 1788 A.D. He composed a *Haribans*, or Poetical Life of Kṛishṇa, of which ten cantos are still extant, and enjoy great popularity.

The drama has had several authors in Mithilā. The local custom has been to write the body of a play in Sanskrit, but the songs in the vernacular. The best-known of these plays are as follows. None of them has been published.

The *Pārijāta-haraya*, and the *Rukmiṇī-parinaya*, both by Vidyāpati Thakkura.

The *Gaurī-parinaya* by Kavi-lāla.

The *Ushā-haraya* by Harshanātha above mentioned.

The *Prabhāvatī-harāṇa* by Bhānunātha above mentioned.

Under the enlightened guidance of the late Mahārāja of Darbhanga, there has been a remarkable revival of Maithili literature during the past few years. At least one author deserving of special note has come to the front, Chandra Jhā, who has shown remarkable literary powers. He has written a *Mithilā-bhāṣā Rāmāyaṇa*, and a translation, with an edition of the original Sanskrit text, of the *Puruṣa-parīkṣa* of Vidyāpati Thakkura, both of which will well repay the student by their perusal.

No translation of any part of the Bible into Maithili has been issued by the Bible Society, nor is that language included amongst those into which the Serampore Missionaries translated the Scriptures. At the same time, if an article in the *Calcutta Review* is to be believed, the first translation of any portion of the Bible made into any language of Northern India was that of the Gospels and Acts, made into the Chhikā-chhikī dialect of Maithili by Father Antonio at the end of the eighteenth century. For further particulars reference may be made to the section on Chhikā-chhikī bolī, on p. 96 *post*. The only other translations with which I am acquainted are versions of the Sermon on the Mount, and other short portions of Scripture, made about twenty years ago by Mr. John Christian, and lithographed and published at Monghyr.

AUTHORITIES—

I.—EARLY REFERENCES.—The earliest reference which I can find to Maithili or Tirhutiyā is in the Preface to the *Alphabetum Brammanicum*, published in 1771, from which an extract has been quoted in dealing with the Bengali language in Vol. v, Pt. 1, p. 23. In the list of languages mentioned on p. viii is 'Tourutiana.'

Colebrooke in his famous Essay on the Sanskrit and Prakrit languages written in the year 1801, is the first to describe Maithili¹ as a distinct dialect. He points out its affinity with Bengali, discusses the written character used by the Brāhmanas, and adds, 'As the dialect of Mithilā has no extensive use, and does not appear to have been at any time cultivated by elegant poets, it is unnecessary to notice it any further in this place.' Since then,² like the other dialects of Bihar, Maithili remained unnoticed and forgotten, till Mr. Fallon gave a few specimens of it in the *Indian Antiquary*³ in the year 1875. In the preceding year, it is true, some examples of the dialect were given in Sir George Campbell's *Specimens*,⁴ but they are there classed as some of many dialects of Hindī spoken in Bihar. Indeed, at this time, it was the general belief that, all over Bihar, the language spoken was a corrupt form of Hindī, whereas, as Colebrooke had long previously pointed out, it was much more nearly allied to Bengali than to the Hindī of the North-Western Provinces. Matters remained in this state, till the present writer published his Maithili grammar in the year 1880-81.

¹ *Asiatic Researches*, Vol. VII, 1801, pp. 199 and 211. Reprinted in his *Essays*, Ed. 1873, p. 26.

² Note, however, Aimé-Martin's *Lettres édifiantes et curieuses*, Paris, 1840. In Vol. II, p. 296, when describing the languages of India, he says 'the *Marthila* (sic) se retrouve dans Népaul.'

³ *Indian Antiquary*, Vol. IV, 1875, p. 340.

⁴ *Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier*. Calcutta, 1874. The specimens given are headed, 'Vernacular of West Tirhoot', 'Vernacular of East Tirhoot'; and 'Vernacular of West Purneah (Himdee)', respectively. They will be found on pp. 60 and following.

II.—GRAMMARS—

GRIERSON, G. A.,—*An Introduction to the Maithili Language of North Bihār. Containing a Grammar, Chrestomathy and Vocabulary.* Part I, *Grammar.* Extra Number to *Journal of Asiatic Society of Bengal*, Part I, for 1880. Separate Reprint, Calcutta, 1881. Part II, *Chrestomathy and Vocabulary.* Extra Number to ditto for 1882. Separate Reprint, Calcutta, 1882.

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-Dialects of the Bihāri Language.* Part I, *Introductory.* Calcutta, 1883. Part IV, *Maithil-Bhojpuri Dialect of Central and South Muzaffarpur*, 1881. Part V, *South Maithili Dialect of South Darbhanga, North Munger and the Mulhapurā Subdivision of Bhagalpur.* Part VI, *South Maithil-Magadhi Dialect of South Munger and the Bārhi Subdivision of Patna.* Part VII, *South Maithil-Bengāl Dialect of South Bhagalpur.* Part VIII, *Maithil-Bangālī Dialect of Central and Western Puraniyā.*

HOERNLE, A. F. R.,—*A Grammar of the Eastern Hindi compared with the other Gaulian Languages.* London, 1880. In this Grammar, Dr. Hoernle was the first to recognise Maithili as a dialect separate from Hindi. He was able to give some specimens of its grammatical forms, but no published materials were then available.

KELLOGG, The Revd. S. H.,—*A Grammar of the Hindi Language, in which are treated . . . the colloquial dialects of Mithila, etc., with copious philological notes.* Second Edition, Revised and Enlarged. London, 1893. (The first edition does not deal with Maithili.)

III.—DICTIONARIES—

GRIERSON, G. A.,—There are vocabularies attached to the Maithili Chrestomathy, above mentioned and to the edition of Manbōdī's *Haribans* mentioned below.

HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihāri Language.* Part I Calcutta, 1885. Part II, 1889. Only two parts issued.

IV.—GENERAL LITERATURE—

Regarding Vidyāpati, see Benares, *The Early Vaishnava Poets of Bengal*, *Indian Antiquary* ii, 1873 p. 37, and the same author's *On the Age and Country of Vidyāpati*, ibid. iv, 1875, p. 299. See also, the Bengali Magazine, the *Baṅga-lakṣana*, Vol. iv, for Jyāshikha, 1282, Bg. san, pp. 75 and ff. Also the present writer's *Vidyāpati and his Contemporaries*, *Indian Antiquary*, Vol. xiv, 1885, p. 182; Eggellings *Catalogue of Sanskrit MSS. in the India Office Library*, Part iv, No. 2864; and the present writer in the *Proceedings of the Asiatic Society of Bengal*, for August, 1895. Also the present writer's *On some medieval Kings of Mithilā*, *Indian Antiquary*, Vol. xxviii, 1899, p. 57. The following contain editions of the Bengali recension of the poet's works. *Vidyāpati-kṛita-pādāvalī*, edited by Akshaya-chandra Sārkār. Chinsurah, 1285, Bg. s. *Vidyāpatir Pālāvalī*, Edited with an Introduction by Śaraṇa-chandra Maitra. Second Edition Calcutta, 1285, Bg. s. *Prāchīna Kāvya Saṅgraha*, Part I, Edited by Akshaya-chandra Sārkār. Calcutta, 1291, Bg. s. The Mithilā recension is published in the present writer's Maithili Chrestomathy.

For the benefit of those who wish to study Maithili, the following is a list of the principal works which have been published in the language.

The present writer's Maithili Chrestomathy referred to above under the head of Grammars, contains several other texts besides the poems of Vidyāpati.

Twenty-one Vaishnava Hymns, Edited and translated by the present writer. *Journal of the Asiatic Society of Bengal*, Vol. liii, 1881, Special Number, pp. 76 and ff.

Manbōdī's Haribans, Edited and translated by the same. Ibid. Vol. li, 1882, pp. 129 and ff., and Vol. liii, 1884, Special Number, pp. 1 and ff.

Selected Specimens of the Bihāri Language, Part I, The Maithili Dialect. The Gīt Dīnā Bhadrīk, and the Gīt Nāvarak. Edited and translated by the same. *Zeitschrift der deutschen morgenländischen Gesellschaft* Vol. xxix, 1885, pp. 617 and ff.

Vidyāpati's Puruṣa-parikṣā, Edited and translated in prose and verse into Maithili by Chandra Jhā, Darbhanga, Rāj Press, Śāke 1810.

Mithilā-Bhāṣā Rāmāyana, by Chandra Jhā. A version of the story of the Rāmāyana in Maithili verse Darbhanga, Union Press, San 1299 Faal.

No less than three different alphabets are in use in the tract in which Maithili is spoken. The Maithili character proper is that used by Maithil Brāhmins, and is closely akin to the Bengali. It is

Written Character.

not used by persons of the other castes. The character which is used by all the other castes, and which is generally employed, with a few local variations, over the whole of Northern India, from Bihar to Gujerat, is the Kaithi. It is not a complete alphabet, using only the long form of the vowel 'i' for both the short and the long vowels, and the short form of 'u' for similar purpose. A fount of Kaithi type is adopted by the Bengal Government for official publications in the vernacular, intended for publication in Bihar, in which this deficiency has been supplied, and books are now printed in Patna in the same type, so that gradually the written character is becoming more correct in this respect. The Dēva-nāgarī character is used by a few of the educated classes who have come under the literary influence of Benares, and it is understood and read by all persons who pretend to a liberal education.

The table opposite shows the three alphabets current in Mithilā in juxtaposition. Specimens will subsequently be given in all three. In transliterating those in Kaithi, the necessary correction of distinguishing between the long and short 'i' and 'u' will be made.

The pronunciation of the Maithili language is not so broad as that of Bengali, nor so narrow as in the languages of the North-Western Provinces.

Pronunciation.

This is principally noticeable in the sound given to the vowel अ *a*, which is neither so broad as the *o* in *hot*, nor is so close as that of the *a* in *America*, but is something between the two. Another point of resemblance with Bengali is the pronunciation of the compound consonant अ *hya*. In Bengali this is pronounced as if it were *jh'a*. Thus ग्रह *grāhya* is pronounced *grāj'h'o*. In Maithili it is pronounced as if it were *zh'ya*, and *grāhya* is pronounced *grāzh'ya*. In other respects the pronunciation of the consonants is the same as in the country round Benares. Thus the letter श *sh*, when not compounded with another consonant, is pronounced as if it were ख *kh*. In the Kaithi character there is even no peculiar character for *kh*, and that for *sh* is used instead. Thus the word शष्ट *shashth*, sixth, is pronounced *khasth*, and in the Kaithi character the word *khēt*, a field, is written शेत *shēt*. The compound श *shp* is pronounced *hsp*. Thus पुष्प *pushp*, a flower, is pronounced *puhsp*. The letters स *s* and श *ś*, are both pronounced like the *s* in *sin*. Thus शेष *śesh*, remainder, is pronounced, and usually written, शेष *sēkh*. The letter य is usually reserved to represent the Persian ش. Thus شيخ *shēkh* is written in Nāgarī शैख and in Kaithi शैख *i.e.*, शैख.

As in other Bihāri dialects, the vowels *e* and *o*, and the diphthongs *ai* and *au* have each two sounds, a short and a long one. Accurate writers distinguish these when writing in the Dēva-nāgarī character, but no distinction is made between them in the Maithili or in the Kaithi characters. In transliterating the following specimens the

distinction will always be carefully shown. The following are the signs used in the Déva-nāgarī character, together with the signs used in transliterating them :—

Déva-nāgarī.

Initial.	Non-initial.	Transliteration.
ए	ँ	e, as in एकरा <i>ek^rrā</i> , तेकरा <i>tek^rrā</i> .
ए	ँ	ē, as in एकर <i>ēkar</i> , तेकर <i>tēkar</i> .
ओ	ँ	o, as in ओकरा <i>ok^rrā</i> , होरए <i>hōrai</i> .
ओ	ँ	ō, as in ओकर <i>ōkar</i> , लोक <i>lōk</i> .
ऐ	ँ	āi, as in ऐसनहिं <i>āisanahī</i> , देखैतिथी <i>dekhaītiyai</i> .
ऐ	ँ	ai, as in ऐसन <i>aisan</i> , देखैत <i>dekhaīt</i> .
औ	ँ	au, as in औतिए <i>āūtai</i> , पौलहंक <i>pāū^hhāṅk</i> .
औ	ँ	au, as in औताह <i>āūtah</i> , पौताह <i>pāū^htāh</i> .

Regarding the pronunciation of these vowels, it will be convenient to consider the long ones first, as they are those which are most familiar to students of Indian languages. The letter *ē* is pronounced like the *a* in *mate*; *ō* as the second *o* in *promote*; *āi* as the *i* in *might*; and *au* as the *ou* in *house*.

As for the short vowels, each has the short sound of the corresponding long one. Thus, *e* is pronounced as the *ē* in the French word *était*; *o* is the first *o* in the word *promote*, and is well represented by the *o* of the French word *votre*, while *ō* is represented by the *o* of *votre*. It has *not* the sound of the *o* in *hot*. The diphthong *āi* has no good representative in English. It is almost the first *i* in *mightily*, but is pronounced still shorter; so *āū* may be approximately represented by the *ou* in *householder*, when spoken quickly as compared with the *ou* in *house*, which is distinctly long.

The vowel *a* has four distinct sounds, which should be noted. They can be shown in Déva-nāgarī writing, but not in the two other alphabets of Mithilā. They are as follows :—

Déva-nāgarī.

Initial.	Non-initial.	Transcription.
अ	...	a, as in अग्नि <i>agnī</i> , fire; मरैछी <i>marai^{ch}hī</i> , I am dying.
अ	ँ	ā as in देखबह <i>dek^hbāḥ</i> , you will see.
आ	ॠ	ā, as in आग <i>āgū</i> , before; मारब <i>mārab</i> , I shall beat.
आ	ॡ	ā, as in आगुआ <i>āgūā</i> , a preceeder; मरैछी <i>marai^{ch}hī</i> , I am beating.

Regarding the pronunciation of these vowels, that of *a* has been already described. It is something between that of the *a* in *America*, and that of the *o* in *hot*. The letter *ā* is the long sound of this. It is nearly confined to the termination of the second person plural of verbs, and is pronounced like the *a* in *all*. It is not usually represented in native writing, but is commonly written as if it was merely *a*. When it is desired to show it in writing, it is sometimes represented by ' above the line, and sometimes by :, thus देखव' or देखव:. This sound, it should be noted, is not nearly so marked in Maithili, as it is in Bhojpuri, in which dialect it is pronounced with a distinct drawl. The letter *ā* is the well-known *a* of *father*. The letter *ā* is the short sound of this. It is something like the *a* in *farrier*. In Bengali it is pronounced rather flatter, like the *a* in *hat*, but its pronunciation in Bihāri is somewhat broader than this. In native writing it is not customary to indicate it, an ordinary चा *ā* being usually written in its place. Sometimes, however, च *a* is written for this sound, instead of चा *ā*. Thus we have both चायुचा and चायुचा for *āyūā*.

In Maithili, the vowels *a*, *i*, and *u* are often so pronounced as to be hardly audible. They are then, in transliteration, written as small letters above the line,—thus, ' , ' . The small ' only occurs in the middle of words in unaccented syllables. It is often not pronounced at all by some speakers, but a quick ear will usually distinguish a faint breathing where it occurs like the Hebrew *shwa mobile*. It is found in most Indian languages. In Hindi, it is usually left unwritten, or, at most, is transliterated by an apostrophe. An example in that language is the word मारना which fully transliterated on the usual system would be written *māranā*, but which is commonly transliterated *mārṇā* or *māṛṇā*. Under the system adopted in this Survey it would be transcribed *māṛṇā*. The reason which necessitates this is the requirements of other languages of India, such as Kāshmiri, in which this imperfect "sound occurs in positions in which it would be impossible to represent it either by omitting it or by an apostrophe. An example of its use in Maithili occurs in the word देखलै *dekhal'kai*, he saw, which is pronounced nearly, but not quite, as if it were *dekhalkai*.

The small ' and the small " occur only at the end of a word. They are, as said above, hardly audible, and sound more like a weak aspirate coloured by the vowel than anything else. Examples of these two imperfect vowels occur in the words देखलन्हि *dekhl'ānh'*, he saw, and देखिचहु *dekhiāh'*, let me see you. These imperfect vowels are frequently nasalised, as in, देखितहि *dekhitāh'*, immediately on seeing, and in देखलहु *dekhl'āh'*, I saw. It should not be supposed that every *i* or *u* at the end of a word is pronounced in this imperfect way. Sometimes such a letter is fully pronounced, as in the word पानि *pāni*, water. Care will be taken to show the correct pronunciation in the transliteration.

As usual in most of the languages of Northern India, the letter *a* at the end of a word of more than one syllable, is not pronounced. Thus, the word फल is pronounced *phal'*, and not *phala*. This pronunciation will be observed in transliteration, by not writing the final *a*. Thus, फल will be transliterated *phal*.

The remarks contained in the last three paragraphs refer only to prose. It should be carefully remembered that in poetry all the above-mentioned vowels are fully pronounced. Thus, in Hindi poetry, मारना is pronounced *māranā*, not *mārṇā*. Hence, in transliterating poetry, all these small letters will be abandoned, and full sized letters on

the line will be written in their places. So, the final *a* of a word, will be written in such circumstances. Thus, in poetry, the words quoted above as examples will be written *dekkhalakai*, *dekkhalānhi*, *dekkhāhu*, *dekkhātāhi*, *dekkhādhū*, and *phala*.

As regards Accent, the general rule is to throw it back as far as possible, but there are exceptions, and in such case the accent will be indicated by a ' on the accented vowel, as in *dekkh'āhi* quoted above. The accent cannot be thrown further back than the antepenultimate, and if the penultimate is long the accent falls on it. Thus, *dekkha'kañh'*, not *dekkhādkainh'*.

Rule of the Short Antepenultimate.

The following rule, known as the Rule of the Short Antepenultimate, is most important. It runs through the whole Bihāri language, and unless it is remembered, numerous difficulties will arise which would at once be cleared away by its application. It should be remembered that it only applies to *Taddhava*¹ words.

Before coming to the rule itself, it should be noted that, in *Taddhava* words, the diphthongs ऐ *ai* and औ *au* are always contractions of अ *a* (or आ *ā*) + इ *i* (or ए *ē*) and ए *a* (or आ *ā*) + उ *u* (or ओ *o*) respectively, and may be always, at option, written and pronounced अइ *ai*, अए *ai*, आइ *āi*, or अउ *au*, औ *au*, or आओ *āo*, respectively according to their origin. Hence, in applying the Rule, ऐ *ai* and औ *au* should always be counted as consisting of two syllables.

a. Whenever the vowel आ *ā* finds itself in the antepenultimate syllable, i.e., the third from the end of a word, it is shortened to आ *ā*. Thus, the long form of नौआ *nāū*, a barber, is नउआ *nāūā* or नौआ *nauā*; the long form of आगि *āgi*, fire, is आगिया *āgiyā*; and the instrumental case of पानि *pāni*, water, is पानिएँ *pāniē*. This आ *ā* is often written ए *a*, so that the above words would be written नउआ *nāūā*, आगिया *āgiyā*, and पानिएँ *pāniē*, respectively.

b. Any other long vowel or diphthong finding itself in the antepenultimate syllable is shortened, provided a consonant, which is not a merely euphonic *y* or *w*, follows it. Thus, from सीखब *sikhab*, to learn, सिखलक *sikh'lak*, he learned; नैना *nēnā*, a boy, long form, नैनवा *nēn'wā*; but from चूचब *chūab*, to drip, चूचबह *chūabāh*, you will drip, in which the ऊ *ū* is followed by a vowel, and from पीचब *piab*, to drink, पीचबह *piy'bāh*, you will drink, in which the ई *ī* is followed by euphonic *y*.

c. Any vowel or diphthong, whatever, finding itself removed more than three syllables from the end of a word, is shortened, whether it is followed by a consonant or not. Thus, from देखब *dēkhab*, to see, देखैतिबौ *dekhāitiau*, (if) I had seen; from सुतब *sūtāb*, to sleep, सुतितथीन्ह *sutit'thīnh*, (if) he had slept.

d. In counting syllables for the above rules, ऐ *ai* and औ *au*, as already stated, count as two, thus, देखै *dēkhai*, he sees. The imperfect vowels इ *i* and उ *u*, at the end of a word, are not counted as syllables, nor is the silent ए *a* in the same position. Thus,

¹ The meaning of the words *Tatsama* and *Taddhava* will be found fully explained in the General Introduction. Briefly stated, *Tatsama* are words which are borrowed at the present day from Sanskrit, and which appear in their Sanskrit form while *Taddhava* are words derived from Sanskrit, but which have passed through a process of phonetic development, outside of Sanskrit, till they have arrived at the form which they bear at the present day. To quote a parallel example from French substituting Latin for Sanskrit, *angelus* is a *tatsama*, while *ange* is a *taddhava*. So the English *fragile* is a *tatsama*, but *frail* is a *taddhava*.

बषोरि *āor'*, not बषोरि *āōr'* and देखब *dēkhab*, not देखब *dekhbab*; but लोकनि *lokani*, people, not लोकनि *lōkani*, because the final *र* *i* is fully pronounced in this word. On the other hand, the imperfect *ब* in the middle of a word is counted. Thus, देखबब *dekh'bāh*, not देखबब *dēkh'bāh*.

The principal difficulty to the beginner in the study of Maithilī, is the bewildering maze of verbal forms. For each person of each tense sometimes as many as seven or eight different forms may be used. This is due to the fact that the verb agrees not only with its subject, but with its object. Although the distinction of number has disappeared from the modern language, the distinction between superior, or honorific, and inferior, or non-honorific, forms is substituted. In order to simplify the comprehension of the verbal paradigms in the accompanying sketch of Maithilī Grammar, the following general rules are here laid down.

General Rules to be observed in conjugating the Maithilī Verb.

Verbs do not change for number, but each person has several forms. There are four principal forms depending, each, upon the honour of the subject and of the object (direct or remote).

The four forms are:—

1. Subject non-honorific, Object non-honorific, *e.g.*, he (a slave) sees him a (slave).
2. Subject non-honorific, Object honorific, *e.g.*, he (a slave) sees him (a king).
3. Subject honorific, Object non-honorific, *e.g.*, he (a king) sees him (a slave).
4. Subject honorific, Object honorific, *e.g.*, he (a king) sees him (a king).

The second and fourth forms are usually made by lengthening the final vowel (when necessary), and adding *nh'*. Thus *dekh'lālh'*, he (a king) saw him (a slave); and *dekhal'thānh'*, he (a king) saw him (a king). In the third and fourth forms, in which the subject is honorific, the second person is the same as the first. Thus (third form) *dekh'lai*, I saw, or you saw; (fourth form) *dekh'lainh'*, I saw, or you saw.

The *Rule of Attraction* is as follows: If a verbal form ends in *ai* or *ainh'*, and the object (direct or remote) is in the second person, the *ai* is changed to *au* and the *ainh'* to *aunh'*. Thus, *Murtā nēnā-kē mārāl'kai*, Murtā beat the child; but, *Murtā toharā-kē mārāl'kau*, Murtā beat you. *Ok'rā gārī-mā kōn māl chhai*, what goods are in this cart? but, *toh'rā gārī-mā kōn māl chhau*, what is there in your cart (remote object). In the first person, *au* is often spelt *āh'*. Thus, *mārāliau* or *mārāliāh'*, I struck you.

The letter *k* may be added to any form in *ai* or *au* without changing the meaning. Thus, *mārāl'kai* or *mārāl'kaik*: *mārāl'kau* or *mārāl'kauk*.

Forms ending in *ai* or *aik*, or *au* or *auk*, always belong either to the first or third forms, and are hence only used when the object is non-honorific.

It is hoped that if these rules are borne in mind, no difficulty will be experienced in grasping the principles of Maithilī Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ai* to *au*, or by adding *k*, are omitted, to save space. These are provided for by the above general rules.

MAITHILĪ SKELETON GRAMMAR.

I.—Nouns.—A noun has three forms. (1) Short, (2) Long, (3) Redundant Thus—

	Short.		Long.	Redundant.	
	<i>ghārā</i>	a horse	<i>ghar^owei</i>	<i>ghorauā</i>	The short form may be weak or strong. Thus <i>ghār</i> or <i>ghārā</i> , a horse. Usually only one form is used, but sometimes both.
	<i>ghar</i>	a house	<i>ghar^owe</i>	<i>gharauā</i>	
	<i>mālī</i>	a gardener	<i>mālīgā</i>	<i>mālīwā</i>	
	<i>nā</i>	a barber	<i>nawā</i>	<i>nakarāwā</i>	
Adjectives	<i>mīthā</i>	sweet	<i>{ mīh^okā</i>	<i>{ mīhāk^owā</i>	
			<i>{ mīhāk^okā</i>	<i>{ mīhāk^okā</i>	
	<i>mīhī</i> (fem.)	sweet	<i>{ mīh^okī</i>	<i>{ mīhāk^ogiā</i>	

Number.—Plural is formed by adding a noun of multitude, such as *sabh* or *sabdh*, all; *lokani*, people. Thus, *nēnā*, a boy; *nēnā sabh*, *nēnā sabdh*, *nēnā lokani*, boys.

Case.—The only true case is the Instrumental formed by adding *ē*, before which a final *ā* is elided, 'becomes *i*, and *i* or *ū* shortened. Thus *nēnā*, by a boy, *nēnā sabdhē*, by boys; *phal*, a fruit, *phalē*; *pāni*, water, *pānē*; *nēni*, a girl, *nēnē*; *Raghū*, nom. prop., *Raghūē*. To these may be added a rare locative in *ē*, *h*, or *k*, as *gharē*, *gharāh*, or *gharāh*, in the house. Also a Genitive in *ak* or *k*, as in the following,—*nēnik*, of a boy; *nēnā sabhak* or *sabdhik*, of boys; *phalak*, of a fruit; *pānik*, of water; *nēnik*, of a girl; *Raghūk*, of *Raghū*.

Other cases are formed by postpositions, added to the form of the Nominative, or to the oblique form when such exists. Some of these are *kē*, to; *sā*, *sau*, from or by; *lār* or *kar*, of; *mā*, *mā*, in. Thus, *nēnā kē*, to a boy.

Gender.—*Taddhava* nouns and adjectives in *ā*, form the feminine in *i*. Thus, *nēnā*, fem. *nēni*. Long forms in *āwā*, have fem. in *īwā*. Thus, *nēnāwā*, *nēniwā*. Redundant forms in *auā* have *īwā* in the fem. Thus, *nēnauā*, *nēniwā*. *Taddhava* adjectives ending in silent consonant form the fem. in *i*. Thus *bar*, great, fem. *bari*; *adh^olāh*, bad, fem. *adh^olāhⁱ*. So also some *Tatsama* words, e.g., *sundar*, beautiful; fem. *sundari*.

Oblique form.—Certain nouns, principally ending in *h*, *r* and *l*, have an oblique form in *ā* used before postpositions. Thus, *pahar*, a guard; *pah^oā sā*, from a guard. These are principally verbal nouns in *b* and *l*. Thus *dikkhab*, to see, *dikk^ohā sā*, from seeing; *dikk^ohā*, of seeing; *pach^oā^olā*, regretting, *pach^oā^olā sā* (or *pach^oā^olā^o sā*), from regretting. So also, the verbal noun in *i* has an oblique form in *a* or *ā*. Thus *dikk^o*, the act of seeing; *dikk^ohā kē*, or *dikk^ohāi kē*, for seeing, and so on. Irregular are *dēb*, giving, obl. *dēmāi*; *līb*, taking, obl. *lībāi*.

II.—Pronouns.—

	I		Thou		Self	This	
	Obsolete.	Modern.	Obsolete.	Modern.		Non-honorific.	Honorific.
Sing.							
Nom.	<i>mē</i>	<i>ham</i>	<i>tē</i>	<i>tēh</i> , <i>tē</i>	<i>ap^onahⁱ</i>	<i>i</i> , <i>i</i>	<i>i</i> , <i>i</i>
Obl.	<i>mokⁱ</i>		<i>tohⁱ</i>	...	<i>ap^ouā</i> , <i>ap^onahⁱ</i>	<i>chⁱ</i>	...
Gen.	<i>mār</i>	<i>hāmar</i> <i>hamār</i>	<i>tua</i> <i>tūr</i>	<i>tūhar</i> , <i>tohār</i>	<i>apan</i> , <i>appan</i>	<i>ē-kar</i>	<i>hinak</i>
Plur.							
Nom.	...	<i>ham sabh</i>	...	<i>tēh sabh</i>	<i>ap^onahⁱ sabh</i>	<i>i</i> or <i>i sabh</i>	<i>i</i> or <i>i sabh</i>

	That, he		Who		That, he		Who? (substantive)	
	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.
Sing.								
Nom.	<i>ā</i>	<i>ā</i>	<i>jā</i>	<i>jē</i>	<i>ā</i>	<i>ā</i>	<i>kā</i>	<i>kē</i>
Obl.	<i>akⁱ</i>	...	<i>jāhⁱ</i>	...	<i>tākⁱ</i>	...	<i>kākⁱ</i>	...
Gen.	<i>ē-kar</i>	<i>hūnak</i>	<i>ja-kar</i>	<i>janik</i>	<i>ta-kar</i>	<i>tanik</i>	<i>ka-kar</i>	<i>kanik</i>
Plur.								
Nom.	<i>ā sabh</i>	<i>ā sabh</i>	<i>jā sabh</i>	<i>jē sabh</i>	<i>ā sabh</i>	<i>ā sabh</i>	<i>kā sabh</i>	<i>kē sabh</i>

Ā, what? (substantive); Obl. base, *kāhī*, gen. *kāhik*.

Kān, who? or what? (adjective), does not change.

Keo, anyone, someone (substantive); obl. *kāk^onahⁱ*; gen. *kak^opō*. Also obl. *kāhⁱ*; gen. *kāhuk*.

Kānō, any, some (adjective), does not change.

Kichā, something; obl. *kāhū*, gen. *kāhuk*.

Kichā, when it means anything, does not change. Thus *kāhū kē*, to something; *kichū kē*, to anything.

Honorific Pronoun. *āhā*, *āhā*, *ap^onahⁱ* or *āpane*, your Honour; obl. *āhā*, *āhā*, *āpane*; gen. *āhāk*, *āhāk*, *ap^onek*.

All the above Genitives have an oblique form in *ā*, as follows —

Direct.	Oblique.	
<i>mār</i>	<i>mārā</i>	Each of these oblique genitives can all be used as a kind of secondary oblique base to which the postpositions can be attached. Thus besides, <i>ih' lā</i> , to whom, we can have <i>jak'rā lā</i> , and so on. For the modern forms of the first and second persons, and for the Homothic forms of the other pronouns, these are the only forms used. Thus accusative, <i>ham'rā</i> ; dat., <i>ham'rā lā</i> , <i>toh'rā kē</i> , <i>hin'lā kē</i> , and so on. We even have nominative plural like <i>ham'rā sahā</i> , <i>toh'rā sahā</i> . The non-homothic oblique forms are also used as adjectives, and <i>ek'</i> and <i>ok'</i> are only used as adjectives, or as substantival pronouns referring to inanimate things. The secondary oblique bases are never used as adjectives. <i>Ā</i> is never used as an adjective. These oblique forms agree with nouns in oblique cases. Thus <i>hamar ghar</i> , my house, but <i>ham'rā ghar ā</i> , from my house.
<i>hamar</i>	<i>ham'rā</i>	
<i>tār</i>	<i>tārā</i>	
<i>thar</i>	<i>toh'rā</i>	
<i>apan</i>	<i>ap'rā</i>	
<i>ā-kar</i>	<i>ek'rā</i>	
<i>hinak</i>	<i>hin'rā</i>	
<i>ō-kar</i>	<i>ok'rā</i>	
<i>hanak</i>	<i>han'rā</i>	
<i>ja-kar</i>	<i>jal'rā</i>	
<i>janik</i>	<i>janikā</i>	
<i>ta-kar</i>	<i>tak'rā</i>	
<i>tanik</i>	<i>tanikā</i>	
<i>ka-kar</i>	<i>kak'rā</i>	
<i>kanik</i>	<i>kanikā</i>	

III.—Verbs.—

A—Auxiliary Verb, and Verb Substantive.—Present Participle, *ac'hhai*, existing.

Present, I am—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>chhi</i> , <i>chhas</i> ¹	<i>chhiainh'</i>	<i>chhi</i> , <i>chhas</i> ¹	<i>chhiainh'</i>
2. <i>chhā</i> ²	<i>chhahūnh'</i>	<i>chh</i> , <i>chhai</i> ¹	<i>chhiainh'</i>
3. <i>achh</i> , <i>chhai</i> ³	<i>chhainh'</i>	<i>chhatā</i> ¹	<i>chhahūnh'</i> ⁴

Optional forms, (1) *chhidā* ¹; (2) *chhē*, *chhaī*, *chhahūh*, *chhahik*; fem. *chah* ²; (3) *chhik*, *chhak*, *ak'*, *hai*, (4) *chhathūnh'*.

Alternative form, I am—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>thikāh</i> ¹ , <i>thikāi</i> ¹	<i>thikainh'</i>	<i>thikāh</i> ² , <i>thikai</i> ¹	<i>thikainh'</i>
2. <i>thikā</i> ²	<i>thik'hūnh'</i>	<i>thikāh</i> ² , <i>thikāi</i> ¹	<i>thikainh'</i>
3. <i>thik</i> , <i>thikai</i> ³	<i>thikainh'</i>	<i>thikāh</i> ¹	<i>thik'hūnh'</i> ⁴

Optional forms, (1) *thikāh* ¹, (2) *thik* ², *thikaī*, *thik'hāh*, *thik'hok*; fem. *thikih* or *thikih'*; (3) *thik*, *thikāh*; fem. *thik* ¹, (4) fem. *thikih* or *thikih'*; (5) *thik'hūnh'*.

Past, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>chhalāh</i> ¹ , <i>chhalai</i> ¹	<i>chhalainh'</i>	<i>chhalāh</i> ² , <i>chhalai</i> ¹	<i>chhalainh'</i>
2. <i>chhalāh</i> ²	<i>chhal'hūnh'</i>	<i>chhalāh</i> ² , <i>chhalai</i> ¹	<i>chhalainh'</i>
3. <i>chhal</i> , <i>chhalai</i> ³	<i>chhalainh'</i>	<i>chhalāh</i> ¹	<i>chhal'hūnh'</i> ⁴

Optional forms, (1) *chhalāh* ¹, (2) *chhal* ², *chhalāh*; fem. *chhal*.

Alternative form, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>rahī</i> , <i>rahiai</i> ¹	<i>rahainh'</i>	<i>rahī</i> , <i>rahiai</i> ¹	<i>rahainh'</i> ¹
2. <i>rahā</i> ²	<i>rah'hūnh'</i>	<i>rahā</i> ² , <i>rahiai</i> ¹	<i>rahainh'</i>
3. <i>rahai</i> ³	<i>rahainh'</i>	<i>rahā</i> ¹	<i>rah'hūnh'</i> ⁴

Optional forms, (1) *rahāh* ¹; (2) *rah*, *rah'hāh*, *rah'hik*; fem. *rahāh* ²; (3) *rahai* is seldom used, *rahau* being generally employed instead; (4) *rah'hūnh'*.

B.—Transitive Verb.—*dēkhab*, to see. Root, *dēkh*.

Verbal Nouns, (1) *dēkhab*, obl. *dēkh'bhā*; (2) *dēkhal*, obl. *dēkh'lā*; (3) *dēkh*, obl. *dēkha* or *dēkhās*.

Participles, Pres., *dēkhait*, fem. *dēkhait*; Past, *dēkhal*, fem. *dēkhal*.

Conjunctive Participle, *dēkhī kā* (or *kūī*, or *kai-kā*), having seen.

Adverbial Participle, *dekhitdāhī*, on seeing.

Simple Present, I see; Present Conditional, (if) I see:

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhi</i> , <i>dēkhias</i> 2. <i>dēkhā</i> ¹ 3. <i>dēkhai</i> ²	<i>dekhiainh</i> ¹ <i>dēkh'hūnh</i> ² <i>dekhaiinh</i> ³	<i>dēkhī</i> , <i>dekhiāi</i> " " <i>dēkhāh</i> ¹	<i>dekhiainh</i> ¹ " " <i>dēkh'thūnh</i> ⁴

Optional forms, (1) *dēkh'hāh*, *dēkh'hik*; fem. *dēkh'hāh*; (2) *dēkhai* is only used in the simple present, *dēkhau* being generally employed instead in the Present Conditional; (3) so also, *dēkhauinh* is generally employed in the Conditional, (4) *dēkh'thūnh* is more usual than *dēkh'thūnh*.

Future, I shall see. Three varieties:—

First variety, the same as the Simple Present, to which, however, the syllable *gā* is generally added. Thus, *dēkhī-gā*, I shall see.

Second Variety:—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhab</i> , <i>dēkh'bai</i> 2. <i>dēkh'hāh</i> ¹ 3. Wanting	<i>dēkh'tainh</i> ¹ <i>dēkh'hūnh</i> ² wanting	<i>dēkhab</i> , <i>dēkh'bas</i> " " wanting	<i>dēkh'tainh</i> ¹ " " wanting

Optional forms, (1) *dēkh'bhā*, *dēkh'bahāh*, *dēkh'bahik*; fem. *dēkh'bahāh*. The syllable *gā* may be added to any form. Thus, *dēkhab-gā*.

Third Variety:—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkh'tiai</i> ¹ 2. wanting 3. <i>dēkhat</i> , <i>dēkh'tai</i>	<i>dēkh'tainh</i> ¹ wanting <i>dēkh'tainh</i> ²	<i>dēkh'tiai</i> ¹ " " <i>dēkh'tāh</i> , <i>dēkh'tāh</i> ³	<i>dēkh'tainh</i> ¹ " " <i>dēkh'thūnh</i> ⁴

Optional forms, (1) *dēkh'tāh*; (2) fem. *dēkhat*; (3) fem. *dēkh'tih*, *dēkh'tik*; (4) *dēkh'thūnh*. The syllable *gā* may be added to any form. Thus *dēkh'tai-gā*.

Imperative, let me see:—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhū</i> , <i>dēkhias</i> 2. <i>dēkh</i> , <i>dēkh'hāh</i> ¹ 3. <i>dēkhau</i>	<i>dekhiainh</i> ¹ <i>dēkh'hūnh</i> ² <i>dekhaiinh</i> ³	<i>dēkhū</i> , <i>dekhai</i> " " <i>dēkhāt</i> ¹	<i>dekhiainh</i> ¹ " " <i>dēkh'thūnh</i> ⁴

Optional forms, (1) *dēkh'bhā*, *dēkh'hāh*, *dēkh'hik*; fem. *dēkh'hāh*; Pre-ative form, *dekhiāh*, be good enough to see; *dēkhat jāh*, etc.

Past Conditional, (if) I had seen:—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dekhitāh</i> ¹ , <i>dekhitāi</i> ² 2. <i>dekhitāh</i> ³ 3. <i>dekhit</i> , <i>dekhitai</i>	<i>dekhitainh</i> ¹ <i>dekhit'hūnh</i> ² <i>dekhitainh</i> ³	<i>dekhitāh</i> ¹ , <i>dekhitai</i> ² " " <i>dekhitāh</i> ³	<i>dekhitainh</i> ¹ " " <i>dekhit'thūnh</i> ⁴

Optional forms, (1) *dekhitāh*; (2) *dekhitāi*; (3) *dekhit'hāh*, *dekhit'hik*; fem. *dekhitāh*; (4) *dekhit'thūnh*. Some people say *dekhitāh* instead of *dekhitāh*, and so throughout.

Present Definite, I am seeing:—

Ma-ouline, *dekhai* *chhi*, or *dekhaichhi*, and so throughout.

The 3rd person singular is commonly *dekhaichhi*.

Feminine, *dekhai* *chhi* or *dekhaichhi*, and so throughout.

The verb *thikāh* may be substituted for *chhi* throughout.

Imperfect, I was seeing:—

Ma-ouline, *dekhai* *chhāh* or *dekhaichhāh*, and so throughout.

Feminine, *dekhai* *chhāh* or *dekhaichhāh*, and so throughout.

The verb *rahi* may be substituted for *chhāh* throughout.

Past, I saw—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhal, dekh'lai</i> ¹ 2. <i>dekh'lih</i> ² 3. <i>dekh'lah, dekh'lai</i>	<i>dekh'lainh</i> ³ <i>dekh'lahūnh</i> ⁴ <i>dekh'lahānh</i> ⁵	<i>dēkhal, dekh'lai</i> ¹ <i>dekh'lah</i> ² , <i>dekh'lah</i> ³	<i>dekh'lainh</i> ³ <i>dekh'lah</i> ⁴

Optional forms, (1) *dekh'lah*², *dekh'li*, *dekh'lai*, the fem. of *dēkhal* is *dēkhal'*; (2) *dekh'li*, *dekh'lah*, *dekh'lahāh*, *dekh'lahih*, fem. *dekh'lih*, or *dekh'lih*; (3) *dekh'lainh*; (4) *dekh'lahūnh*.

Perfect, I have seen. Two varieties:—

(1) Formed by adding *achh*, etc., throughout to all persons of the Past. Thus *dēkhal achh*, *dekh'lai achh*, etc., I have seen.

(2) Formed by adding the present of the Auxiliary Verb to *dekh'li*, the instrumental of the second verbal noun. Thus *dekh'li chhi*, I have seen, and so on.

Pluperfect, I had seen. *dekh'li chhalāh*² (or *rahi*), and so on.

C.—Neuter Verb.—*Sūtab*, to sleep.

The second and fourth forms are rarely used in Neuter Verbs.

Simple Present, and Present Conditional, I sleep, (if) I sleep; *sūti*, as in the Transitive Verb.

Future, I shall sleep, *sūtab*, etc., as in the Transitive Verb.

Imperative, let me sleep, *sūtā*, as in the Transitive Verb.

Past Conditional, (if) I had slept, *sūtāh*², as in the Transitive Verb.

Present Definite, I am sleeping, *sutai chhi*, etc., as in the Transitive Verb.

Imperfect, I was sleeping, *sutai chhalāh*², etc., as in the Transitive Verb.

Past, I slept.

Form 1.	Form 2.
1. <i>sut'li, sut'lai</i> ¹ 2. <i>sut'lih</i> ² 3. <i>sūtā</i> ³	<i>sut'li, sut'lai</i> ¹ <i>sut'lih</i> ²

Optional forms, (1) *sut'lih*², (2) *sut'li*, *sut'lah*, *sut'lahāh*, *sut'lahih*, fem. *sut'lih*, or *sut'lih*; (3) *sut'li*, fem. *sūtā*; (4) *sut'lah*, fem. *sut'lih*, *sut'lih*.

Pluperfect, I had slept, *sutai chhalāh*², etc., as in the Perfect

Perfect, I have slept.

First variety.

sut'li achh, etc., after the analogy of Transitive Verbs

Second variety.

Form 1.

Form 2

1. *sūtā chhi*
2. *sūtā chhalāh*
3. *sūtā achh*

sūtā chhi
sūtā chhalāh

Feminine *sūtā chhi*, and so on. Any form of the Auxiliary may be used.

D.—Verbs whose roots end in *āb*; *pāeb*, to obtain, first and third forms only given Present Part., *pābait* or *pāt*; Past Part., *pāul*; Root, *pāb*.

Simple present.	Future.	Imperative	Past Conditional.	Past.	Perfect	Pluperfect.
1. <i>pābi</i> or <i>pāi</i>	<i>pāeb, pāob</i>	<i>pāū</i>	<i>pāitāh</i> ²	<i>paul, paulai</i>	<i>pāul achh</i> ³ or <i>paul chhi</i>	<i>paul chhalāh</i> ³
2. <i>pābhā</i>	<i>pābhāh, pāubāh</i>	<i>pābhā</i>	<i>pāitāh</i>	<i>pāulāh</i>	<i>pāulāh chhi</i>	<i>pāulāh chhalāh</i>
3. { I. <i>pātau, pābau</i> III. <i>pābāh</i>	<i>pāet, pāut</i> <i>pāitāh, paulāh</i>	<i>pātau, pābau</i> <i>pābāh</i>	<i>pābat</i> <i>pāitāh</i>	<i>pāulāh</i> <i>pāulāh</i>	<i>pāulāh chhi</i>	<i>pāulāh chhalāh</i>

These include all causal verbs, the verbs *gāeb*, to sing, and *āeb*, to come, and all Transitive Verbs with infinitives in *āeb*, except *khāeb*, to eat. Other Intransitive Verbs whose infinitives end in *āeb* and *khāeb*, are conjugated as follows:—

Simple Present.	Future.	Past Conditional.	Past.	E.—Irregular Verbs.
1. <i>khāi</i>	<i>khāeb</i>	<i>khāitāh</i> ²	<i>khāel</i>	<i>gāeb</i> , to go. Past Part., <i>gāl</i> .
2. <i>khāh</i>	<i>khābhāh</i>	<i>khāitāh</i>	<i>khāitāh</i>	<i>karab</i> , to do. Past Part., <i>karā</i> .
3. { I. <i>khāau</i> III. <i>khāāh</i>	<i>khāet, khāut</i> <i>khāitāh, khāitāh</i>	<i>khāau, khāau</i> <i>khāāh</i>	<i>khāitāh</i> <i>khāitāh</i>	<i>dhārab</i> , to seize, place. Past Part., <i>dhārā</i> .
				<i>dāu</i> , to give. Past Part., <i>dāl</i> .
				<i>lāb</i> , to take. Past Part., <i>lāl</i> .
				<i>hōeb</i> or <i>hūib</i> , to become. Past Part., <i>bād</i> .
				<i>marab</i> , to die. Past Part. <i>marā</i> or <i>maral</i> .

MAGAHĪ OR MĀGADHĪ.

*Magaha dīsa hai kañchana puri,
Dāsa bhalā pai bhīkhā buri.
Rahālū Magaha kahālū 'rē',
Tekarā-lū kī marabū rē ?*

Magah is a land of gold. The country is good, but the language is vile. I lived there and have got into the habit of saying 'rē.' Why, 'rē,' do you beat me for doing so ?¹

Magahī or Māgadhi is, properly speaking, the language of the country of Magadha.

Name of Dialect.

The Sanskrit name of the dialect is hence Māgadhi, and this name is sometimes used by the educated; but the correct

modern name is Magahī.

The ancient country of Magadha (now often called Magah) corresponded to what is at the present day, roughly speaking, the District of Patna, together with the northern half of the District of Gayā. It contained at different times three famous capital cities. The oldest was Rāja-griha, the modern village of Rajgir, situated in the heart of the low range of hills which at the present day separates the District of Patna from that of Gayā. The history of Rāja-griha is enveloped in the mists of legend. Suffice it to say that, according to tradition, its most celebrated king was named Jarā-sandha, who was overlord of a great part of Central Hindōstān. In the middle of the sixth century B.C., it was ruled by king Bimbi-sāra, who is famous as the patron of the Buddha. Here that great reformer lived for many years, and the ruined site of the city teems with reminiscences of him. Bimbi-sāra's son and successor founded the city of Patna, which in after years became the capital of Magadha in supersession of Rāja-griha. Here, in the latter half of the third century B.C. were the head-quarters of the great Aśoka, under whom Buddhism was finally adopted as the state religion. The whole of Northern India was directly subject to him, as far south as Orissa, and a great portion of what is now Afghanistan, and of the Deccan as far south of the River Krishna, were under kings who recognised his suzerainty.

Under the Musalmāns, the capital of the country was the town of Bihār, in the south of the Patna District, the name of which, a relic of ancient times, is a corruption of the Buddhist word *vihāra* or monastery. From this town, the whole *sūba* or Province of Bihār took its name.

During British supremacy, up to the year 1865, the greater part of the present Patna District and the north of the present Gayā District, an area which closely corresponded to that of the ancient Magadha, formed one District known as Zila¹ Bihār; the south of Gayā, together with a portion of the Hazaribagh District, being known as Zila¹ Rāmgarh. From that date, the two Districts of Patna and Gayā have been in existence.

¹ Vide p. 34 post. The unfortunate man has lived in Magah and has acquired the vulgar habit of ending every question with the word 'rē', which, elsewhere in India, is the height of rudeness. He gets into a quarrel over this when he comes home, and earns a drubbing for insulting some one. Yet, so ingrained is the habit that while apologising he actually uses the objectionable word.

Magahī is, however, not confined to the old country of Magadhā. It is also spoken all over the rest of Gayā and over the District of Hazaribagh; also, on the West, in a portion of the District of Palamau, and, on the East, in portions of the Districts of Monghyr and Bhagalpur. Over the whole of this area, it is practically one and the same dialect, with hardly any local variations. Only near the city of Patna it is infected with idioms belonging to the North-Western Provinces by the strong Musalmān element which inhabits that town, and which itself speaks more or less correct Urdū.

On its eastern border, Magahī meets Bengali. The two languages do not combine, but the meeting ground is a bilingual one, where they live side by side, each spoken by its own nationality. Each is, however, more or less affected by the other, and the Magahī so affected possesses distinct peculiarities, entitling it to be classed apart as a sub-dialect, which I have named Eastern Magahī. We find this dialect in South-East Hazaribagh, in Manbhum, in the South-East of the District of Ranchi, in the Native State of Kharsāwān, and even so far South as the Native States of Mayūrbhanja and Bamra which belong politically to Orissa and Chhattisgarh, respectively. It is also spoken as an isolated island of speech in the West of the District of Malda.

Pure Magahī has also found its way down South of the District of Ranchi, and appears in the North of the District of Singhbhum, and in the Native States of Sarai Kalā and Kharsāwān, where it is spoken side by side with Oriyā. It will be noticed that both Standard Magahī and Eastern Magahī are spoken in Kharsāwān. Here the dividing cause is not difference of locality, but difference of caste. For further particulars concerning Eastern Magahī, and for the various local names by which it is called, the reader is referred to pages 145 and ff.

Magahī is bounded on the North by the various forms of Maithilī spoken in Tirhut across the Ganges. On the West it is bounded by the Bhojpuri spoken in Shahabad and Palamau. On the North-East it is bounded by the Chhikā-chhikī Maithilī of Monghyr, Bhagalpur and the Sonthal Parganas, and on the South-East by the Bengali of Manbhum and East Singhbhum. Standard Magahī is bounded on the South by the Sadān form of Bhojpuri spoken in Ranchi. It then, in the form of Eastern Magahī, runs along the eastern base of the Ranchi plateau through the Bengali-speaking District of Manbhum, and finally curls round to the West, below the south face of the same plateau in the North of the Oriyā-speaking District of Singhbhum, reappearing here as Standard Magahī. It will thus be seen that a belt of Magahī-speaking population bounds the Ranchi plateau on three sides, the North, the East, and the South.

There are three *enclaves* of Eastern Magahī, one in the Native States of Mayūrbhanja and Bamra, where it is surrounded on all sides by Oriyā, and is known as Kurumālī, and the other in Western Malda, where it is called Khoṇṭāi, and is bounded on the North and West by Maithilī, and on the East and South by Bengali.

The area in which Magahī is spoken is illustrated in the map facing page 1, and the area of Eastern Magahī is shown in greater detail in the map facing page 147.

The following are the figures which show the number of people who speak Magahi in Districts in which it is a vernacular :—

Number of speakers.	Name of District.	Number of Speakers.	Total for each Sub-dialect.
A.—Standard Magahi—			
	Patna	1,551,362	
	Gaya	2,067,877	
	Bhagalpur	7,195	
	Monghyr	1,019,000	
	Palamau	150,000	
	Hazaribagh	1,069,000	
	Singbhum	25,867	
	Suraj Kalā State	34,815	
	Kharsāwān State	987	
	TOTAL FOR STANDARD MAGAHI		5,926,103
B.—Eastern Magahi—			
	Hazaribagh	7,333	
	Ranchi	8,600	
	Munbhum	111,100 ¹	
	Kharsāwān State	2,957	
	Barua State	4,194	
	Mayurbhanja State	280	
	Malda	180,000	
	TOTAL FOR EASTERN MAGAHI		313,864
	GRAND TOTAL FOR MAGAHI		6,239,967

For the reasons stated when dealing with Maithili, *vide ante*, pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Magahi, but who live in parts of India where Magahi is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam, the following estimated figures. No figures of any kind are available for other parts of India :—

¹ The figures include some speakers of pure Magahi.

Table showing the estimated number of speakers of Magahi, within the Lower Provinces of Bengal, but outside the area in which Magahi is the vernacular language.

Name of District.	Number of Speakers.	RE MARKS.
Burdwan	16,600	
Bankura	1,600	
Birbhum	3,900	
Midnapur	14,900	
Hooghly	5,000	
Howrah	7,900	
24 Parganas	19,300	
Calcutta	90,200	
Nadia	2,000	
Jessore	600	
Murshidabad	22,800	
Khulna	900	
Dinājpur	2,900	
Rajahmahi	1,100	
Rangpur	900	
Bogra	1,100	
Fabna	1,800	
Darjeeling	700	
Jalpaiguri	2,300	
Kuch Bihar (State)	350	
Dacca	8,200	
Faridpur	1,300	
Rackerungge	1,000	
Mymensingh	500	
Chittagong	1,100	
Noakhali	64	
Tippura	400	
Cuttack	80	
Puri	180	
Balasore	170	
Ranchi	20,141	
Jashpur State	1,500	Spoken in the North of the District by immigrants from Ilazariabagh
TOTAL	231,485	

Table showing the estimated number of speakers of Magahi within the Province of Assam.

Name of District.	Number of Speakers.	REMARKS
Cachar Plains	10,200	
Sylhet	4,600	
Goalpara	1,800	
Kāmrup	400	
Darrang	2,100	
Nowgong	1,100	
Sibsagar	7,900	
Lakhimpur	5,000	
Naga Hills	100	
Khasi and Jaintia Hills	150	
Lushai Hills	15	
TOTAL	33,365	

NOTE.—Nearly all those are tea-garden coolies.

The following is, therefore, the total number of speakers of Magahi recorded in the above tables :—

Number of people speaking Magahi at Home	6,239,967
" " " " elsewhere in the Lower Provinces	231,485
" " " " in Assam	33,365
TOTAL	6,504,817

Magahi is condemned by speakers of other Indian languages as being rude and uncouth like the people who use it. In fact the principal difference between it and Maithili is that the latter has been under the influence of learned Brāhman̄s for centuries, while the former has been the language of a people who have been dubbed boors since Vedic times.¹ To a native of India, one of its most objectionable features is its habit of winding up every question, even when addressed to a person held in respect, with the word 'rē'. In other parts of India this word is only used in addressing an inferior, or when speaking contemptuously. Hence a man of Magah has the reputation of rudeness, and is liable to earn an undeserved beating on that score, as has been illustrated in the little popular song which is prefixed to this section.

¹ Compare Atharva-vāda, vi, xlii. 14

Magahi has no indigenous written literature. There are many popular songs current throughout the area in which the language is spoken,

Magahi Literature.

and strolling bards recite various long epic poems which are known more or less over the whole of Northern India. One of these, the Song of Gopichandra, has been published by the present writer, with an English translation, in the Journal of the Asiatic Society of Bengal, Vol. liv, Part I, 1885, pp. 35 and ff. Another very popular poem, which has not yet been edited, is the Song of Lōrik, of which an account will be found in the eighth volume of the reports of the Archaeological Survey of India, and in the present writer's Notes on the District of Gayā.¹

The only other printed specimens of the dialect with which I am acquainted are the fables at the end of the Grammars mentioned below, and a translation of the New Testament. The latter is a version in the 'Magadh' language, and was printed at Scrampta in 1826. A revised version of the Gospel of St. Mark was issued by the Calcutta Branch of the Bible Society in the year 1890, and is still on sale.

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GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-Dialects of the Bihari Language. Part III. Magadhi Dialect of South Patna and Gaya. Part VI. South-Maithili-Magadhi Dialect of South Munger and the Barh Subdivision of Patna.* Calcutta, 1883 and 1886.

KELLOGG, the Rev. S. H.,—*A Grammar of the Hindi Language, in which are treatedthe colloquial dialects of.....Magadha.....etc., with copious philological notes.* Second Edition, Revised and Enlarged. London, 1893. The first edition does not deal with Magahi.

HOBHOUSE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihari Language.* Part I, Calcutta, 1885. Part II, 1889. Only two parts issued.

The character in general use in writing Magahi is Kaithi, for the alphabet of which

Written Character.

see the plate facing p. 11. The Dēva-nāgarī alphabet is also occasionally used. For Eastern Magahi, we find the Bengali, and even the Oriyā alphabet employed. Examples of the use of all these alphabets will be found in the following specimens.

The pronunciation of Magahi is not so broad as in Maithili. The letter च *a* is usually pronounced like the *u* in 'nut,' as in the North-

Pronunciation.

Western Provinces. In the last syllable of the second person of a verb, it is, however, pronounced like the *a* in 'all.' It will then be transliterated *ā*. Thus मार *mārā*, beat thou. There is the same confusion of च *sh* and क *kh* that we find in Maithili. When not compounded with another consonant, both are pronounced *kh*. The letters स *s* and श *s* are both pronounced like the *s* in 'sin.'² The vowel आ *ā* is sometimes pronounced like the *a* in 'mad.' It is then transliterated *ā*. Thus मारलक *mārā'kai*. Regarding this sound, and the other vowels, see the remarks under the head of Maithili on page 22, which also apply to Magahi. See also the remarks on page 23 regarding the small ' in the middle of a word in unaccented syllables. The vowels इ *i* and उ *u* at the end of a word are fully pronounced in Magahi, and not as 'or' as in Maithili. A final च *a* is not usually³ pronounced in

¹ Calcutta, 1893.

² *Ide ante*, p. 21, for further details.

³ A final *a* is pronounced in the second person of verbs, as in मार *mārā* given above.

prose, but is pronounced in poetry. The pronunciation will be followed in the transliteration. Thus फल will be transliterated *phal* in prose, and *phala* in poetry.

The **Rule of the Short Antepenultimate** applies in Magahi, exactly as it does in Maithili. The reader is referred to pages 24 and ff.

As in the case of Maithili, the chief difficulty of Magahi Grammar is the number of verbal forms for each person. The verb, as in Maithili, agrees both with its subject and with its object, and, while there is no distinction of number, there are the four forms of each person depending on the honour of the subject and the object.

As in Maithili, the four forms are as follows :—

1. Subject non-honorific, Object non-honorific.
2. Subject non-honorific, Object honorific.
3. Subject honorific, Object non-honorific.
4. Subject honorific, Object honorific.

The second and fourth forms may be distinguished by the fact that they always end in *n*. The preceding vowel is generally, but not always, *i* or *u*, and, though this is not shown in the paradigms, these are often pronounced long. Thus, besides *dekhal'thin*, he (honorific) saw him (honorific), we may have *dekhal'thīn*.

The **Rule of Attraction** closely agrees with that which obtains in Maithili. If a verbal form ends in *aī* (or *aī*) *i* or *in*, and the Object, direct or remote, is in the second person, the *aī* (or *aī*) is changed to *au* (or *au*), the *i* to *ū*, and the *in* to *un*. This rule also applies when the *Subject* of the verb is connected indirectly with the second person. Thus, if the subject of a verb is 'his brother', the termination would be *aī* or *i*, but if it is 'your brother,' the termination would be *au* or *ū*. The letter *ō* is often substituted for *au*. The following examples illustrate this rule :—

Rām lar'kā-kē mārāl'kaī, Ram beat the child.

Rām toh'rā lar'kā-kē mārāl'kaū, Ram beat *your* child.

Ok'rā gāri-mē kaūn māl haī, What goods are there in his cart ?

Toh'rā gāri-mē kaūn māl haū, What goods are there in *your* cart ?

Dekhal'thin, he has seen His Honour.

Dekhal'thun, he has seen Your Honour.

Okar bhāi aīl'thī haī, his brother has come.

Tōhar bhāi aīl'thū haū, *your* brother has come.

Note that in the last instance, the auxiliary has not changed its form.

The letter *k* may be added to any form in *aī* (or *aī*), *au* (or *au*), or *ō*, without changing the meaning. Thus, *mārāl'kaī* or *mārāl'kaik*; *mārāl'kaū* or *mārāl'kaūk*.

Besides the ordinary Present Definite and Imperfect formed as in other Aryan languages by adding the Auxiliary Verb to the Present Participle, Magahi has two tenses, which may be called the Present Indefinite, and the Past Indefinite, respectively. They are formed by adding the Auxiliary Verb to the root, to which the letter *a* has been appended. Thus *dēkha hī*, I see; *dēkha haīū*, I saw. These tenses are of very frequent occurrence.

On the whole, Magahi Grammar closely follows that of Maithili. The two main distinguishing points are, first, the use of the two tenses just mentioned, and, second,

the form of the Verb Substantive, which is *hi*, I am, instead of the very common Maithili *chhi*.

It should be remembered that the rules of Magahi spelling are in no way fixed, and that forms will often be met which deviate from those now given, but it is hoped that if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Magahi Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ai* to *ai*, *i* to *u*, or *in* to *un*, or by adding *k*, are omitted, to save space. They are provided for by the above general rules.

MAGAHĪ SKELETON GRAMMAR.

I.—NOUNS—

Each has three forms as in Maithili. Thus (-hort) *ghārī*, (long) *ghār^omā*, (redundant) *ghoraurā*, a horse.

The short form may be weak (as *ghār*), or strong (as *ghārā*).

Number. Plural is formed by adding *n* and shortening a final long vowel. Thus, *ghōrā*, horse, pl. *ghōran*; *ghar*, a house, pl. *gharan*. Plural may also be formed by adding nouns of multitude, such as *sab*, *lōg*. Thus *ghōrā sab*, the horses; *rāḍā lōg*, the kings.

Case.—The only two cases are the Instrumental and the Locative, formed, as in Maithili by the addition of *ś* and *i* respectively, before which a final *ā* is elided, and a final *i* or *ū* is shortened. Thus, *ghōrē*, by a horse; *ghārē*, in a house. *phāl*, a fruit; *phālē*, *phālē* *māḍi*, a gardener; *māḍi*, *māḍi*. These forms do not occur in the Plural.

Other cases are formed by postpositions added to the nominative, or (when that exists) to the oblique form (see below). Some of these are *kē*, (to also used as a sign of the Accusative); *sā*, *sā*, *sā*, from or by; *lā*, *lā*, *lā*, *lā*, *lā*, for; *mā*, *mā*, *mā*, in; *kē*, *kē*, *kē*, of. Before the postposition *kē*, a final long vowel is shortened. Thus *ghōrakē*, of a horse. When the noun ends in a consonant, a *i* is inserted. Thus *phāl-kē*, of a fruit.

Gender.—Adjectives do not change for gender.

Oblique Form.—In all nouns ending in vowels, the oblique form is the same as the Nominative. In all nouns ending in consonants, it may either be the same as the nominative, or may add *ē*. Thus *ghar kē* or *gharē kē*, of a house.

Verbal nouns in *l* have an oblique form in *lā*. Thus *dēkhāl*, seeing; oblique form *dēkhālā*. Other verbal nouns follow the ordinary rule about nouns ending in consonants.

II.—PRONOUNS—

	I		Thou		Self	This	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.			
Sing.	—	ham	tū, tō	toḥ ^o ā	ap ^o ne	i	ū
Nom.	—	ham ^o ra	tārā	tōhar, toḥār,	ap ^o ne	eh	oh
Obl.	mārā	hammar,	tōr, torā,	tōhare	ap ^o ne-kē	ō-kar, oh-kē,	ō-kar, oh-kē,
Gen.	{ mār, or mārā, (f.) mārī	{ hamār, hamare	{ tōr, torā, (f.) tōrī		apan	etc.	etc.
Plur.	hamau	ham ^o ranī	tohani	toḥ ^o ranī	ap ^o ne sab	i	ū
Nom	hamani	hamaranī	tohani	toḥ ^o ranī	ap ^o ne sab	inh	un ^o i
Obl.	—	—	—	—	—	—	—

	Who.	He, that.	Who?	What (thing).	Anyone, someone.
Sing.	—	—	—	—	—
Nom.	jē, jaun	jē, taun	kā, lā, kaun	kā, kī, kauḥī	keu, kōi, kōhū
Obl.	jeh	teh	kēh	kāho	kekar, kaunū
Gen.	jē-kar, jeh-kē, etc.	tē-kar, teh-kē, etc.	kē-kar, kēh-kē, etc.	—	—
Plur.	—	—	—	—	—
Nom	jē, jinh ^o kanī	sē, tindh ^o kanī	kē, kink ^o kanī	It is peculiar to South-East Pains, kauḥī to Gava	Anything, something, is kuchhū, kuchhūho or kuchhūha-o, which has no oblique form.
Obl.	jinh	tinh	kink	—	—

NOTE.—In the above, the Oblique forms of the Plural are often used for the Nominative. There are many forms of the oblique plural. The following are those of the pronoun of the first person (the others can be formed from analogy), *ham^onīn*, *ham^oranī*, *hamaranī*. The spelling of these fluctuates. Thus, we find *ham^onīn*, and so on. From it, we have, *inhān*, *inhant*, *ich^onīn*, *akh^onī*, *ek^onī*, *inh^okanī*, *inh^okā*. So also for *jē*, *sē* and *kē*. The spelling of all these fluctuates.

Oblique Genitives.—All genitives in *kar* have an oblique form in *k^orā*. Thus, *ē-kar*, *ek^orā*; *ō-kar*, *ok^orā*; *jē-kar*, *jēk^orā* and so on. This can be used as a kind of secondary oblique Case of the pronoun, to which postpositions can be attached. Thus *Dat. sing.*, *ek^orā kē*, and so on.

III.—VERBS—

A.—Auxiliary Verbs & Verbs Substantives.

Present, I am, etc.

Past, I was, etc.

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	hi ¹	—	hē ²	—	halē ¹	—	halē ²	—
2	hē ³	hak ^o n ¹	hā ^o	hakun ⁴	halē ³	hal ^o hīn	halā ⁴	hal ^o kun
3	hai ⁷	hak ^o n ⁴	hai ⁹	hain ¹⁰	hal ^o	hal ^o hīn ⁶	halan ⁷	hal ^o hīn ⁸

Optional forms.—

¹ *halī*, *hikē*; ² *hian*; ³ *hā*, *hē*, *hai*, *hokē*, *hakē*; fem. *hī*, *hē*; ⁴ *hakio*; ⁵ *hakū*, *hakū*, *hakū*; ⁶ *hal^okun*; ⁷ *hā*, *hē*, *hā*, *hā*, *hā*, *hā*, *hā*, *hā*, *hā*, *hā*; ⁸ *hakū*; fem. *hakū*, *hakū*; ⁹ *hath*, *hathī*; ¹⁰ *hathin*; fem. *hathin*, *hathinī*.

Optional forms.—

¹ *halī*; ² *halū*; ³ *halē*, *halē*, *hal^ohī*, *halē*; fem. *halī*, *halē*; ⁴ *halūh*, *hal^ohū*, *hal^ohū*, *hal^ohū*; ⁵ *halat*, *hal^ohī*; fem. *halī*; ⁶ *hal^ohīn*; fem. *hal^ohīn*, *hal^ohīnī*; ⁷ *hal^ohī*; fem. *halī*; ⁸ fem. *hal^ohīn*, *hal^ohīnī*.

B.—Transitive Verb.—*Dēkhab*, to see. Root, *dēk*.

Verbal nouns, 1, *dēkhab*, obl. not used; 2, *dēkhal*, obl. *dēkh'ā*; 3, *dēkh*, obl. *dēkhē*.
Participles, *Pres. dēkhī, dēkhat, dekhai*; fem. -*ī*, obl. -*ē*; *Past. dēkhal*; tem. -*ī*; obl. -*ē*.
Conjunctive Participle, *dēkh ke* or *dēkh kar*.

Simple Present, I see, etc. *Present Conditional*, (if) I see, etc.

Past, I saw, etc.

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>dēkhā</i> ¹	—	<i>dēkhā</i> ²	—	<i>dēkh'ā</i> ¹	—	<i>dēkh'ā</i> ²	—
2	<i>dēkhā</i> ³	<i>dēkh'ā</i> ⁴	<i>dēkhā</i> ⁵	<i>dēkh'ā</i> ⁶	<i>dēkh'ā</i> ⁷	<i>dēkh'ā</i> ⁸	<i>dēkh'ā</i> ⁹	<i>dēkh'ā</i> ¹⁰
3	<i>dēkhā</i> ¹¹	<i>dēkh'ā</i> ¹²	<i>dēkhā</i> ¹³	<i>dēkh'ā</i> ¹⁴	<i>dēkh'ā</i> ¹⁵	<i>dēkh'ā</i> ¹⁶	<i>dēkh'ā</i> ¹⁷	<i>dēkh'ā</i> ¹⁸

Optional forms—

¹ *dēkhī*; ² *dēkhīai*; ³ *dēkhā*; ⁴ *dēkhā*; ⁵ *dēkhā*; ⁶ *dēkhā*; ⁷ *dēkhā*; ⁸ *dēkhā*; ⁹ *dēkhā*; ¹⁰ *dēkhā*; ¹¹ *dēkhā*; ¹² *dēkhā*; ¹³ *dēkhā*; ¹⁴ *dēkhā*; ¹⁵ *dēkhā*; ¹⁶ *dēkhā*; ¹⁷ *dēkhā*; ¹⁸ *dēkhā*.

Optional forms—

¹ *dēkh'ā*; ² *dēkh'ā*; ³ *dēkh'ā*; ⁴ *dēkh'ā*; ⁵ *dēkh'ā*; ⁶ *dēkh'ā*; ⁷ *dēkh'ā*; ⁸ *dēkh'ā*; ⁹ *dēkh'ā*; ¹⁰ *dēkh'ā*; ¹¹ *dēkh'ā*; ¹² *dēkh'ā*; ¹³ *dēkh'ā*; ¹⁴ *dēkh'ā*; ¹⁵ *dēkh'ā*; ¹⁶ *dēkh'ā*; ¹⁷ *dēkh'ā*; ¹⁸ *dēkh'ā*.

Future, I shall see.—Two varieties.

Variety I—

Variety II—

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>dēkhab</i> ¹	—	<i>dēkh'ā</i> ²	—	Wanting	Wanting	Wanting	Wanting
2	<i>dēkh'ā</i> ³	<i>dēkhab'ā</i> ⁴	<i>dēkh'ā</i> ⁵	<i>dēkhab'ā</i> ⁶	Wanting	Wanting	<i>dēkh'ā</i> ⁷	Wanting
3	Wanting	Wanting	Wanting	Wanting	<i>dēkh'ā</i> ⁸	<i>dēkh'ā</i> ⁹	<i>dēkh'ā</i> ¹⁰	<i>dēkh'ā</i> ¹¹

Optional forms—

¹ *dēkh'ā*; ² *dēkh'ā*; ³ *dēkh'ā*; ⁴ *dēkh'ā*; ⁵ *dēkh'ā*; ⁶ *dēkh'ā*; ⁷ *dēkh'ā*; ⁸ *dēkh'ā*; ⁹ *dēkh'ā*; ¹⁰ *dēkh'ā*; ¹¹ *dēkh'ā*.

Optional forms—

¹ *dēkh'ā*; ² *dēkh'ā*; ³ *dēkh'ā*; ⁴ *dēkh'ā*; ⁵ *dēkh'ā*; ⁶ *dēkh'ā*; ⁷ *dēkh'ā*; ⁸ *dēkh'ā*; ⁹ *dēkh'ā*; ¹⁰ *dēkh'ā*; ¹¹ *dēkh'ā*.

Past Conditional, (if) I have seen, etc.

The *Imperative* is the same as the *Simple Present*. *Precative Forms* are *dēkhab'ā*, *dēkh'ā*, and *dēkhī*.

	Form I	Form II	Form III	Form IV
1	<i>dēkh'ā</i> ¹	—	<i>dēkh'ā</i> ²	—
2	<i>dēkh'ā</i> ³	<i>dēkh'ā</i> ⁴	<i>dēkh'ā</i> ⁵	<i>dēkh'ā</i> ⁶
3	<i>dēkh'ā</i> ⁷	<i>dēkh'ā</i> ⁸	<i>dēkh'ā</i> ⁹	<i>dēkh'ā</i> ¹⁰

Present Infinitive, I see, *dēkha* *hi* or *dēkhe* *hi*, and so throughout, conjugating the Auxiliary Verb.

Past Infinitive, I saw; *dēkha* *hal*, or *dēkhe* *hal*, and so throughout.

Present Definite, I am seeing; *dēkhait* (*dēkhit* or *dēkhat*) *hi*, and so throughout.

Imperfect, I was seeing; *dēkhait* (etc.) *hal* and so throughout.

¹ Or *dēkh'ā*, or *dēkh'ā*, and so throughout. The word *hal* may be added throughout. Thus *dēkhait* *hal*. *Optional forms* as in the *Past* of the Auxiliary.

Perfect, I have seen, formed by adding *hai*, *hā*, or *hā* to the *Past*. Thus, *dēkh'ā* *hai*, I have seen. *Pluperfect*, I had seen, similarly formed by adding *hal* or *halā*. Thus *dēkh'ā* *hal*, I had seen.

C.—Neuter Verbs.—These only differ in the conjugation of the Preterite, and of the tenses derived from it, which follow that of *hal* but not that of *dēkh'ā*. Thus 3, Form I, *giral*, he fell. So *giral* *hai*, I have fallen.

D.—Verbs whose roots end in ā; pāeb, to obtain. *Pres. Part.*, *pāwat*, *pāit*.

	Simple Pres.	Future.	Past.	Past Conditional.	Forms containing <i>au</i> , like <i>pauḍ</i> , <i>pauḍ</i> , are only used in the case of transitive verbs, except <i>khārb</i> , to eat, which does not use such forms. They are never used in the case of the Magahi tract
1	<i>pāi</i> or <i>pāwī</i>	<i>pāeb</i>	<i>pauḍ</i> or <i>pauḍ</i>	<i>pauḍ</i> or <i>pauḍ</i>	
2	<i>pāwī</i>	<i>pauḍ</i> or <i>pauḍ</i>	<i>pauḍ</i> or <i>pauḍ</i>	<i>pauḍ</i> or <i>pauḍ</i>	
3	<i>pāwath</i>	<i>pāi</i> , <i>pāit</i>	<i>pauḍ</i> or <i>pauḍ</i>	<i>pauḍ</i> or <i>pauḍ</i>	

E. Irregular Verbs.

Jīb, to go; *Past Part.*, *gāl*.
Karab, to do; " *kail*.
Marab, to die; " *maul* or *māl*.
Dīb, to give; " *dāl* or *dihāl*.
Līb, to take; " *lāl* or *līhāl*.
Hōch, to become; " *hāl*, *hāl* to *hāl*.

BHOJPURI.

<i>Lāṣṭi-mē guṇa bahuta hai,</i>	<i>sada rākhāḥā saṅga,</i>
<i>Naddi nara agāha jala,</i>	<i>tahā bachāwai aṅgu.</i>
<i>Tahā bachāwai aṅga,</i>	<i>jhapāṣa kuttā-kē marā :</i>
<i>Dushmana dāwāgira,</i>	<i>hōe tina-hā-kē jhārāi.</i>
<i>Kaha Gīri-dhara Kabi-rāya,</i>	<i>bāta bādhā yaha gāḥḥi,</i>
<i>Saba hathyāra-kē chhāri</i>	<i>hatha-mē rākhā lāṣṭi.</i>

The Bhojpuri National Anthem.

(Thus paraphrased by Mr. W. S. Meyer, I.C.S.)

Great the virtues of the Stick !
 Keep a Stick with you alway—
 Night and day, well or sick.

When a river you must cross,
 If you'd save your life from loss,
 Have a stout Stick in your hand,
 It will guide you safe to land.

When the angry dogs assail,
 Sturdy Stick will never fail.
 Stick will stretch each yelping hound
 On the ground.

If an enemy you see,
 Stick will your protector be.
 Sturdy Stick will fall like lead
 On your forman's wicked head.

Well doth poet Girdhar say
 (Keep it carefully in mind)
 ' Other weapons leave behind,
 Have a Stick with you alway.'

jpuri, or, if the word were strictly transliterated, Bhoj*purī,¹ is properly speaking the language of Bhojpur, the name of a Town and Pargana in the north-west of the District of Shahabad. It is a place of some importance in the modern history of India. The town is the original head-quarters of the Dumraon Raj, and the battle of Buxar was fought at Bagh*sar a few miles to its west. Politically, it belongs rather to the United Provinces than to Bibhār, although it is at the present day included within the boundaries of the latter province. It was from its neighbourhood that the famous Bundelkhand heroes, Alhā and Ūdan, traced their origin, and all its associations and traditions point to the west and not to the east.

The language called after this locality has spread far beyond its limits. It reaches, on the north, across the Ganges, and even beyond the Nepal frontier, up to the lower ranges of the Himalayas, from Champaran to Basti. On the South, it has crossed the Sone, and covers the great

¹ The word Bhojpuri has obtained currency in English, and it would be an affectation of purism to spell the name 'Bhoj*purī.'

Ranchi plateau of Chota Nagpur, where it ultimately finds itself in contact with the Bengali of Manbhum, and with the Oriyā of Singhbhum.

Of the three Bihārī dialects, Maithilī, Magahī, and Bhojpuri, it is the most western.

The language boundaries.

North of the Ganges, it lies to the west of the Maithilī of Muzaffarpur, and, south of that river, it lies to the west of the Magahī of Gaya and Hazaribagh. It then takes a south-easterly course, to the south of the Magahī of Hazaribagh, till it has covered the entire Ranchi Plateau, including the greater part of the Districts of Palamau and of Ranchi. Here, it is bounded on the east by the Magahī spoken in the sub-plateau parganas of Ranchi and by the Bengali of Manbhum. On the south it is here bounded by the Oriyā of Singhbhum and the Native State of Gangpur. The boundary then turns to the north, through the heart of the Jashpur State, to the western border of Palamau, along which line it marches with the form of Chhattisgarhī spoken in Sargūjā and western Jashpur. After passing along the western side of Palamau, the boundary reaches the southern border of Mirzapur. It follows the southern and western borders of that District up to the river Ganges. Here it turns to the east, along the course of that stream, which it crosses near Benares, so as to take in only a small portion of the north Gangetic portion of Mirzapur. South of Mirzapur, it has still had Chhattisgarhī for its neighbour, but on turning to the north, along the western confines of that District, it has been bounded on the west, first by the Baghēli of Baghelkhand, and then by Awadhī. Having crossed the Ganges, its boundary line lies nearly due north to Tāndā on the Gogra, in the District of Fyzabad. It has run along the western boundary of the Benares District, across Jaunpur, along the west of Azamgarh, and across Fyzabad. At Tāndā, its course turns west along the Gogra and then north up to the lower ranges of the Himalayas, so as to include the District of Basti. Beside the area included in the above language frontier, Bhojpuri is also spoken by the members of the wild tribe of Thārūs, who inhabit the Districts of Gonda and Bahraich.

The area covered by Bhojpuri is, in round numbers, some fifty thousand square

Bhojpuri compared with the other Bihārī dialects.

miles. At home, it is spoken by some 20,000,000 people as compared with the 6,235,782 who speak Magahī, and the 10,000,000 who speak Maithilī. So far, therefore, as regards the number of its speakers, it is much more important than the other two Bihārī dialects put together. This division of the dialects of Bihārī into two groups, an eastern, consisting of Maithilī and Magahī, and a western, Bhojpuri, commends itself on both linguistic and ethnic grounds. The two eastern dialects are much more closely connected with each other than either is connected with Bhojpuri. In grammatical forms, Maithilī and Magahī have much in common that is not shared by Bhojpuri, and, on the other hand, Bhojpuri has peculiarities of declension and conjugation which are unknown to the other two. There is a difference of intonation, too, between the east and the

Pronunciation compared.

west, which is very marked to anyone who is familiar with the languages of Eastern Hindōstān. In Maithilī, the vowel *a* is pronounced with a broad sound approaching the 'o in *hot*' colour which it possesses in Bengali. Bhojpuri, on the contrary, pronounces the vowel with the clear sharp-cut tone which we hear all over Central Hindōstān. Contrasted with this the dialect also possesses a long drawled vowel, which is written in many different ways,

but which is always pronounced like the *ao* in *awl*.¹ This last sound also occurs both in Maithilī and in Magahī, but not nearly to so great an extent, and moreover, when it does occur in these dialects, it is not so liable to be noticed owing to the broad sound of the frequently occurring vowel *a*, with which it is, as pronounced in the east, easily confounded. In Bhojpurī, on the contrary, the contrast between this drawled *ā* and the clear-cut sound of the common *a* is so very marked, and the drawled *ā* is of such frequent occurrence, that it gives a tone to the whole language which is recognised at once.

In the declension of nouns, the favourite Bhojpurī postposition of the genitive is *ke*, while in the Eastern dialects it is either *k* or *kar* or *kēr*. Besides this, the genitive of a Bhojpurī substantive has an oblique form, a thing unknown to Maithilī or Magahī. As regards pronouns, Bhojpurī has a word for 'your honour',—viz. *raure*,—which does not occur in the east. In the conjugation of verbs, the Bhojpurī verb substantive, *bāṭē*, he is, does not appear in the other two, while the form of the verb substantive which may be called common to the three dialects,—*hat*, he is,—is throughout its conjugation pronounced so differently in Bhojpurī that it can hardly be recognised as the same verb. In the conjugation of the finite verb, Bhojpurī has a present tense,—*dēkhī-lā*, I see,—which is peculiar to itself, and is not met in the other two dialects. Finally,—Bhojpurī has cast aside all that maze of verbal forms which appals the student when he first attempts to read Maithilī or Magahī. All those forms which depend upon the person of or the degree of respect to be shown to the object, which are so characteristic of these two dialects, are absent from Bhojpurī, and instead we have a simple conjugation, with rarely more than one form for each person.

Bhojpurī has three main varieties,—the Standard, the Western, and Nagpurīā. It has also a border sub-dialect called Madhēsī, and a broken form called Thārū. Standard Bhojpurī is spoken mainly in the Districts of Shahabad, Ballia, and Ghazipur (Eastern half), and in the Doab of the Gogra and the Gandak. As its name implies, Western Bhojpurī is spoken in the Western Districts of Fyzabad, Azamgarh, Jaunpur, Benares, the western half of Ghazipur, and South-Gangetic Mirzapur, while Nagpurīā is spoken in Chota Nagpur. Madhēsī is spoken in Champaran, and Thārū Bhojpurī along the Nepal frontier from that district to Bahraich.

Standard Bhojpurī extends over a large area, and exhibits some local peculiarities. The most noticeable is the preference of the more southern Districts of Shahabad, Ballia and Ghazipur, and of the southern part of Saran, for the letter *r* instead of *ṛ* in the conjugation of the auxiliary verb. Thus, while the Northern Standard Bhojpurī prefers to say '*bāṛē*' for 'he is,' the Southern prefers *bārē*. In the centre and north of Saran, there is a peculiar form of the Past tense of the verb, in which *u* is substituted for the *l* which is usually typical of Bihārī; but this anomaly does not go further north, and in Eastern Gorakhpur, the language differs but little from that of Shahabad. Still further to the north-west, in Western Gorakhpur and in Basti, there are a few other divergencies from the Standard, but they are not of importance, and are mainly due to the influence of the neighbouring western

¹ This is the sound which I transliterate by *ā*.

variety of the dialect. Natives, who are quick to recognise any divergence of dialect, call the language of Eastern Gorakhpur Gorakhpuri, and the language of the west of that district and of Basti, Sarwarī.¹

Western Bhojpuri is frequently called Pūrbī, or the Language of the East, *par excellence*. This is naturally the name given to it by the inhabitants of Western Hindostān, but has the disadvantage of being indefinite. It is employed very loosely, and often includes languages which have nothing to do with Bhojpuri, but which are also spoken in Eastern Hindostān. For instance, the language spoken in the east of the District of Allahabad is called Pūrbī, but the specimens of it which have been sent to me are clearly those of a form of Eastern Hindi. It altogether wants the characteristic features of Bhojpuri,—the present in *-lā* and the Past in *-al*,—and instead has the well-known Eastern Hindi Past in *-is*. I have hence decided to abandon the term Pūrbī altogether, and to use instead the term ‘Western Bhojpuri,’ which, while not so familiar to Natives, has the advantage of being definite, and of connoting exactly what it is wanted to express.

As compared with Standard Bhojpuri, the following are the principal points of difference in Grammar. In Standard Bhojpuri, the termination of the Genitive is *ke*, with oblique form *ka*; in the Western dialect it is *ka* or *kāṛ*, with an oblique form *kē*. The latter has also an Instrumental Case ending in *an*, which is altogether wanting in the Standard language. In Western Bhojpuri, the adjective is liable to change according to the gender and case of the noun which it qualifies. This is much rarer in the Standard form of the language. The use of the pronouns in the two forms of speech differs considerably. The forms of the demonstrative pronouns vary, and the word *lāḥ* can be used as an honorific pronoun of the second person in the West, which is not the case in the East. In the East the oblique form of nouns and pronouns usually ends in *ā*, while in the West, it always ends in *ē*. The Verb Substantive has two forms in both sub-dialects, but the *hauṛ*, I am, of the East has become *hauī* in the West. As forms of this verb are of frequent occurrence, and as the difference of pronunciation is very marked, the result of this last point is that the ‘tone-colour’ of each of the two sub-dialects shows considerable diversity from that of the other. In the conjugation of the verb, there are two marked differences. Nothing is more marked in Standard Bhojpuri than the nasal tone which is given to the termination of the first person plural, which, being also used for the singular, is of frequent occurrence. Thus a man of Shahabad says *ham kailī* for ‘I did’. In Western Bhojpuri this nasal is dropped in the plural, and we only have *ham kaili*. Moreover, in the latter, the first person plural is not nearly so often used for the Singular, as in the Standard. The termination of the third person plural also differs considerably in the two forms of speech. In the Standard it ends in *-an* or in *-ani*, and in the West it ends in *-aṛ*. The above are only the most noteworthy points of difference between the two main forms of Bhojpuri. There are many other minor ones, for which the reader is referred to the grammatical notes prefixed to the specimens. See, especially, pp. 249 and ff.

Nagpurī.

The Nagpurī of Chota Nagpur differs from the Standard type principally in the fact that it has borrowed grammatical forms from the neighbouring Chhattisgarhī of the east of the Central Provinces.

¹ For an explanation of this last name, see pp. 238 and ff.

Instances are the use of the termination *-kar*, to give definiteness to a noun, and the suffix *-man* to form the plural. There are other divergencies from the Standard which will be found described on pp. 280 and ff. It may be noted that Nagpuriā is sometimes known by the people who speak it as Sadān or Sadri and is called by the Muṇḍa tribes of Chota Nagpur 'Dikkū Kāji.'

The Madhēsi of Champaran is the language of the 'Madhya-dēśa,' or 'Middle country,' between the Maithili of Tirhut and the Bhojpuri of Gorakhpur. As its name implies it is a border form of speech possessing some of the characteristics of each dialect. Its structure is, however, in the main that of Bhojpuri.

The Thārūs who inhabit the Tarai along the Nepal frontier have no speech of their own. Wherever we find them they have adopted more or less completely the language of their Aryan neighbours. Those who are found in the British districts from Bahraich to Champaran speak a corrupt form of Bhojpuri, mixed here and there with aboriginal words which will repay the investigations of the ethnologist. It is worth noting that the Thārūs of Bahraich and Gonda speak Bhojpuri, although the local Aryan language is not that language, but is Eastern Hindī.

The area in which Bhojpuri is spoken is shown in the map facing page 1.

The following are the figures which show the number of speakers of Bhojpuri within the area in which it is a vernacular. The totals are given for each sub-dialect. For details, district by district,

the reader is referred to the various sections dealing with each sub-dialect :—

Southern Standard	. . . . .	4,324,293
Northern Standard, viz. :—		
Dialect of Saran	. . . . .	1,504,500
Gorakhpuri	. . . . .	1,307,500 ¹
Sarwarā	. . . . .	3,353,151 ¹
	TOTAL	6,165,151
Western Dialect	. . . . .	3,939,500
Nagpuriā	. . . . .	594,257
Madhēsi	. . . . .	1,714,036
Thārū Bhojpuri	. . . . .	39,700
	TOTAL	16,776,937

Besides the above, there is the population of the Nepal Tarai, which, of necessity, cannot be numbered. A moderate estimate would put the Bhojpuri speakers of that tract at three millions, so that we are justified in estimating the whole number of people who speak Bhojpuri at home, as in round numbers 20,000,000.

For the reasons stated when dealing with Maithili, *vide ante* pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Bhojpuri, but who live in parts of India where Bhojpuri is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam the following estimated figures. No figures of any kind are available for the rest of India.

¹ Include some speakers of Thārū Bhojpuri and Domrā.

Table showing the estimated number of speakers of Bhojpuri, within the Lower Provinces of Bengal, but outside the Area in which Bhojpuri is the Vernacular Language.

Name of District.	Number of Speakers.	REMARKS
Burdwan	12,800	
Bankura	1,600	
Birbhum	9,200	
Midnapur	40,600	
Hooghly	4,900	
Howrah	19,000	
24 Parganas	23,000	
Calcutta	71,600	
Nadia	3,600	
Jessore	1,500	
Murshidabad	40,900	
Khulna	1,600	
Dinajpur	7,300	
Rajshahi	4,000	
Rangpur	17,900	
Bogra	9,400	
Pabna	7,000	
Darjeeling	4,500	
Jalpaiguri	9,300	
Kuch-Bihar (State)	4,800	
Dacca	11,600	
Faridpur	2,300	
Backergunge	900	
Mymensingh	24,800	
Chittagong	1,200	
Nonkhali	162	
Tippera	2,200	
Bhagulpur	7 406	
Cuttack	350	
Puri	340	
Balasore	920	
Jashpur State	200	
TOTAL	316,878	

Table showing the estimated number of speakers of Bhojpurī within the Province of Assam.

Name of District.	Number of Speakers.	REMARKS
Cachar Plains	18,400	
Sylhet	18,500	
Goalpara	3,100	
Kamrup	900	
Darrang	3,200	
Nowgong	1,800	
Sibsagar	10,300	
Lakhimpur	9,000	
Naga Hills	130	
Khasi and Jaintia Hills	350	
Lushai Hills	50	
TOTAL	65,730*	* Nearly all these are tea-garden coolies

The following is, therefore, the total number of speakers of Bhojpurī recorded in the above tables :—

Number of people speaking Bhojpuri at home	20,000,000
" " " " elsewhere in the Lower Provinces	340,878
" " " " in Assam	65,730
Total	<u>20,412,608</u>

Bhojpuri has hardly any indigenous literature. A few books have been printed² in it. Those which I have met will be found mentioned in Bhojpuri Literature. the list of Texts given under the head of Authorities. So far as I am aware, no portion of the Bible has been translated into the dialect. Numerous songs are current all over the Bhojpuri area, and the national epic of Lōrik, which is also current in the Magahi dialect, is everywhere known.

AUTHORITIES—

A—EARLY REFERENCES.

I know of no early references to the Bhojpuri language. Bhojpur, itself, is frequently mentioned by Muhammadan historians, and its wild inhabitants are referred to in no complimentary terms. Nor is the word Pūrbi, so far as I am aware, met with in any early writer, as the name of a language. The following article, taken entire from Yule's 'Hobson Jobson,' illustrates the use of the word from the earliest times as a geographical and ethnical title.

Poorub, and Poorbeea, ss. Hind. *Pūrāb, Pūr̄b*, 'the East,' from Skt. *pūrva* or *pūrba*, 'in front of,' as *pakcha* (Hind. *pachham*) means 'behind' or 'westerly' and *dakshina*, 'right-hand' or 'southerly.' In Upper India the term usually means Oudh, the

Benares division, and Behar. Hence POORBEEA (*pūrbīyā*), a man of those countries, was, in the days of the old Bengal army, often used for a sepoy, the majority being recruited in those provinces.

1553. "Ousman (Humayun) Patnahresolved to follow Xerchan (Sher Khan) and try his fortune against him and they met close to the river Ganges before it unites with the river Jamoua, where on the West bank of the river there is a city called Canose, one of the Chief of the kingdom of Dely. Xerchan was beyond the River in the tract which the natives all Puzna. " *Barros*, IV. ix. 9.

1616. "Bengala, a most spacious and fruitful province, but more properly to be called a kingdom, which hath two very large provinces within it, Puzs and Patan, the one lying on the East, the other on the West side of the river " *Terry*, Ed. 1665, p. 357.

1666. "La Province de Hialbas s'appelloit autrefois Puzor " *Thesnot*, v. 197.

1881. ".....My lands were taken away,
And the Company gave me a pension of just eight annas a day.

And the POORBEAS swaggered about our streets as if they had done it all "

Attar Singh loquitur, by 'Nawar,' in an Indian paper, the name and date lost.

B—GRAMMARS AND VOCABULARIES

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C.—TEXTS.

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The character in general use in writing Bhojpuri is the Kaithī, for the alphabet of which, see the plate facing p. 11. The Dēva-nāgarī is also used by the educated classes. Examples of both these alphabets will be found in the following specimens.

There is a marked difference between the pronunciation of Bhojpuri and that of the two eastern dialects of Bihārī. The sound of the latter, especially of Maithilī, more nearly approaches that of Bengali, owing to the frequent occurrence of the letter *a* which is pronounced rather broadly. In Bhojpuri, on the contrary, the letter *a* is usually pronounced in the clear-cut way which we find elsewhere in the North-Western Provinces, *i.e.*, like the *u* in *nul*.

The long, drawled *a* which I transliterate *ā*, is especially common in Bhojpuri, and its contrast with the short clear-cut *a*, which is of frequent occurrence, gives a striking piquancy to the general tone-colour of the dialect. Usually, this drawled *ā* is left unrepresented in writing but its existence is fully recognised, and various attempts are made by different people to portray it. Thus, some write the sign ' over the consonant containing this vowel. Others write ' after it. Others write *ā* after it, and others repeat the letter *ā* after it. For instance, the word *dēkhā-lā*, you see, is written by some देखल; by others देखल; by others देखल; and by others देखल. The first method is that adopted by the present writer.

The short vowel, which I transliterate *ā*, which is pronounced like the *a* in *mad*, and which is common in Maithilī and Magahī, does not occur in Bhojpuri. The clear-cut *a* pronounced like the *u* in *nul* is always substituted.

The **Rule of the Short Antepenultimate** occurs in Bhojpuri as in the other Bihārī dialects. The only difference is that a long *ā* is shortened to *a* and not to *i*. Thus, the third person Past of *māral*, to strike, is *mar'las*, he beat, not *mār'las*. For further particulars regarding the shortening of the Antepenultimate, a fact which is continually observed in Bhojpuri, see pp. 24 and ff.

As customary, when the letter *a* in the middle of a word is silent, or is only very lightly heard, it is represented by a small ' above the line. As elsewhere, this is not done in poetry, in which every *a*, even the *a* at the end of a word is fully pronounced.

Bhojpuri Grammar. a few isolated instances, the form of the verb depends only on the subject. The Object has no effect upon it. In Standard Bhojpuri, the first person singular is very rarely used, the plural being used instead, but this is not the case in the Western sub-dialect.

Bhojpuri has a peculiar form of the Present Indicative, which closely corresponds to the Naipālī Future, and which is, itself, often used in the sense of the Future. It

is formed by adding the suffix *-lā* to the Present Subjunctive. According to Dr. Hoernie, this suffix means 'gone,' and is used like the *-gā* of the Hindostāni Future. Just as the Hindostāni *dēkhū-gā*, mean literally 'I am gone that I may see,' hence 'I am going to see,' hence 'I shall see,' so do the Naipāli *dēkhū-lā*, and the Bhojpuri *dēkhī-lā*. In the last named instance the tense has come to be more often used as a present.

Bhojpuri has its own Verb Substantive. Just as *chhi*, I am, is typical of Maithili, and *hi*, I am, is typical of Magahi, so *būṛī*, *bāṛī*, or *bānī*, is typical of Bhojpuri.

It is hoped that, if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Bhojpuri grammar, as shown in the following sketch :—

BHOJPURĪ SKELETON GRAMMAR.

I.—NOUNS—

Each has three forms as in Maithili. Thus (short) *ghārā*, (long) *ghār^uāi*, (redundant) *ghorowāi*. The long form sometimes ends in *ī* instead of *ā*. Thus, *ghor^uāi*. All these forms may have their termination nasalised. Thus *ghor^uāi*. The short form may be weak (as *ghār*) or strong (as *ghārā*).

Number.—Plural is formed by adding *nā*, *nā*, or *n*, and shortening a preceding long vowel. Thus *ghārā*, horse; *ghorānā*, *ghārānā*, or *ghārān*, horses; *ghar*, a house, pl. *ghārānā*, *ghārānā* or *ghārān*. Plural may also be formed by adding nouns of multitude, such as *sabā*, all, lot, people. Thus *ghārā sabā*; *rājā bhā*.

Case.—The only true cases are the Instrumental and Locative Singular, formed, as in Maithili, by the addition of *ē* and *ā* respectively, before which a final *ā* is elided, and a final *i* or *ū* is shortened. Thus, *ghārē*, by a horse; *ghārā*, on a horse; *phalā*, a fruit, *phalē*, *phalē* *mālī*, a gardener; *malē*, *malē*. These forms do not occur in the plural.

Other cases are formed by postpositions added to the nominative, or (when such exist) to the oblique form; see below. Some of these are *ē*, *to* (also used as a sign of the accusative), *ā*, *tā*, *antā* or *kar^utā*, by; *khātīr*, *tā*, *lā*, for; *ā*, *lā*, from; *k*, *ke*, *kā*, of; *mē*, *mē*, on.

Before the postposition *k*, a final long vowel is shortened, as in *ghārā*, of a horse; when the noun ends in a consonant, *a* is inserted, as in *gharak*, of a house. There is an oblique genitive postposition *kā*. Thus *rājā-kā mandir*, the king's palace; but *rājā-kā mandir-mē*, in the king's palace. The distinction is seldom observed by the uneducated.

Gender.—In Standard Bhojpuri, adjectives do not change for gender.

Oblique Form.—Verbal nouns in *ā* have an oblique form in *ī*. Thus *dēkhāl*, seeing; *dēkh^uāl-mē*, in seeing. Verbal nouns in the form of the root have an oblique form in *ē*. Thus, *dēkh*, seeing; *dēkh^uē-lā*, for seeing. In all other nouns, the oblique form is the same as the nominative.

II.—PRONOUNS—

	I		Thou.		Your Honour.	Self, Your Honour.	Thou.	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.				
Sing. Nom.	mē	ham	tū or tē	tē or tē	{ raunwā raurā raurī as notu	ap ^u ne	i, tē, tē	ū, ō
Ob.	mohi or mo	ham ^u rā	tohi or tō	toh ^u rā		ap ^u ā	chī, chē, ihā	ohi, ōh, ō, ulā
Gen.	mōr, mōr	ham ^u rā, ham ^u re	tōr, tōr	toh ^u rā, tok ^u re	raur, raurr	upan, appan, or ap ^u ne.	ch ^u ke	oh ^u ke
Plur. Nom.	ham ^u nī-kā	ham ^u ran	tok ^u nī-kā	tok ^u ran	{ rauran rauran Ditto.	ap ^u nan	unh-kā	unh-kā
Ob.	ham ^u nā	ham ^u ran	tok ^u nī	tok ^u ran		ap ^u nan	unh	unh

	Who	He, that	Who?	What (thing).	Any one, some one
Sing. Nom.	jē, jawan, jawn	ē, ē, tawan, tawn	kē, kawān, kaun	kū	kū, kēhu, kawū
Ob.	jeh, jawnā	teh, tawnā	keh, kawānā	kā, kāhe, ketih	{ kē, kēh, kawū kē ^u ro, kēh ^u ro kē ^u r.
Gen.	jeh ^u ke, jē ^u kar, jē ^u re	teh ^u ke, tē ^u kar, tek ^u re	k ^u h ^u ke, kē ^u kar, kē ^u r.	{ kē ^u ke, kē ^u he, kē ^u le ketih ^u le	
Plur. Nom.	janh-kā, jawnā, jawn	tanh ^u ke, tawan, tawn	kanh ^u ke, kawān, kawū	Anything, something, is kachh ^u , kuchh ^u ho	
Ob.	janh	tanh	kanh	or kachhuo. Declined like a substantive	
Gen.	janh ^u ke	tanh ^u ke	kanh ^u ke		

An optional form of the oblique singular of *ū*, is *swāhī*; of *jē*, *jūhī*; of *tē*, *tāhī*; of *kē*, *kāhī*. For *teh*, we can substitute *tēhī* or *tē*, for *ch*, *ohī* or *ō*, and so on for the others.

There are many forms of the oblique plural in all the above. The following are those of *i*. The others can be formed by analogy. *Ekh^uan*, *unhān*, *unhān*, *un^unī*, *unhān*, etc.; *jek^unī*, etc. The spelling of all these fluctuates.

The genitives in *re* and *re* have a feminine form in *i*, which is met in poetry. Thus *mōrī*, *ham^urī*, and so on

All these genitives have an oblique form in *ā*, viz. *mōrā*, *ham^urā*, *tōrā*, *tok^urā*; so also *ek^urā*, *ok^urā*, *jek^urā*, *tek^urā* and *kek^urā*. These can be used as fresh oblique bases of the Pronoun. Thus *ek^urā-sē* from me, *ek^urā-sē* from this, and so on. In the plural they become *ham^uran*, *tok^uran*, *ek^uran*, etc.; thus *ham^uran-sē*, from us.

III.—VERBS—

General Note.—In all Verbs, the first person singular is hardly ever used except in poetry. The plural is used instead. The use of the second person singular is vulgar. The plural is here also used instead. The first person plural is commonly used instead of the second person when it is desired to show respect. The syllable *sā* may be added to the second or third person to show the plural number or respect. Thus *dēkhā-sā-sā*, your honour sees.

It is quite common to use Masculine forms instead of the Feminine.

A.—Auxiliary Verbs, and Verbs Substantive—

Present, I am, etc.

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>baṛī</i>)	—	<i>baṛī</i> or <i>bānī</i>	<i>bāryā</i>	(<i>hāwī</i>)	—	<i>hāwī, hāī</i>	<i>hāuyā</i>
2	<i>bāṛ, bāṛī,</i> <i>baṛas, bāṛas</i>	<i>bāṛis</i>	<i>bāṛā, bāṛāh</i>	<i>bāṛū</i>	<i>hāwī,</i> <i>hāwas, etc.</i>	<i>hāwis</i>	<i>hāwā, hāwāh</i>	<i>hāwū</i>
3	<i>hā, bāṛī,</i> <i>bāṛā, bāṛā,</i> <i>baṛas, baṛas,</i> <i>bāṛas</i>	—	<i>bāṛan</i>	<i>bāṛin</i>	<i>hā,</i> <i>hāwī,</i> <i>hāwas,</i> <i>hāwas</i>	—	<i>hāwan</i>	<i>hāwin</i>

Past, I was, etc.

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>rah'ī</i>)	—	<i>rah'ī</i>	<i>rah'iyā</i>	(<i>rah'ī</i>)	—	<i>rah'ī</i>	<i>rah'iyā</i>
2	<i>rah'ī</i> <i>rah'ias</i>	<i>rah'ī</i> <i>rah'īs</i>	<i>rah'ī</i> <i>rah'īh</i>	<i>rah'īū</i>	<i>rah'ī</i> <i>rah'is</i>	<i>rah'ī</i> <i>rah'is</i>	<i>rah'ī, rah'īh</i>	<i>rah'ū</i>
3	<i>rahā, rah'ī,</i> <i>rah'ias,</i> <i>rah'ias</i>	<i>rah'ī</i>	<i>rah'īan</i>	<i>rah'īin</i>	<i>rah'ī</i> <i>rah'ias,</i> <i>rah'ias</i>	<i>rah'ī</i>	<i>rah'an</i>	<i>rah'in</i>

Sometimes the *A'* is dropped. Thus *rah'ī*, I was.

The Strong Verb Substantive is *kōkhal*, to become, conjugated regularly.

The Negative Verb Substantive is *nah'īkī* or *nah'īkī*, I am not, conjugated regularly, but only in the present tense.

B—FINITE Verb—

Verbal Nouns.—(1) *dēkh*, obl., *dēkhce*; (2) *dēkhal* (infinitive), obl., *dēkh'ā*, (3) *dēkhab*, no obl. form. All mean 'to see' 'the act of seeing'.

Participles.—Pres. *dēkhat*, *dēkhit*, *dēkhat*; Fem., *dēkh'ti*, etc.; obl., *dēkh'ā*, etc. Past, *dēkhal*; Fem., *dēkh'ti*; obl., *dēkh'ā*.

Conjunctive Participle.—*dēkh-ke* or *dēkhi-ke*; *kā* may be used instead of *ke*.

Simple Present.—I see, etc.; and Present Conditional (if) I see, etc.

Present Indicative, I see, etc., I shall see, etc.

	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>dēkh</i>)	—	<i>dēkhī</i>	<i>dēkhyā</i>	(<i>dēkhā-i</i>)	—	<i>dēkhi-ti</i> <i>dēkhi-tē</i>	<i>dēkhā-iyā</i>
2	<i>dēkh</i> , <i>dēkhā</i> <i>dēkhas</i> , <i>dēkhas</i>	<i>dēkhi</i>	<i>dēkhā</i> <i>dēkhā</i>	<i>dēkhā</i>	<i>dēkhā-i</i> <i>dēkha-i</i>	<i>dēkhā-ti</i>	<i>dēkhā-ti(h)</i> <i>dēkha-ti(h)</i>	<i>dēkhā-tā</i>
3	<i>dēkhā</i> , <i>dēkhan</i> , <i>dēkhā</i> , <i>dēkhas</i> , <i>dēkhas</i>	—	<i>dēkhan</i> <i>dēkhan</i>	<i>dēkhan</i>	<i>dēkhā-ti</i> <i>dēkha-i</i>	<i>dēkhā-ti</i>	<i>dēkhā-ti</i> , <i>-lan</i> , <i>-lan</i> , <i>dēkha-ti</i> , <i>-lan</i> , <i>-lan</i>	<i>dēkhā-tin</i>

Past, I saw, etc.

Future, I shall see, etc.

	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>dēkh</i>)	—	<i>dēkh'ī</i>	<i>dēkh'iyā</i>	(<i>dēkh'bā</i>) (<i>dēkh'bau</i>)	—	<i>dēkhab</i> , <i>dēkh'bi</i> <i>dēkhiā</i>	<i>dēkhab</i> , <i>dēkhiā</i>
2	<i>dēkh'ī</i> <i>dēkh'īā</i>	<i>dēkh'ti</i> <i>dēkh'ti</i>	<i>dēkh'īd(h)</i>	<i>dēkh'īā</i>	<i>dēkh'bā</i>	<i>dēkh'bi</i> <i>dēkh'bi</i>	<i>dēkh'bā(h)</i>	<i>dēkh'bā</i>
3	<i>dēkh'ī</i> <i>dēkh'īā</i> <i>dēkh'īā</i>	<i>dēkh'ti</i>	<i>dēkh'īan</i> <i>dēkh'īan</i>	<i>dēkh'īan</i>	<i>dēkh'bi</i>	—	<i>dēkh'bi</i> <i>dēkhiā</i>	—

Past Conditional, I had seen, etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	(<i>dēkh'ī</i>)	—	<i>dēkh'ī</i>	<i>dēkh'iyā</i>
2	<i>dēkh'ī</i> <i>dēkh'īā</i>	<i>dēkh'ti</i> <i>dēkh'ti</i>	<i>dēkh'īd(h)</i>	<i>dēkh'īā</i>
3	<i>dēkhat</i> , <i>dēkhit</i> <i>dēkh'ī</i> <i>dēkh'īā</i> <i>dēkh'īā</i>	<i>dēkh'ti</i>	<i>dēkh'īan</i> <i>dēkh'īan</i>	<i>dēkh'īan</i>

¹ or *dēkhitī*, and so throughout

The Imperative is the same as the Simple Present. Precautionary Forms are, singular, *dēkhā*, *dēkhā*, *dēkh'ā*, Plural, *dēkhā*, *dēkhā*, *dēkh'ā*, *dēkh'ā*.

Present Definite. I am seeing, *dēkhat bānī*, and so on. Contracted form *dēkh'tānī*, or *dēkh'tānī* and so on. The participle does not change for gender or number.

Imperfect. I was seeing, *dēkhat rah'ī*, or *dēkhat rah'ī*, and so on. The participle does not change for gender or number.

Perfect, I have seen, formed by adding *hā* or *hā* to the Past. *hā* is used in the first and third persons plural, and *hā* in the second person, and in the third person singular. Thus *dēkh'ī hā*, I have seen *dēkh'ī hā*, you have seen. *hā* may be substituted for *hā* and *hā* for *hā*.

Another form of the Perfect is made by conjugating the locative of the Past Participle, with the Present tense of the auxiliary verb. Thus, *dekā'le bāñī*, I have seen. *dekā'le bāñā*, you have seen, and so on.

Pluperfect, I had seen, *dekā'le rah'ī* or *rah'ī* and so on. The syllable *ā* may be added. Thus, *dekā'le rah'ī ā*. In the second person, and in the third person singular, *ā* is used instead of *ī*.

C.—Neuter Verbs—

In the third person singular masculine of the past, they may take the form of the Past Participle, without any suffix. Thus beside *gīr'ī* and *gīr'las*, we may have also *gīral* (fem. *gīr'li*), meaning, 'he fell.'

In the second form of the Perfect, the nominative, and not the locative of the Past Participle is used. Thus, *gīral bāñī*, not *gīr'ī*; *bāñī*, I have fallen. In the Pluperfect, the form is the same as in the Active Verb. Thus, *gīr'le rah'ī* or *rah'ī*, I had fallen.

D.—Verbs whose roots end in *āw* and *ā*—

Those in *āw* are all transitive verbs, except the neuter verb *gāw*, sing.

Example,—*pāwal*, to obtain; Pres. Part., *pāwat*, *pāwt*, *pāt*; Past Part., *pāwal*

	Simple Pres.		Pres. Ind.		Past		Future		Past Conditional	
	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.
1	<i>pāṽ</i>	<i>pāṽ</i>	<i>pāwe-ṽ</i>	<i>pāi-lā</i>	<i>pauṽ</i>	<i>pauṽ</i>	<i>paiṽ</i>	<i>pāiṽ</i>	<i>pauṽ</i>	<i>pauṽ</i>
2	<i>pāwē</i>	<i>pāwē</i>	<i>pāwe-lē</i>	<i>pāwe-lā</i>	<i>pauṽ</i>	<i>pauṽ</i>	<i>paiṽ</i>	<i>paiṽ</i>	<i>pauṽ</i>	<i>pauṽ</i>
3	<i>pāwas</i>	<i>pāwan</i>	<i>pāi-lā</i>	<i>pāwe-lē</i>	<i>pauṽ</i>	<i>pauṽ</i>	<i>paiṽ</i>	<i>paiṽ</i>	<i>pāiṽ</i>	<i>pauṽ</i>

Those in *ā* are all neuter verbs, except the active verb *kāṽ*, eat.

Example,—*khāi*, to eat; Pres. Part., *khāit* or *khāt*; Past Part., *khāi*

	Simple Pres.		Pres. Ind.		Past.		Future		Past Conditional	
	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.
1	<i>khāṽ</i>	<i>khāṽ</i>	<i>khā-ṽ</i>	<i>khāi-lā</i>	<i>khāiṽ</i>	<i>khāiṽ</i>	<i>khāiṽ</i>	<i>khāiṽ</i>	<i>khāiṽ</i>	<i>khāiṽ</i>
2	<i>khāwē</i>	<i>khāwē</i>	<i>khā-lē</i>	<i>khā-lā</i>	<i>khāiṽ</i>	<i>khāiṽ</i>	<i>khāiṽ</i>	<i>khāiṽ</i>	<i>khāiṽ</i>	<i>khāiṽ</i>
3	<i>khāwas</i>	<i>khāwan</i>	<i>khā-lā</i>	<i>khā-lē</i>	<i>khāiṽ</i>	<i>khāiṽ</i>	<i>khāiṽ</i>	<i>khāiṽ</i>	<i>khāiṽ</i>	<i>khāiṽ</i>

A neuter verb, such as *aghā*, be satiated, would make its 3rd sg. past optionally *aghāi*. The verb *āw*, come, is treated as a verb in *āw* in the Present Indicative (*āwe-lā*), he comes, and the Preterite Conditional (*auṽ*, (if) I had come). In the other tenses, it is treated as a verb in *ā*. Thus *auṽ*, I came; *āiṽ*, he came.

E.—Irregular Verbs—

<i>karal</i> , to do,	Past Part. <i>karal</i> or <i>kail</i> , Conj. Part. <i>ke</i> or <i>kā</i>
<i>dharal</i> , to place, seize,	" <i>dharal</i> or <i>dhal</i> , " <i>dhas</i> or <i>dhd</i>
<i>mar</i> , to die;	" <i>maral</i> or <i>māal</i> , Pres. Part. <i>marat</i> or <i>māat</i>
<i>gāil</i> , to go,	" <i>gail</i> .
<i>dāl</i> , to give,	" <i>dihal</i> or <i>dāl</i> .
<i>lāl</i> , to take;	" <i>lihal</i> or <i>lāl</i> .
<i>bāl</i> , to become;	" <i>bhal</i> .

F.—Causal Voice, formed by adding *āw* to root. Thus *dekāṽw-lā*, I cause to see. The double causal adds *āwāw*.

G.—Potential Passive Voice, formed by adding *ā* to the root. Thus *dekāṽāi lā*, I can be seen.

MAITHILĪ OR TIR'HUTIYĀ.

The standard dialect is the language which is specially called Tir'hutiya by people in other parts of India. It is called Maithili by its speakers. Its head-quarters are the North and Centre of the Darbhanga District, where the Maithil Brāhman musters in large numbers. In the South of Darbhanga it is spoken in the slightly corrupt form which I call Southern Standard Maithili. It is spoken in its greatest purity by Maithil Brāhman, and the other higher castes of its habitat. The lower castes have a habit of clipping their final syllables which will be abundantly shown in the specimens. The same peculiarity is observable in the Southern variety of the Standard Language.

Standard Maithili is also spoken in that portion of the District of Monghyr (except in the southern portion of Gogri Thana), which lies north of the Ganges. As its geographical position would suggest, it is the Southern variety which is spoken here. The District of Bhagalpur is similarly divided into two portions, a northern and a southern by the Ganges. North Bhagalpur is a long narrow strip of country which runs from the Ganges right up to the Nepal frontier, and includes two sub-divisions, *viz.*, Supaul on the north, and Madhipura, south of Supaul, on the banks of the Ganges. Standard Maithili is spoken over the whole of North Bhagalpur, the pure variety being spoken in Supaul, and the southern in Madhipura.

In the District of Purnea, which lies to the east of North Bhagalpur, the bulk of the population speak Eastern Maithili, but the Brāhman of that District, especially those living to the west on the Supaul border, speak pure Standard Maithili.

The following is the estimated population speaking both varieties of Standard Maithili :—

Name of District.	Number of Speakers.
Darbhangā	2,460,000
Monghyr	800,000
Bhagalpur	956,800
Purnea	30,000
TOTAL .	4,246,800

With reference to the above, it may be mentioned that the Magistrate of Monghyr has returned 1,000,000 people as speaking Maithili in his District. On further inquiry it appears that it may be estimated that, of these, 800,000 speak Standard Maithili, and the remaining 200,000 the Chhikā-chhiki Bōli of the South of the Ganges. All the above figures are estimates made by the local officers, as the Census figures do not distinguish between Maithili and the Hindi dialects of the North-Western Provinces.

No attempt has been made by the local officials to distinguish the populations speaking the true Standard Maithili and its Southern variety. The matter is not of

great importance, but the following estimates, based on my own experience, will not, I think, be found to be very incorrect :—

TRUE STANDARD MAITHILĪ.

Name of District.	Number of Speakers.
Darbhanga	1,460,000
Bhagalpur	456,800
Purnea Brāhmans	30,000
TOTAL	1,946,800

SOUTHERN STANDARD MAITHILĪ.

Name of District.	Number of Speakers.
Darbhanga	1,000,000
Monghyr	800,000
Bhagalpur	500,000
TOTAL	2,300,000

The following specimen is in the pure Maithili dialect used by the Tirhutia Brāhmans and other higher class people of the Darbhanga District, their head-quarters. It is written in the character which they use themselves,—the Maithili, *par excellence*. This character is only used by these Brāhmans, and accordingly I have also given the same specimen in the variety of the Kaithi character which is used in that District. Both specimens are in facsimile. Writers in this part of the country are very careless, and hence, there are minor differences, principally owing to slips of the pen, between the two copies. These are not sufficient to render separate transliterations necessary, and so I have given only one transliteration, following, as a rule, the copy in the Maithili character, and silently correcting any mistakes as they occur. It should be remembered that the Maithili character is used only by Brāhmans, and that other higher class people use the Kaithi character :—

[illegible]

हमदसममदेही हमअपनावापकनग आउर आउरकनकामकहावेहि
 जेखौंवारहमधर्मकिविद्वद् आउरअपनेकअसम्यक पापकय
 नअवि हमकेद्विपानकवैशेकहावेकयो गानहिबुहमआपन
 बनिहाराजै कावाअनआउ तअनउठानआउरअपनावापकममी
 पवननपानुअअनउठारहिबुनकीउकरापउक्यादमिकेंदयाके
 नथीहिआउरानेतिरुकेउक्यागामनपारेकेउक्याबुझानेनथीहि
 वैशेद्वनकाकहैकिहिजेखौंवारहमधर्मकिविद्वद् आउरअपनेकअ
 सम्यकपापकयनअवि हमकेद्विपानकवैशेकहावेकयो गानहिबु
 पव नुवापअपनालाकामउमकरनथीहिजेमउमउतमवधुवहार
 केँहिनपदिविरहआउरहिनकाहामेउठापठवामपनहीपहिराक्या
 अहमयानाकमिआउआउरआनन्दकरीकि एकउग्रहमववैशेअज्ञानबुनमे
 केविजिअनअवि हेगाअनहुनमेकेविभिनेनअवि आउरअनउनेक
 निआनकरैतै एगाह
 एकउठवैशेअतमेबुनेकअअनउअकममीपदवनतअनउआउ
 आउरनावकगादअननक आउरअपनामेवकमउ नमउकाकेअप

नानावजाकेंप्रबुनकेकजेप्राकीप्रिकेकउद्धनकामकंहनके
 निजअपानवजाअथनबुमिआउअपानकवापवउउमे
 वकयतनिअतिवेहेउकीद्वनकावेगानिगनाउनअतिपबनुउ
 जोधकेडीतरनहिगताहवेहेउद्धनकवापवाहअविद्वनका
 बुमारेंगताहवापाकेंउउवादनहिजेदेअहमअउकवषमं
 अपानकमेवाकवेदीआउवकहिउअपानकआछाठनंननहि
 केनआउअपानेहम्माकहिउवागावाहिदेनजेहमअपाना
 मिमउकमद्वीआनन्दकवित्तकपबनुअपानेकप्रायेष्टेजेर
 शेजेवज्याम्भकमद्वीअपानेकममनतिआपानअविजंहिआ
 उनअपानउक्याविमिउउउउसेवकवनअतिवापकनकाक
 हनथीहिजेहेवानकतांसदाहमवेमद्विआउवाजकिद्व
 हमअविसेताहअधिकद्वपबनुआनन्दकथनहसितहै
 वउठित्वनकीयकठप्रागेहवजाप्राग्जानबुनकेविहीउनअ
 दुहेकानबुनकेविउहेनअवि=

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILĪ DIALLECT, KAITHĪ CHARACTER.

(DARBHANGA DISTRICT.)

* (AS USED BY HINDŪS OF THE HIGHER CASTES, WHO ARE NOT BRĀHMAN.)

कोनोमुज्यकैडूईयेनतेलेएाओलिमेसँदोछावापसौकहमेकिदेओ
 वायु-धनसम्पति-मेसौफैरमन-हिस्ताहारे-सैरमाधिस-गजन-ओहुनका-
 अपन-सम्पति-बादि-देठयिन्. धिउक-दीन-विगठा-उत्तर-द्येइका-वेधा-राज
 प्रिउरेउठैउ-उगुइदिश-नठैठ-ओम-वातरे-बनपनीमै-अपन-सम्पति-उडा
 देछ. पजनवेसिन-प्रिउमवेउ-उउठ-गजन-वोहिदेशमे-महाअणठ-पडैउओम
 यासना-उठशिरैठगैउ-आओन-वोओरे-वाहदश-निवासी-रुगनेसौ-
 ऐओमोअजिते-नैठैठ-देओअना-अपनाजित-सजमे-अगत-वनोये-ठै-नैठैठै-
 ओर-ओहि-दिमाडि-सौदेओगत-जोरिनदेउ-अमनदेह-नैठैवाहरेपठ-आ
 ओन-ओओनहि-ओअना-प्रिउदेउ-आओर-गजनओअना-ग्यातनैठैउ-पायिवा
 उठउदे-हमरा-पाडि-वानिहारशजउ-जारेप्रसौ-अधिउ-नोधिमेउदेकि-ओनश्म-
 अजसौ-मैदे-हमअपना-पापउ-चाँनरे-जारेप-आओन-हुनकाशौ-उहमेकिदे-
 ओनाल-हमअमिउ-पिउया-ओर-अपनेउ-अद्या-पापेउओहि-हमओमि-अपनेउ
 वेधाउहोउ-जोम्यनहिदी-हमरा-अपननिलान-पुओनानजउजारे-गजनवेउठैठ
 आओन-अपना-यापठ-रामीप-वठठ-परीउ-पजनवेदि-अगउहिदेउ-ओओना
 वापओअना-वेओउ-दओउठैठयिन्-ओर-दोउउ-वोअना-अनामै-उपदि-कैओ

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILĪ DIALECT AS USED BY BRĀHMAṆS AND HIGHER CASTE HINDŪS.

(DARBHANGA DISTRICT.)

Kōnō manukhya-kẽ dui bẽṭā rahainh'. Oh'-sũ chhot'-kā
A-certain man-to two sons were. Them-from the-younger
 bāp-sā kahāl'kainh', jẽ, 'au bābū, dhan-sampatt'-mẽ-sā jẽ
the-father-to said, that, 'O Father, the-property-in-from which
 hamar hissā hōy, sō ham'rā diyā.' Takhan o
my share may-be, that to-me be-good-enough-to-give.' Then he
 hun'kā apan sampatt' bāṭ' del'thinh'. Thōrk din
to-them his-own property having-divided gave. A-few days
 bit'lā-uttar chhot'-kā bẽṭā sabh-kichh'-kẽ (ekatthā kāi),
on-passing-after the-young son everything (together having-made),
 katah' dūr dēs chal-gẽl; āor ōtah' luch'pani-mẽ apan
somewhere far country departing-went; and there debauchery-in his-own
 sampatt' urā-dēlak. Jakhan ō sabh-kichh' kharch kāt
property (he)-squandered. When he everything expenditure having-done
 chukal, takhan oh' dēs-mẽ mahā akāl paṛ'laik, āor ok'rā
finished, then that country-in a-great famine fell, and to-him
 kalēs hōe lag'laik, āor ō jāe-kā oh' dēlak nibāsi-
trouble to-be began, and he having-gone that country-of the-dwellers-
 sabh-mẽ-sā ek-gōṭāk-otai rahāi lūgal, jẽ ok'rā
all-(sign of plur.)-in-from one-individual's-near to-dwell began, who him
 ap'nā khēt-sabh-mẽ sūgar charāba-lāi pathaul'kai, āor ō oh'
his-own fields-(plur.)-in swine feeding-for sent, and he those
 chhīmar'-sā jẽ sūgar khāit-chhalaik apan pēt bharāi chāhait-chhal,
husks-with which the-swine eating-were his-own belly to-fill wishing-was,
 āor keo ok'rā nah' kichh' dēik. Āor jakhan ok'rā jū(gy)ān
and anyone to-him not anything gives. And when to-him none
 bhelaik, ō bichār-kailak 'jẽ, 'ham'rā bāp-kẽ banihār-sabhak
became, he considered that, 'my father's labourers-(plur.)-of
 khāek-sā adhik rōṭi pakait-chhainh', āor ham bhūkh-sā
eating-of-than more loaves being-cooked-are, and I hunger-from
 maraichhī. Ham ap'nā bāpak-lag jāeh', āor hun'kā-sā kah'bainh'
am-dying. I my-own father's-near will-go, and him-to I-will-say

jē, "au bābū, ham dharmak biruddh āor ap'nek adhyaksh
that, "O Father, I of-virtue against and of-your-Honour (in)-sight-of
 pāp kail-achh'. Ham phēr' ap'nek bētā kahābāik y(j)ogy'
sin have-done. I again your-Honour's son of-being-called fit
 nah' chhi. Ham'rā apan banihār jakñ rūkhal-jāo." 'Takhan ō
not am. Me thine-own labourer like please-to-keep." 'Then he
 uṭhal, āor ap'nā bāpak samip chalal, parantu jakhan ō pharākah'
arose, and his-own father-of near went, but when he at-a-distance
 chhal, ki ōkar bāp ok'rā dekh'-kai dayā kail'thinh', āor
was, that his father him having-seen compassion made, and
 daupī-kai ok'rā garā-mē lapat'-kai ok'rā chumbā lelt'hinh'.
having-run him on-the-neck having-embraced to-him a-kiss took.

Bētā hun'kā kahā'kainh' jē 'au bābū, ham dharmak biruddh āor
The-son to-him said that "O Father, I of-virtue against and
 ap'nok adhyaksh pāp kail-achh'. Ham phēr' ap'nek bētā
of-your-Honour in-sight-of sin have-done. I again your-Honour's son
 kahābāik y(j)ogy' nah' chhi.' Parantu bāp ap'nā nōkar-
of-being-called fit not am.' But *the-father his-own servants-*
 sabh-sā kahā'thinh' jē, 'sabh-sā uttam bastra bahār (bahār) kai
(plur.)-to said that, 'all-than excellent clothes out having-made
 hin'kā pahirābā, āor hin'kā hāth-mē aṭṭhi, paer-mē pan'hi
this-person clothe, and this-person's hand-on a-ryg, feet-on shoes
 pahirābā, āor ham'rā-lokani khāi, āor ānand kari; kiek-tā i
put-on, and-(let) us-people eat, and rejoicing make; because this
 hamar bētā muil chhal, sē phēr' jiul achh'; herāol chhal, sē phēr'
my son dead was, he again alive is; lost was, he again
 bhētal achh'. Āor takhan ō-lokani āna(nd) karāi lag'lāh.
met is.' And then they-people rejoicing to-do began.

Ō-kar jēṭh bētā khēt-mē chhalaik. Jakhan ō gharak samip
His elder son field-in was. When he of-the-house near
 pahūchal, takhan ō bājā āor nāchak sabd sun'lak, āor ap'nā
arrived, then he music and dancing-of the-sound heard, and his-own
 sēbak-sabh-mē-sā ek-kē ap'nā lag bajā-kai, puchhal'kaik
servants-(plur.)-in-from one-to of-himself near having-called, he-asked
 jē, 'i ki thiakaik?' Ō hun'kā-sā kahā'kainh' jē, 'ap'nek
that, 'this what is?' He him-to said that, 'your-Honour's
 bhāi āel chhath', āor ap'nek bāp baṛ utsab kailanh'.
brother come is, and your-Honour's father a-great feast has-
 achh': ō hēt' ki hun'kā bēs nirōg pāol-achh'.
made: (for)-this reason that him well safe-and-sound has-found.'
 Parantu ō krōdh kai bhitar nah' gēlāh. Ē hēt' hunak
But he anger having-made within not went. (For)-this reason his

bāp bāhar āb' hun'kū bujhābāi lag'lāh. Ō
father outside having-come him to-remonstrated-with began. He
 bāp-kē uttar dēlanh' jē, 'dēkhū, ham etek barakh-sī
the-father-to answer gave that, 'look, I so-many years-from
 ap'nek sēbā karaichhī, āor kahio ap'nek ājū(ey)ā(k)
your-Honour's service am-doing, and ever your-Honour's orders
 ullaṅghan nah' kail, āor ap'ne ham'rū kahio chhāgar-ō nah'
disobedience not did, and your-Honour to-me ever a-goat-even not
 dēl, jē ham ap'nū mitra-sabhak saṅg ānand karitāh'.
gave, that I (my)-own friends-(plur.)-of with rejoicing I-might-make.
 Parantu ap'nek i bēṭā, jē bēṣyā-sabhak saṅg ap'nek
But your-Honour's this son, who harlots-(plur.)-of with your-Honour's
 sampatt' khā-gēl-achh', jēh' ācl, ap'ne ok'rū nimitt
property has-devoured, when he-came, your-Honour of-him for-the-sake
 baṛ utsab kail-achh'.' Bāp hun'kū kahal'thīnh' jē, 'hē bālak,
a-great feast has-made.' The-father to-him said that, 'O child,
 tō sadā ham'rē saṅg chhā, āor jē-kichh' hamar achh', sē tōhar
thou always of-me-even with art, and whatever mine is, that thine
 thikāh'. Parantu ānand karab, harkhit haib, uchit chhal, kiek-tā
is. But rejoicing to-make, rejoiced to-be, proper was, because
 i tōhar bhāi muil chhal, phēr' jiul achh': herāel chhal, phēr'
this thy brother dead was, again alive is: lost was, again
 bhēṭal achh'.'
met is.'

The next specimen is a letter in Standard Maithili, which formed part of the record of a case tried by me in the Darbhanga District some twenty years ago. It was originally written in the Kaithī character, but is here given in the Dēva-nāgarī. It is in other respects given exactly as it was written, only names of persons and places being, for obvious reasons, changed.

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARÍ.

MAITHILÍ DIALECT.

(DARBHANGA DISTRICT.)

॥ श्री चंपावती निकट दूरमिल भा लिखित पत्र ॥

स्वस्ति चिरंजीवि चंपावती केँ आशीख, आगा लछुमनक जुवानो भो चीठी सौँ अहाँ सभक कुशल छैम बूझल, मन आनंद भेल । श्री लक्ष्मी देवि केँ नेना कीट कैंहि, जेहि सौँ ओकर परवरण होइक सँ अवश्य कर्त्तव्य थोक । हुनिका माता नहि ; अहाँ लोकनिक भरोस तेल कुँइक निगाह रहैहि । एक बकस पठाओल अछि, से अहाँक हेतु, अहाँ राखब ; बकस में की ५ टा रुपैया छैक, ओ मसाला सभ छैक ; सँ बकस खोलि दुइटा रुपैया ओ आधा २ सभ मसाला लक्ष्मी दाइ केँ अपन चुपे देबैहि, दुइटा रुपैया मसाला बकस अपन राखब ; अहाँ लै भेजाओल अछि । कोनो बातक मन में अदेशा मति राखो ; जे चीज बनू सभ अहाँक नोकसान भेल अछि से सभ पहुँचत, तखन हम निश्चित हब ॥

ओ समधी जी केँ प्रणाम ; आगा भोला साहु केँ बहुत दिन भेलैहि अहाँ लोकनि तकाजा नहिँ करैकिरैहि ; हमार बेटा जेहन कथि से खूब जनैछो ; जल्दी रुपैया असूल कर, नहिँत पोछू पड़ताएब । बखारीक धान सभ बेच लिअहि । एइ बेलाक केँ कहाँ तक नोक चकल हैतैक ॥

श्री बाबू गोबिंद केँ आशीख ।

	रुपैया	अमोट धारा
रज्जिकाक पडुना	२)	२
श्री लक्ष्मी दाइ	२)	२
श्री कीटी जनी	२)	२

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BINARI.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Śrī Champābatī nikat Dūrmil Jhā likhit patra.
The-respected Champābatī near (to) Dūrmil Jhā written letter.

Swast'.

It-is-well (i.e. may-good-luck-attend-you).

Chiramjib' Champābatī-kē āśikh, āgā Lachhumanak
The-long-lived Champābatī-to blessings, moreover (from)-Lachhuman's
 jubāni ō-chīthi-saū āhā sabhak kuśal-ehhēm bājhal. Man ānand
words and-letter-from you all well-being I-learned. Heart pleased
 bhēl. Śrī Lachhmī-Dēbī-kē nēnā ehhot ehhainh',
became. The-respected Lakshmi-Dēbī-to child little is,
 jeh'-saū ōkar parharaś hoik sō abaśya kartabya thik. Hunikā
what-(means-) by his support may-be that surely to-be-done is. To-her
 māū nahi'; āhā lokanik bharōs tēl kūrak nigāh rahainh'.
mother (is-)not; you people-of hope oil pot-of (let-the-)eye remain.
 Ēk bakas pathāol-achh', sē āhāk hōt', āhā rākhah;
One box I-have-sent, that you-of for, you will-keep-(it);
 bakas mē chhau-tā rupaiyā chhaik ō masālā sabh chhaik; sē
box in six rupees are and spices all are; that
 bakas khōl' dui-tā rupaiyā ō ādhā ādhā sabh masālā Lachhmī
box opening two rupees and half half all spices Lakshmi
 Dā-kē ap'ne chuppē debainh', dui-tā rupaiyā masālā bakas
Dā-to you silently will-give, two rupees spices box
 ap'ne rākhah; āhā lai bhejāol-achh'. Kōnō būtak man mē
you keep; you for I-have-sent. Any things-of heart in
 andōśā mat' rākhi; jē chij bast' sabh āhāk noksān
anxiety do-not keep; whatever things property all your injured
 bhēl-achh', sē sabh pahūchat, takhan ham nīschint
has-been, that all will-reach-(you), then I easy-in-(my)-mind
 haib. Śrī sam'dhī-ji-kē pranām; āgā
will-be. The-respected father-in-law-to compliments; moreover
 Bhōlā Sāh'-kē bahut din bhelainh', āhā lokani takājā nahi'
Bhōlā Sāhu-to many days passed, you people demand not

karaichhiainl¹; hamār bēṭā jēhan chhath¹, sē khūb janaichhi;
are-making; my son what-sort, is, that well you-know;
 jaldi rupaiā asūl karū, nah¹-ta pichhū pachh¹-tāeb.
soon rupees realization make, otherwise afterwards you-will-repent.
 Bakhārīk dhān sabh bēch¹-lēlanh¹, eh bēkūph-kē kabā¹-tak
Of-granary the-paddy all he-has-sold, this fool-to till-when
 nīk akil haitaik. Śrī Bābū Gōbind kē āśikh.
good sense will-be. The-respected Bābū Gōbind to blessings.

						Rupaiā. Rupees.	Amūt dhārā. Mango-conservee slabs.
Rahikānk	pahnūā	.	.	.	.	2	2
<i>Of-Rahikā</i>	<i>bridegroom.</i>						
Śrī Lachhamī	Dāi.	.	.	.	.	2	2
<i>Respected Lakshmi</i>	<i>Dāi.</i>						
Śrī ohhōī	jani	.	.	.	.	2	2
<i>Respected little</i>	<i>girl-folk.</i>						

TRANSLATION OF A LETTER WRITTEN BY DURMIL JHĀ TO MUSAMMAT CHAMPĀBATĪ.

After compliments,—May you live for a long time. My good wishes to Champā-batī. Moreover, I have learnt both from the mouth of Lakshman and from your letter that you are all well, and my heart has been pleased thereby. Lakshmi Dēbī has had a little child, and we must make arrangements for its support; she has no mother, and I hope that you will keep an eye on her, and see that she gets everything necessary (*lit.* oil and pots). I have sent you a box herewith; it is for you, keep it. In the box there are six rupees, and some Kābuli * fruits; open the box and give two rupees and half the fruit to Lakshmi Dāi, but give it privately. You will keep two rupees, the remainder of the fruit, and the box; I have sent them for you. Don't be unhappy about anything: all your property, which has been spoilt, will be recovered for you; and then only will I be easy in my mind.

My compliments to the father-in-law. Moreover, it is a long time since you have pressed Bhōlā Sāhu to pay the money he owes. You know what sort of temper my son has, so realize the money quickly, or you will repent afterwards. He has sold all the paddy in the granary. When will the fool get decent wisdom?

My good wishes to Gōbind Bābū.

		Rs.	Slabs of mango conservee.
For the Rahikā bridegroom	.	2	2
For Lakshmi Dāi	.	2	2
For the little girl	.	2	2

* The word *mazā* usually means spices. I am, however, assured that here it must be translated as above.

The next specimen is a short poem by the famous old Master-singer, Vidyāpati Thākur, who flourished at the end of the 15th century. He was court poet to Rājā Śiva-simha of Sugāonā, a village still existing in the Darbhanga District. There is a tradition that this king was summoned by the Emperor to Delhi for some offence, and that Vidyāpati obtained his patron's release by an exhibition of clairvoyance. The Emperor locked him up in a wooden box and sent a number of the courtesans of the town to bathe in the river. When all was over he released him, and asked him to describe what had occurred. Vidyāpati immediately recited *impromptu* the poem which I now give as a specimen of his powers, describing a beautiful girl at her bath. Astonished at his power, the Emperor granted his petition to release King Śiva-simha.

The poem has been handed down by word of mouth for centuries, and the language is, no doubt, modernised; but there is little doubt that, whatever we may think of the legend, the ideas are those of the poet himself.

As customary, the poet inserts in the last verse his own name.

In poetry, all vowels, even a silent *a* at the end of a word, and those represented in prose by small letters above the line in the middle or at the end of a word, are fully pronounced.

A POEM BY VIDYĀPATI THĀKUR.

कामिनि करण सिनाने । हेरते हृदय हरण पचवाने ॥
 चिकुर गलण जल धारा । मुख-ससि डर जनि रोषण चंधारा ॥
 तितल बसन तनु लागू । मुनि-हुँ-क मानस मन-मथ जागू ॥
 कुच-जुग चार चकोवा । निष कुल धानि मिलाओल देवा ॥
 ते संकाण भुज पासि । बाँधि धरिष घन उड़त चकासि ॥
 भनहि बिद्यापति भाने । सुपुरख कबहुँ न होण नदाने ॥

TRANSLITERATION AND TRANSLATION.

Kāmini karac sinānō,
A fair-one does bathing,
 heraite hṛidaya harac pacha-bānō.
on-seeing the-heart seizes the-five-arrowed-one.
 Chikura galao jala-dhārā,
Her-locks melt (in)-a-water-stream,
 mukha-sasi dāra jani roac ādhārā.
moon-face [(in)-fear as-though reeps darkness.
 Titala basana tanu lāgū,
The-wet garments (to)-the-body cing,
 muni-hū-ka mānasa mana-matha jāgū.
hermits-even-of (in)-the-soul the-God-of-Love awakes.
 Kucha-juga chāru chakāwā,
The-bosom-pair fair chakāwās,
 nia kula āni milāola dēwā.
own family having-brought united the-God.
 Tē sākāe bhuja-pūsē,
Therefore in-fear in-the-arm-noose,
 būdhi dharia, ghana uṛata akāsē.
having-bound clasp, clouds they-will-fly into-the-sky.
 Bhanahi Bidyāpati bhānē,
Saith Vidyāpati the-sun-(of-poets),
 su-purukha kaba-hū na hōe na-dānē.
a-wise-man ever not becomes a-fool.

FREE TRANSLATION OF THE FOREGOING.

1. The pretty one is bathing, and as I gaze, the five-arrowed (God of Love) seizes my heart.

2. Her locks melt in a cascade of water-drops, as though darkness were weeping in fear of the brightness of her moon-face.

3. Her garments, wet (and transparent), cling to her form, and so fair is the vision that (Cupid), the soul-disturber, awakes even in the hearts of hermits.

4. Her two fair bosoms are a pair of sweet *chakēwās*,¹ as though God had brought and united each to its mate.

5. Therefore, for fear that they will fly away to the clouds in the sky, bind them and hold them fast in the snare of thine arms.

6. Singeth Vidyapati, the Sun among the Poets, 'a wise man never proves himself a fool.'²

The above is the straightforward meaning of the above lines. But, as is customary in Indian poetry, it is so arranged that altogether different senses can be obtained by dividing the words differently. Thus, if we divide the first line as follows, and slightly alter the spelling, we get,—

Kā Maīna kara e sinānē, hera ite hṛdaya Hara Pacha-bānē.

Which means, 'O Maina, God of Love, why art thou beckoning? See here, on her heart is seated Hara (i.e., her bosom), (thine enemy,) O thou who hast five arrows.'

So the second line may be divided,—

Chikura galae jalā-dhārā, mukha-sasi ḡara janī ro, ae ādhārā.

Which means, 'Weep not (*janī ro*), O darkness, in fear of her moon-face, for her locks are clouds, which will soon overshadow (its brightness).

Again, the third verse,—

Tita lava sanatana lāgū, muni-hū-ka mānasa Mana-matha jāgū.

Which means, 'There (on her bosom, or Hara,³) the pious have fixed their devotion, for thou, O Cupid, hast awoken even in the hearts of hermits.

The next specimen is a short extract from the *Hari bans*, a poetical life of Krishna, written by Man-bōdh Jhā in the latter half of the eighteenth century.

¹ The Brahminy duck, a snow-white bird. Under ordinary circumstances, they are cursed never to pass the night together.
² I.e., verb. sap. sat.

³ In the first verse, her bosom was compared to the God Hara, who was the destroyer of the Indian Cupid. Hence, when the latter attacks the saints, they fix their minds on the former in self-protection. But, alas for their good intentions, Hara, himself, has taken the form of her bosom.

[No. 4.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

EXTRACT FROM MAN-DÔDH'S HARI-DANS.

कतो एक दिवस जखन बिति गेल । हरि पुनु हथगर गोड़गर भेल ॥
 से कोन ठाम जतै नहिँ जायि । कै बेरि संगनहुँ सौँ बहरायि ॥
 हार उपर सौँ धरि धरि आनि । हरखित हसयि जसोमति रानि ॥
 कौसल चलयि मारि कहूँ चाल । जसोमति काँ भेल जिवक जँजाल ॥
 कै बेरि आनि हाथ सौँ छीनु । कै बेरि पकलाह तकला बीनु ॥

TRANSLITERATION AND TRANSLATION.

Kato-eka dibasa jakhana biti-gēla,
Some days when they-passed,
 Hari punu hatha-gara goṛa-gara bhēla.
Hari again hand-using feet-using became.
 Sē kona ṭhāma jatai nahī jāthi,
That what place where not he-goes,
 Kai beri āṅana-hū-sō baharūthi.
How-many times the-courtyard-even-from he-goes-outside.
 Dwāra-upara-sō dhari dhari āni,
The-doorway-on-from seizing seizing bringing,
 Harakhita hasathi Jasōmati rāni.
Gleeful laughs Jasōdā the-queen.
 Kausala chalathi māri-kahū chāla,
Clever he-goes having-beaten his-gait,
 Jasōmati-kā bhela jibaku jñjāla.
Jasōdā-to he-became of-life the-worry.
 Kai beri āgi hātha-sō chhīnu,
How-many times fire his-hand-from she-snatches,
 Kai beri pakalāha takalā binu.
How-many times was-he-burnt looking without.

FREE TRANSLATION OF THE FOREGOING.

When some time had passed, (the babe) Hari soon began to be able to use his hands and feet.

What place was there, where he did not go? How often did he go outside even the court-yard of the house?

Gleefully used Madam Jasōdā to laugh, as she ever and again caught him up, and brought him back from the outer doorway.

Sharp as a little needle would he strut about, till he became the worry of her life.

How often did she snatch burning coals out of his very hand! and how often did he burn (his fingers) when she was not looking!

The next specimen is a short poem written in the middle of the last century by Bhānu-nāth Jhā. It describes the pangs suffered by a Herd maiden who has been deserted by Kṛishṇa. According to custom, the poet enters his own name, and that of his patron, the father of the present Mahārāja of Darbhanga in the last verse.

[No. 5.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

A POEM BY BHĀNU-NĀTH JHĀ.

जदुपति बुझिष बिचारी । अभिनव विरह बेचाकुलि नारी ॥
 नलिन सयन नहिं भावे । तनि पथ हेरइति दिवस गमावे ॥
 कोषो चानन कर लेये । कोषपो कहइ जित रहल सँछेये ॥
 कोन परि करति निवाहे । सित-कर किरन सतत कर दाहे ॥
 तप जनि करइ सकामे । निस दिन जपइति रह तसु नामे ॥
 भानु-नाथ कवि भाने । रस बुझ महेसुर सिंच मुजाने ॥

TRANSLITERATION AND TRANSLATION.

Jadupati	bujhia	bichūri,		
O-Krishna	understand	having-considered,		
abhinaba	biraha	beākuli	nāri.	
fresh	severance	distracted	the-lady.	
Nalina	sayana	nahī	bhābē,	
Lotus	bed	not	pleases,	
	tani	patha	heraīti	dibasa
	his	path	watching	the-day
				she-passes.
Keo	chūnana	kara	lēpō,	
Some	sandal	do	anointing,	
	keno	kahai	jiu	rahala
	some	say	life	was
				in-danger.
Kona	pari	karati	nibāhē ?	
What	on	will-she-make	recourse ?	
	Sita-kara	kirana	satata	karu
	Moon	rays	continually	do
				burning.
	Tapa	jani	karai	sakāmē,
Austerities	as-it-were	she-does	zealously,	
	nisa	dina	japaīti	raha
	night	day	muttering	she-remains
				his name.
Bhānu-nātha	kabi	bhānē,		
Bhānu-nāth	poet	sings,		
	rasa	bujha	Mahesura	Singha
	sentiment	understands	Mahēśvara	Simha
				the-icise.

FREE TRANSLATION OF THE FOREGOING.

O Kṛishṇa, learn and understand. Distraught is the lady by the fresh severance.

Even a bed of lotuses pleases her not. On his (*i.e.*, thy) path gazing does she pass the day.

Some are anointing her body with cooling sandal-paste, while others stand by and say she cannot live.

To what can she have recourse? Even the cool rays of the moon continually burn her.

She is, as it were, performing austerities with but one fixed desire, and night and day she prays, murmuring but his¹ name in her prayers.

Saith the Poet Bhānu-nāth, The wise Mahēśvara Simha understands the sentiment.

The next specimen is a translation of the Parable of the Prodigal Son into the form of Maithilī which is used by the lower caste Hindūs of the Darbhanga District. It will be noticed that the principal differences are that in the first place the vocabulary is not so sanskritised, and, in the second place, that the forms of the verb which end in *nh'*, and which denote that respect is shown to the object are not used.

It is printed in Kaithi type.

¹ *Tarun* is an old or poetical form of the genitive, equivalent to *takar*.

[No. 6.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILĪ DIALECT (AS USED BY HINDŪS OF THE LOWER CASTES).

(DARBHANGA DISTRICT.)

एक गोटा के दुई बेटा रहैक । कोटाका बेटा बाप सौं कहलैक जे बाप हमन हिस्सा सभ बन दै दह । बाप ओकर हिस्सा बन बाटि देलैक । ओनेक दिन पर कोटाका बेटा अपन सभ बन एकठ्ठा कै बड़ी दूर देस अठि गेठ । ओर अपन सभटा बन कुकाम में ओहा देलक । ओकर सभ बन जखन ओहा गेठैक, ओहि देस में बड़ जानी अकौठ पड़ै । जखन ओ ओहि देस में एक गोटाक ओहि गाम सुगन यैवा पर नोकन रहै । ओकरा सुगनक यैवाक नूसो ने यैवा ठै भेटै । जखन ओकरा होस भेटैक भोग पड़ै जे हमरा बापक ओहि गाम कगेक नोकन अखि जकना या पो के अधिक बन ब्यैकैक । हम एग नूसी भैकै । हम बापक ओर जाएव कहै जे हम गोहन ओ मगावानक बड़ अपनाय कैठ । हम गोहन बेटा कहैवाक जोग नहि छै । हमरा गो अपना ओहि गाम नोकन नाथ । ई सभ बाप मन में जानि बापक ओर अठठ । बापक ठा पहुँचठ । ठेकिन जखन बनकै छठ ओकर बाप दियारहि मनक ठेठ ओकरा दिस जठहो अठठै, ओकरा गानदिन में ठगा के युम्वा ठेठलैक । बेटा कहलै जे बाप हम गोहन मगावानक बड़ अपनाय कैठहु गै हम गोहन बेटा कहैवा जोग नहि छै । ओकर बाप यहि पर अपना नोकन के कहलै जे भुव नोक २ गुआ ठा, एकना पहना, ओड़ी हाथ में दहो, पनहो से पहना दहो । मोटाएठ बाका ठा के मान जे हम सभ या पो के भुसो करी । कियेक गो हमन बेटा मन के जी रहै । ई बेटा हेरा गेठ छठ से छेद भेटठ । ई कहि सभ भुसो करन ठाठठ ।

जखन ओकर बड़का बेटा भेगसौं बन अवैग रहै, बनक नणदीक नाथ ओ गान सुनठक । अपना नोकन सौं पुछलै जे आरि को छिएक जे नाथ गान होरकै । ओ सभ कहलैक जे गोहन मारि आएठ अखि नोके पेका रहै है गै गोहन बाप एक मोटाएठ बाका मनठक है । गहि पर ओ मनसाए गेठै, आंगन नहो गेठ । जखन ओकर बाप बालन आवि ओकरा नेहोना करन ठाठै । ओ अपना बाप सौं कहलै जे एगेक दिन सौं हम गोहन सेवा कैठिऔ गोहना कहठा सौं कोनो काण बालन नहो

कै०, गै० गों हमना कहिओ बल्लोकि वय्यो ने पाए ठै देह० जे हम अपना दोहा
 सजक संगे पुसी कनिगहुं । ठेकिन गोहन र वेटा जे अपन सज वन नन्दीवाजो में
 ओहा कं आए० अछि गकना ठै गों मोटाए० वाछा मान० अछि, वाप कह०कै, वेटा
 गों हनम हमना संगे नहैकै, जे किछु वन हमना अछि से सज गोहने बिभो० ।
 हमना सजके पुव पुसी कन वृह जे गोहन मारि मनि कं छैन जो एठौ अछि ।

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (AS USED BY HINDŪS OF THE LOWER CASTES).

(DARBHANGA DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Ek gōṭā-kē dui bēṭā rahaik. Chhoṭ'kā bēṭā bāp-saũ
One person-to two sons were. The-younger son father-to
 kahal'kaik jē, 'bāp, hamar hissā sabh dhan dāi dāh.' Bāp
said that, 'Father, my share all wealth having-given give.' Father
 ō-kar hissā dhan bāṭ' del'kaik. Thōrek din par chhoṭ'kā bēṭā
his share wealth dividing gave. A-few days on the-younger son
 apan sabh dhan ekaṭhā kāl bapī dūr dēs chal' gēl.
his-own all wealth together making very distant country going went.
 Ōṭ apan sabh-tā dhan ku-karam-mē ohā-dēlak. Ō-kar
There his-own entire wealth bad-decids-in he-wasted. His
 sabh dhan jakhan ohā-golaik, oh' dēs-mē bar bhūri
all wealth when was-wasted, that country-in a-great heavy
 akāl paṛ'lai. Takhan ō oh' dēs-mē ēk gōṭā oh'-ṭhām
famine fell. Then he that country-in a person's near
 sūgar charaibā-par nōkar rahal. Ok'rā sugarak khaibāk
swine feeding-on servant remained. By-him of-swine of-feeding
 bhūs-ō nē khaibā-lāi bhōṭai. Jakhan ok'rā hōs bhelaik, mōn
chaff-even not eating-for was-got. When to-him senses became, consideration
 paṛ'lai jē, 'ham'rā bāpak oh'-ṭhām katek nōkar aohi', jak'rā
happened that, 'my father's near how-many servants are, to-ichom
 khā-pi-kā adhik dhan bachai-ehhaik; ham ēta bhūkhē
having-eaten-(and)-drunk much wealth remains-over; I here by-hunger
 marai-ehhī Ham bāpak ōṭi jāeb, kahi'bai jē, "ham tōhar ō
am-dying. I father's there will-go, I-will-say that, "I of-thee and
 Bhag'bhānak bar ap'rādh kail. Ham tōhar bēṭā kahaibāk jōg
of-God great sin did. I thy son of-being-called worthy
 nah' ehhiāu. Ham'rā tō ap'nā oh'-ṭhām nōkar rākhā,"
not am-by-thee. Me thou thine-own near a-servant keep."
 I-sabh bāt man-mē ṭhān', bāpak ōta chalal. Bāpak
These words mind-in having-resolved, father's there he-went. Father's
 lag pahūchal. Lekin jakhan pharakā-h' chhal, ō-kar bāp
near he-arrived. But when at-a-distance-even he-was, his father

dekhitáh' mam'tak lél; ok'rā dis jal'di chal'lai; ok'rā gar'dan'-mē
on-seeing compassion took; his direction quickly he-went; his neck-on
 lagā-kā chumbā lel'kaik. Bētā kahal'kai jē, 'bāp, ham
having-stuck kiss took. The-son said that, 'Father, I
 tōhar Bhag'bānak bar aprādh kailāh'. Taī ham tōhar bēti
of-thee of-God great sin did-for-thee. Therefore I thy son
 kahaibā jōg nah' chhi.' Ō-kar bāp eh-par ap'nā nōkar-kē
(of)-being-called fit not am.' His father this-on his-own servants-to
 kahal'kai jē, 'khūb nik nik nuā lā, ek'rā pahirā;
said that, 'very good good garment bring, on-this-(person) put-on;
 aūthi hāth-mē dahi; pan'hi-sē pahirā-dahi; motāel bāchhā lū-kā
a-ring hand-on put; shoes-with clothe; the-fatted calf having-brought
 mārā, jē ham-sabh khā-pi-kā khusi kari.
kill, that we having-eaten-(and)-drunk happiness may-make.
 Kiyāik-tau hamar bētā mar-kā ji-ailai; i bētā horā-gēl.
Because my son having-died has-come-to-life; this son had-been-
 chhal, sē phēr bhētal.' I kah' sabh khusi
lost, he again has-been-got.' This saying all happiness
 kara lūgal.
for-making began.

Jakhan ō-kar bar'kū bētā khēt-saū ghar abait-rahai, gharak
When his elder son the-field-from home was-coming, of-the-house
 naj'dik nāch ō gān sun'lak. Ap'nā nōkar-saū puchhal'kai jē,
near dancing and singing he-heard. His-own servant-from he-asked that,
 'āi ki ehhaik, jē nāch gān hoi-ehhaik?' Ō-sabh kahal'kaik
'this what is, that dancing singing is-occurring?' They said
 jē, 'tōhar bhāi āel aehl'; nikō jekā ailai-hai, taī tōhar
that, 'thy brother come is; well because he-is-come, therefore thy
 bāp ēk motāel bāchhā mār'lak-hai.' Tāh-par ō tam'sū-golai,
father a fatted calf has-killed.' That-on he became-angry,
 āgan nah' gēl. Takhan ō-kar bāp bāhar āb' ok'rā
to-the-inner-court not went. Then his father outside having-come to-him
 nehōrā kara lūg'hai. Ō ap'nā bāp-saū kah'lak jē, 'etēk
entreaty to-make began. He his-own father-to said that, 'so-many
 din-saū ham tōhar sēbā kailiau. Tōh'rā kah'lā-saū kōnō kāj
days-from I thy service did-for-thee. Thy saying-from any action
 bāhar nah' kail, taiō tō ham'rā kah'io bak'rik
outside not I-did, nevertheless thou to-me ever of-a-goat
 bāchh-ō nē khāe-lāi dēlāh, jē ham ap'nā dōst-sabhak
the-young-one-even not eating-for gaves, that I my-own friends-of
 saṅgē khusi karitāhū. Lekin tōhar i bētā, jē apan
with happiness might-have-made. But thy this son, who his-own

sabh dhan raṇḍi-bāji-mē ohā-kā ācl achh', tak'rā-lāi tō
all wealth harlotry-in having-squandered come is, him-for thou
 moṭāel bāchhā mar'lā-achh'. Bāp kahal'kai, 'bēṭā, tō har-dam
the-fatted calf hast-killed.' The-father said, 'son, thou always
 ham'rā saṅg rahai-chhaī. Jē-kichh' dhan ham'rā achh', sē sabh tohar-ē
me with remains'. Whatever wealth to-me is, that all thine-even
 chhiauk. Ham'rā-sabh-kē khūb khusī-kar būjh, jē tōhar
is-to-thee. To-us much happiness-of (there-is)-propriety, for thy
 bhāi mar'-kā phēr ji-aīlau-achh'.'
brother having-died again has-come-to-life-for-thee.'

SOUTHERN STANDARD MAITHILI.

Between the District of Darbhanga, and those Districts of Bengal proper in which the Bengali language is spoken, lie the northern portions of the Districts of Monghyr and Bhagalpur, and the entire Districts of Purnea and Malda, all of which lie north, or, in the case of Malda, north-east of the River Ganges. Purnea and Malda may be left out of consideration for the present. Northern Bhagalpur consists of two subdivisions, Supaul and Madhipura. The former is the northern of the two, and is bounded on the west by the Darbhanga District and on the east by the low country which contains the shifting bed of the River Kusi, and which separates it from the District of Purnea. The language and people of Supaul are the same as that of Northern and Central Darbhanga, and the specimens previously given for that area, will also do for the dialect spoken in it. Going from west to east in order, the Samastipur subdivision of Darbhanga, North Monghyr, and the Madhipura subdivision of Bhagalpur form a belt of land on the northern bank of the Ganges, in which also Maithili is spoken, but not quite so purely as in the true Standard Maithili tract of Central and North Darbhanga. A grammar of the form of the dialect here spoken will be found in part V of the *Seven Grammars of the Dialects and Sub-dialects of the Bihárlí Language*, written by the present author. The following are the chief points of difference between it and Standard Maithili:—

A. PRONUNCIATION—

The principal difference is that the rule of shortening the antepenultimate vowel is not followed in the case of the Simple Present of a verb. Thus, 'he sees,' is *dēkhai*, not *dēkhui* as in Standard Maithili.

B. NOUNS—

Another termination of the Genitive is *ke*. Before the Genitive termination *k*, a final long vowel is shortened. Thus, from *nēnā*, a boy, one form of the Genitive is *nēnak*, not *nēnāk*, as in Standard Maithili. The Locative in *ē*, which is rare in Standard Maithili, is much more common in this southern form of the dialect.

C. PRONOUNS—

The Genitives of the Personal Pronouns are as follows,—*mūr*, *mūre*, or *mōra*; *hamar*, *ham're*, or *ham'ra*; *tūr*, *tōre*, or *tōra*; *tōhar*, *toh're*, or *toh'ra*. The Honorific pronoun of the second person is *ais*, *ahā*, or *ap'ue*. The Genitives of *jē*, who; *sē*, he; and *kī*, who?; are *jē-kar*, *tē-kar*, and *kē-kar*, respectively. The corresponding oblique forms are *jek'rā*, *tek'rā*, and *kek'rā*. The oblique form of *kī*, what?, is *kathī*, *kethī*, *kāhe*, *kah'* or *kīyē*.

D. VERBS—

The following are the terminations used in the Simple Present, and in the Past, Indicative and Conditional. The four Forms have the same power as in Standard Maithili:—

Person.	Form I.	Form II.	Form III.	Form IV
1	ā, ē, or aā . . .	Same as Form IV .	ī, iai (Fem. ē) . . .	iaih.
2	ē (Fem. ī), ē, ai, ai, hī, or hīk.		āh, ā, hau, or hauk . . .	huh.
3	ai or aik . . .		ath, ath', a (Fem. ī), or anā (Fem. inh)	thinh, hinh.

The Past tense Indicative of transitive verbs has the following terminations in the third person:—

Forms I and II.—*ak*, *kaik*. Form III.—*kā*, *ē*, *anh*, *āt*. Fem. *kī*, *inh*, *it*. Form IV.—*hinh*, *khinh*.

In the case of intransitive verbs, the second person has the following terminations:—

Form I.—*ā*, *hai*, *hā*.

In the third person, Form I either drops all terminations, or else take one of the following,—*ē*, *ai*, and, in North Monghyr, *a*. The terminations of Forms III and IV are those given above in the table, with, in addition, *ē*, *ai*; fem. *it*.

In addition to the above, the following terminations may be used in the Past tense of any verb, whether transitive or intransitive:—

Form I.—1st person, *ā* (only in North Monghyr); 3rd person, *kai*.

Form III.—1st person, *ianh*, *ihanh*; 2nd person, *hā*.

The following are the terminations of the Future:—

Person	Form I.	Form III	Forms II and IV
1	<i>bā</i> , <i>bai</i> , <i>baik</i>	<i>ab</i>	<i>baiah</i> .
2	<i>bē</i> , <i>bē</i> , <i>ba</i> , <i>baī</i> , <i>baē</i> , <i>baū</i> , <i>baē</i> , <i>bāik</i>	<i>bah</i> , <i>bā</i> , <i>bhai</i> , <i>baiah</i>	<i>bhaiuh</i>
3	<i>ai</i> , <i>ai</i> , <i>aiik</i> ; (Fem.) <i>ait</i>	<i>aiuh</i> (Fem. <i>aiuh</i>), <i>tā</i> (Fem. <i>tā</i>), <i>tāi</i> (Fem. <i>tāi</i>), <i>tāik</i>	<i>thinh</i> , <i>thai</i>

As in Standard Maithili, the object influences the form of the verb which should be used. The following rules illustrate this:—

Forms I and II are used when the subject is non-honorific. Forms III and IV when it is honorific.

Forms II and IV are used when the object, direct or remote, is mentioned with respect.

When the object, direct or remote, is in the second person, an *ai* or *aiik* in any termination of the first or third person is changed to *au* or *auk*, respectively. The terminations *hē*, *ai*, and *aiik*, are only used when the object, direct or remote, is inferior to the subject. So also *au* and *auk*, except that, when they are pronounced with a kind of drawl, the object is mentioned with some, though not great, respect.

AUXILIARY VERBS—

Instead of *hai*, he is, the following forms are also used:—*ah*, *ah*, *eh*, *yeh*, *ya*, *ha*, *chai*.

Besides the base '*chha*' which we meet in Standard Maithili, there is also a base *chhika*. Thus, *chhikai*, he is. A common form of the 3rd singular of the simple verb is *achh*, or *chha*, instead of *achh*.

In Madhipura, the Past Participle of the verb *hōeb*, to become, is *hōt*, as well as the *bhōt* of Standard Maithili.

AUTHORITY—

GRIBSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihāri Language. Part V. South Maithili. Dialect of South Darbhanga, North Munger, and the Madhepūr subdivision of Bhagalpur*. Calcutta, 1885.

The first of the following specimens is a portion of the Parable of the Prodigal Son, in the form of the dialect spoken in Madhipura. As the dialect so closely resembles Standard Maithili, and as other specimens will be given, it is unnecessary to give the entire Parable.

Note the tendency to throw a final short *i*, by epenthesis, into the preceding syllable. Thus *chai*, for *chai*, having gone; *pair* for *par*, having fallen, and *bāēf*, i.e., *bāif*, for *bāif*, having divided. Note, also, the form *kar-kai-kō*, having done.

[No. 7.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(MADHIPURĀ, BHAGALPUR.)

SPECIMEN I.

कोए आदमी के दुइ बेटा छै। छोटका बेटा अपना बाप के कहलै कि हमन हिस्सा बन बाँट देअ। ओकर बाप हुनो माई के बन बाँट देलै। कुछ दिनक बाद छोटका बेटा बन सब जमा करि के को कोनो आउत मुलुक के बैल देलै। एव आपन बन सब सोझीनिक पाछां बेरबाद कै देलै जखन ज सब प्यय कै देलै एव ओने बैठ अकाठ पैठ गेलै। एव ज आदमी जानिव होलै ठागठ। एव अहन में कोनो आदमी कोने ज नोकर रहि गेल ॥

TRANSLITERATION AND TRANSLATION.

Kōe ād'mī-kē dui bēṭā chhalai. Chhoṭ'kū bēṭā ap'nā bāp-kē
A-certain man-to two sons were. The-younger son his-own father-to
 kahal'kai ki, 'hammar hissā dhan bhāṭ dēā.' Ōkar bāp dunō
said that, 'my share wealth having-divided give.' His father the-two
 bhāi-kē dhan bhāṭ del'kai. Kuchh' dinak bād chhoṭ'kū bēṭā dhan
brothers-to wealth having-divided gave. Some of-days after the-younger son wealth
 sab jamā kar'-kai-kō, kōno āur muluk-kē chail-del'kai. Tab āpan dhan
all collected having-made, some other country-to went-away. Then his-own wealth
 sab saukhinik pāchhā ber'būd kai-del'kai. Jakhan ū sab kharach kai-del'kai, tab
all revelry-of after wasted he-made. When he all spent had-made, then
 ōnē baiṛ akāl paiṛ gelai. Tab ū ād'mī garib hōwai lāgal.
there a-great famine having-fallen went. Then that man poor to-be began.
 Tab sahar-mē kōno ād'mī kōtē ū nōkar rah-gēl.
Then the-city-in a-certain man near he a-servant remained.

The next specimen comes from the Begusarai Subdivision of North Monghyr. It is a folk-tale, illustrating the proverbial folly of a Jolabā, or man of the weaver caste. The Jolabās are the wise men of Gothani of Bihār folk-tales.

The original is given in facsimile, as it is a good specimen of the Kaithī character of North Monghyr.

SPECIMEN II.

A FOLK-TALE.

फोर- गीच-में- रजो- जोरहा- १५+ १५- ७- कमायन-
 कमायन- ६५- ५५६१६- गुँआ- जोर- फोरफ- १५-
 अपना- मौगी- से- कइफ- फि- ऐ- गुँआ- से- ६५-
 नैस- मोठ- ठेव- आग- ओफा- दूध- ६५- पाएन-
 ओइपा- जोरहा नीआ- कइफे- फि- ६५- दूध- ६५
 ठेइ- ५५६०- कान + १- वाग- सुनि- फे- जोरहा-
 जिसिआए फे- ओफा- १५- मागि- माग फे- आग-
 कइफे- फि- ६५- दूध- ६५- नैनेन- फेठिइ
 १- ठेइ- ५५६१ + नैपा- ओफा- मौगी- १५ फे-
 ठेइग- ५५६- १५- जोरहा- ओफा- पाए- पाए
 कितावै- ठेठ- ५५६- पायन- पायन- अपना- सुगग-
 जोठ- १५- ओफा- साग- ओफा- से- पुएठफे-
 फि- गो- फइ- ओठे- अए- नैपा- ७- जोरहा-

फइठफै - फि - इम-न - गोइते - डिआं - ओं औंअइ-
 मय - ओफा - सा - ओफा - सें - आ जैफे - इठ -
 पूवरे ठाठाठै - नव - खिल - वान - वगए - वगए - फे - फइठफै -
 गैप - ओफा - सा - ओफा - व - मागि - मागठफै -
 आ - फइठफै - फि - औंते - गोइते - जैस - इम - टाटी -
 गोठ - फिम - ठगानै - अरि - गैप - ठ - जोठइवा -
 फइ - ठाठाठै - फि - आंएइ - एयने - न - इम -
 नैसिओ - न - ठेठेअव - गोइते - टाटी - फेस -
 ठगानै - गैप - ओफा - सा - फइ ठाठाठै - फि -
 ओ - पुवफ - जैस - गो - ठेठेठै - नव - इम - गड़िग -
 दूध - फइसै - जेठफै - जेठे - ओफा - मा - पीठ
 गी - गठगठ - फेठइ - अव - नव - जोठइवा -
 पुइठफ - आ - अपठा - वडुफे - इठ - पफनि -
 ठेठफ - आ - इठ - जेफनि - अपठा - व - आएठ -
 आ - पुय - सें - गइ - ठाठाठ -

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(BEGUSARAI, NORTHERN MONGHYR.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Kōi gāw-mē ēgō jol'hā rahai. Jab ō kamāet kamāet
A-certain village-in a weaver was. When he labouring labouring
 das pand'rah rupaiū jaur kailak, tab ap'nā maugī-sē kah'lak ki,
ten fifteen rupees collected made, then his-own wife-to he-said that,
 'ai rupaiū-sē ham bhaṛs mōl-lēb, ār ō-kar dūdh dahī khāoh.'
'these rupees-with I a-buffalo will-buy, and its milk (and) tyre will-eat.'
 Oi-par jolah'niā kahal'kai ki, 'ham-hū dūdh dahī laihar
That-on the-weaver's wife said that, 'I-also milk (and) tyre to-my-father's-house
 pathāel karab.' I bāt sun'-kē jolah'wā khisiāe-kē ok'rā
sending will-do.' This word having-heard the-weaver having-become-angry her
 bar mār mārāl'kai, ār kahal'kai ki, 'ham-ta dūdh dahī
a-great beating beat, and said that, 'I-on-my-part milk (and) tyre
 khaibē na kaili-ah, i laihrē pathāiti.' Tai-par
eating-eren not have-done, this-(woman) to-her-father's-house will-send.' That-on
 ōkar maugī rūś-kē lahirā chal'lai. Tab jolah'wā
his wife having-been-huffed to-her-father's-house went. Then the-weaver
 ok'rā pūchh pūchh phirābāi-lel chālāl. Jāet jāet npan
her behind behind causing-her-to-return-for went. Going going his-own
 sasurār gēl. Tab ō-kar sār ok'rā-sē pūchhal'kai
father-in-law's-house he-reached. Then his brother-in-law him-from asked
 ki, 'Tō kahā aīlē-achh?' Tai-par ō jolah'wā kahal'kai ki, 'ham-ta
that, 'You where have-come?' That-on that weaver said that, 'I-on-the-one-hand
 tohrē hiā aīlāh-ah.' Jab ō-kar sār ok'rā-sē ābāi-ko
to-you only-here have-come.' When his brother-in-law him-from coming-of
 hāl pūchhe lāg'lai, tab ō sab bāt banāe-banāe-kē
the-reason asking began, then he the-whole affair constructing-constructing
 kahal'kai. Tai-par ō-kar sār ok'rā bar mār mārāl'kai, ār kahal'kai
told. That-on his brother-in-law him a-great beating beat, and said
 ki, 'aī-rē! tōhar bhaṛs hamar tāṭi rōj kia ujārai-ah?' Tai-par
that, 'Ah! your buffalo my mat-fence every-day why destroys?' That-on

ō jolāh*wā kabē lāg*lai ki, 'āe-hō, ekh*nē-ta ham bhaṣi-ō
that weaver saying began that, 'Oh! oh! now-even-on-the-one-hand I a-buffalo-even
na lelaū-aolh. Tōhar tāṭi kaisē ujārai-ohha?' Tai-par ō-kar sār
not have-got. Your mat-fence how is-it-destroying?' That-on his brother-in-law
*kahāi lāg*lai ki, 'arē bur*hak, bhaṣ tō lēlē nai, tab hamar bahin diḍh*
saying began that, 'O fool! a-buffalo you did-get not, then my sister milk
*kahā-sē bhejhal*kau jē tō ok'rā mār piṭ gārī gañjan*
where-from sent-of-thine that you her beating striking abuse distress
*kail'hī-aolh?' Tab jolāh*wā bujh*lak, ār ap'nū bah*ke hāth pakar'*
have-done?' Then the-weaver understood, and his-own wife's hand seizing
lēlak, ā dun' bēkat' ap'nū ghar āel, ār sukh-sē ruhāi
took, and the-two persons their-own house came, and happiness-with to-remain
lāgal.
began.

FREE TRANSLATION OF THE FOREGOING.

In a certain village there dwelt a weaver. When he had saved some ten or fifteen rupees by honest labour, he said to his wife, 'I'll buy a buffalo with this money, and drink the milk and tyre which I get from it.' His wife replied, 'and I'll send some milk and tyre regularly to my own people.' This reply angered the weaver, and he gave her a sound drubbing, saying, 'before I've eaten my milk and tyre, this creature wants to send it to her father's house.' Then up got his wife, and went off in a huff to her own people. The weaver followed her in the hope of bringing her back, and at length reached his father-in-law's. There he met his brother-in-law, who asked him why he had come, 'O, as for me,' he said, 'I've only come to see you.' The brother-in-law, however cross-questioned him, and the weaver told him the whole story in detail. Thereon the brother-in-law gave him a sound drubbing, crying, as he did so, 'Ah, then, so it's your buffalo that breaks down my fence every day!' The weaver cried between the blows, 'Oh! Oh! Why I don't even own a buffalo, so how can it have broken down your fence.' Then said the brother-in-law, 'You fool! If you had not a buffalo, how did my sister send the milk here about which you gave her all that beating and abuse?' Then the weaver understood, and took his wife by the hand and brought her home, and there they lived happy ever afterwards.

EASTERN MAITHILĪ OR GĀŌWĀRĪ.

The language of the greater part of Purnea District closely resembles the South Maithilī with which we have just been dealing. East of the Mahananda, however, the bulk of the population speaks a form of Northern Bengali, which has already been described, under the head of that language. We may, therefore, say that Maithilī is the language of Central and Western Purnea, as contrasted with the Bengali of the East of the District. Over this tract, and especially in the West, people of the Brāhmaṇ caste speak pure Standard Maithilī similar to what is spoken in North Darbhanga, and in the Supaul Subdivision of Bhagalpur. The number of speakers of this Standard dialect in the District is estimated at 30,000. The corrupt Maithilī which is illustrated by the following specimens is spoken by the illiterate classes throughout the centre and west of the District, and, even to the east of the River Mahananda by Hindūs. The Bengali of the east of the District is principally spoken by Muhammadans. This corrupt form of Maithilī is locally known as Gāŏwārī, or the village dialect. If it is desired to give it a more definite name, we may call it Eastern Maithilī. It is estimated that it is spoken by 1,300,000 speakers.

To the above, 1,300,000 speakers of Eastern Maithilī, should be added the 2,300 Thārūs who inhabit the northern part of the District, who, so far as I can gather, speak a corrupt form of the dialect.

Full particulars regarding the Thārūs will be found on pp. 311 and ff, under the head of Bhojpurī. Unfortunately, in Purnea, they are so wild that it has been found impossible to procure any specimens of their language.

The total number of speakers of Eastern Maithilī is therefore 1,302,300.

The principal points of difference between it and Standard Maithilī are the following:—

I. PRONUNCIATION.—As in Southern Maithilī, in the Simple Present, a long vowel is not shortened before *ai* or *au*. Thus, *dēkhai*, not *dekhai*, he sees.

II. NOUNS.—The termination of the Genitive is *k*, *ke*, *kar* or *kēr*.

III. PRONOUNS.—One form of the nominative of the pronoun of the first person is *hamṁṁ*, and of the second person, *tōhṁṁ*. The genitive singular sometimes ends in *e*; thus, *tōhar* or *tōh're*, thy. The Honorific Pronoun of the second person is *ap'ne*, *iḥā*, or *ahā*. The Demonstrative pronouns are *i*, *ī*, *ē*, *iḥāy*, *ethī*, or *ithī*, this, and *ū*, *wē*, *wahāy*, or *uthī*, that. The genitives of *jē*, who; *sē*, he; and *kē*, who? are *jakar* or *jē-kar*; *takar* or *tēkar*; and *kakar* or *kē-kar*, respectively. The corresponding oblique forms are *jak'rā* or *jek'rā*; *lak'rā* or *tek'rā*; and *kak'rā* or *kek'rā*. 'What?' is *kī* or *kā*, oblique, *kathī* or *kithī*. Anyone, someone, is *kōi*, oblique, *kathū*, *kōnō*, *kak'ro*, *kek'ro*, or *kek'rahau*. Anything, something, is *kuchh* or *kuchh'*, oblique, *kuchh*, *kuchh'*, or *kethī*. The plural of all pronouns is formed by adding *sab*, *sibī*, *sī*, or *ār*.

IV. VERBS.—In Standard Maithilī, there are four sets of forms to each person, depending on the respect shown both to the subject and the object. In the first form, the subject is non-honorific, and the object also non-honorific. In the second, the subject is non-honorific, but the object is honorific. In the third, the subject is honorific, and the object non-honorific. In the fourth, both are honorific. In Eastern Maithilī, the forms in which special honour is shown to the object have almost disappeared, that

is to say, only the first and third forms are in common use. A few isolated instances of the fourth form will be mentioned subsequently.

As in Standard Maithili, the plural is the same as the singular. The first person is often used honorifically instead of the second.

The following are the terminations used in the Simple Present, the Past, and the Past Conditional:—

Person.	Form I.	Form III.
1	<i>ā, ō, āū, āū,</i> or <i>ā</i>	<i>i, ias.</i>
2	<i>a, ē, ā, or ai</i>	<i>ā, hāk, hauk</i>
3	<i>ai, aik</i>	<i>at.</i>

In the Past tense, the third person singular also may end in *kai* or *kaik*, and, in the case of transitive verbs, in *ak*. In the case of intransitive verbs, we may also have, for the same person, the termination *kā*.

For the Future, we have the following terminations:—

Person.	Form I.	Form III.
1	<i>bai, bō or baū</i>	<i>ah, bi</i>
2	<i>bā, bā, bē, bač, bhē, or mē</i>	<i>bī, bāhik, bhauk</i>
3	<i>at, lai, it, itai, tah, itah</i>	<i>...</i>

ibai, ibō, etc., may be substituted for *bai, bō*, etc., thus resembling the Bengali form. Eastern Maithili *dekhībō*, is equivalent to the Bengali *dēkhība*, pronounced *dekhībō*, I will see.

Regarding the use of these persons, it may be said that, as a rule, forms ending in *ai* or *aik* are used when the direct or remote object of the sentence is inferior to the subject. Moreover, when such terminations have the object, direct or remote, in the second person, they are changed, as in Standard Maithili, to *au* and *auk*, respectively.

In the second and third persons, we sometimes find a termination *ain* used when special respect is shown to the object, direct or remote. If it is in the second person, this *ain* becomes *aun*. These are the only relics of the second and fourth forms of Standard Maithili.

AUXILIARY VERBS—

The initial *h* of the Standard Maithili *hai*, he is, is dropped, and we have *ai*. This verb forms a future, *haibai*, I shall be, which is conjugated throughout.

Besides the base '*chha*,' we have also a strengthened base '*chhika*.' Thus, *chhai*, *achh*, or *chhikai*, he is.

The Past tense of the verb *hōch*, to become, is *hōl*, not *bhēl*, as in Standard Maithili. In this, also, we see an approach to Bengali. *Bhēl* is, however, also used. 'Having become,' is *bhē-ke*.

FINITE VERBS—

The Past Participle in Standard Maithili ends in *al*, thus, *dēkhal*, seen. In Eastern Maithili it may also end in *il*. Thus, *dēkhil*. This is specially the case in Central

Purnea, on the Bengali Frontier. The same terminations may also optionally be preserved in the tenses derived from that participle. Thus, Past, *dekh'lai* or *dekhilai*, he saw. Here again, we see the shading off into Bengali, which has *dekhilen*. Sometimes *in* is substituted for *l*, as in *kainē-chhaun*, for *kailē-chhaun*, (thy father) has made.

AUTHORITY—

GEIRSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Part VIII.—*Maithil-Bangālī Dialect of Central and Western Puraniyā*. Calcutta, 1897.

The first specimen is the Parable of the Prodigal Son. It is printed in the Kaithi character, and as the copy sent by the Collector is an excellent example of the way in which that character is written in Purnea, it is printed in facsimile. With it is given a transliteration into the Roman character. It has not been thought necessary to give an interlinear translation.

The second specimen is a popular song. It is printed in Kaithi type, and is accompanied by a transliteration and an interlinear and a free translation.

As usual, in written Kaithi, the spelling is capricious. The mistakes have been silently corrected in the transliteration of the first specimen.

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI

MAITHILI DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNEA.)

SPECIMEN I.

रैउगोचउ छूँवेचाहैव पौँउगामेशे धोचउ चापशे
 उँउउ छेयोवाग हान पय्या जेशमपग होएग हान
 दह तय्यगउ पौँउग शमपग पाँदा देउथै औँथोउँउ
 दन पागेशे धोचउायेदा शमै पयोनाउे हूँदेश यउँथै
 औँ पौँते अपन शमपग सुयपगामे उँउँउँ औँजय्यग
 शमै उँउँउँउँ उँदेशमे गान अउाउ नैथै औँउ
 पलगामे गाने ठागठ पय्यग उँदेशउ रैउयनाउउ पँउग
 पउउँउ उँअपन व्येराउमे उँउग यपाये नैजउँथै औँ
 पौँउग मन नै के उँउँउँशय जेउँग व्यारथै अपन पे
 नै छे पौँउग वन हे नै पय्यग पापाउउ उँहान
 पाप छने उँगना पनाहान उँथै औँ हन उँयमौँधा
 हन उँउँ अपन पाप छनै जेवै औँ पौँउग छवै उँ
 पाप हनो अगमावशे औँ नोहान शमनो अपनाउँउँधौँन

ଗଞ୍ଜିଃ ତେଜାଗୀ ଶ୍ରୀଗୀଶେ ବାମବୌଦ୍ଧୀ ପଞ୍ଚାଦଶି ପୌତ୍ରୀ
 ଦୋଧୁତ ପୌତ୍ରୀ ତାମ୍ରୀମି ବାମଶେ ଉତ୍ତର ଉଦ୍ୟେ ୧୨
 ରେଣା ପାଶେ ତିଧି ଶେବା ଉଦ୍ୟେ ଉଦ୍ୟେ ନୌ ନୌ ବାମଶେ
 ଶ୍ରୀତ ଗଞ୍ଜି ଶେବା ତୈମ୍ରୀ ରେତ୍ତା ପତ୍ରୀତ ପଦେ ଗଞ୍ଜି ଦେଶେ
 ଶ୍ରୀମନ୍ତ୍ର ଦିଗତେ ଶେ ଶ୍ରୀତେ ଶ୍ରୀମନ୍ତ୍ର ମନ୍ତ୍ରୀମୌ ଶ୍ରୀମନ୍ତ୍ର . ପଦ୍ୟ
 ନୌମ୍ବ ଈ ଦେବା ଶ୍ରୀଶୈବ ଜେନୌମ୍ବ ଶ୍ରୀମନ୍ତ୍ର ପତ୍ରୀମାମେ
 ଶ୍ରୀତ ଶ୍ରୀଶୈବ ନୌ ରେତ୍ତାତେ ପଦା ତାମ୍ରୀ ଶ୍ରୀଶୈବ
 ଶ୍ରୀ ପୌତ୍ରୀ ଉତ୍ତର ଉଦ୍ୟେତେ ନୌମ୍ବ ଶ୍ରୀମନ୍ତ୍ର ଶ୍ରୀମନ୍ତ୍ର
 ଜେଶ୍ୟ ଶ୍ରୀମନ୍ତ୍ର ଶ୍ରୀମନ୍ତ୍ର ଶେ ନୌମ୍ବ ଶ୍ରୀଶୈବ ୧୩
 ତାମ୍ରୀ ଶ୍ରୀମନ୍ତ୍ର ଶ୍ରୀମନ୍ତ୍ର ଶେ ନୌମ୍ବ ଶ୍ରୀମନ୍ତ୍ର ଶ୍ରୀମନ୍ତ୍ର
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[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MATTHILI DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNEA.)

SPECIMEN I.

TRANSLITERATION.

Ek gōṭā-kē dui bēṭā rahain. Ok'rā-mē-sē chhoṭ'kū bāp-sē kah'lak ke, 'hō bāp, hamar bakh'rā jē sampat hōetah ha'mrā dē-dā.' Tekh'ni ū ok'rā sampat bāt' del'kai. Aur thoṛek dīn bit'lē-sē chhoṭ'kū bēṭā sabhai baṭōr-ke dūr dēs chal gelai, aur otē apan sampat luch'panī-mē burail'kai. Aur jekh'ni sabhai burāe chukal ū dēs-mē bhāri akāl bhelai, aur ū bip'ti-mē gire lāgal. Takh'ni ū dēsak ek dhanikak pathaṅgā' pakar'lak. Ū apan khēt sabh'-mē sūgar charābe bhejal'kain, aur ok'rā man rahai ke ū chhil'kā sab jē sūgar khāe-chhai apan pēt' bharē. Kōi ok'rā nahī dai-rahai, takh'ni bichār'lak ke, 'hamar bāp kanē ket'nā banihāri karaelih, aur ham bhūkh marai-chhi, ham uṭhi-ke apan bāp kanai jaibai, aur ok'rā kah'bai ke, "hō bāp, ham-mē Bhag'mān-sē aur toh'rā sām'nē ap'rādī kail-chhihaun, aur ab i jōkar nahī ke phēr" toh'rā bēṭā kah'lai-haun. Ham'rā tōhē apan banihār nāhat hanābāh." 'Tab uṭh'-ke apan bāpak lag chulal, aur ū jekh'ni phar'kaī rahē ke ok'rā dekh'-ke okar bāp-kē dayā bhelai; aur daup'-ke ok'rā gallā lagāe lel'kai; aur bahut chumalkai. Bēṭā ok'rā kahal'kai, 'hammai Bhag'mān kanē aur toh'rā kanē ap'rādī kailāū, aur ab i jōkar nahī ke phēr" tōhar bēṭā kah'lai-haun.' Apan naukār sab-sē okar bāp kahal'kai ke, 'nik nik bastar nikāl' ānāh, aur ok'rā pinhābhauk; aur ok'rā hāth mē āguṭhī, aur pair-mē jutā pinhāe dahauk, aur ham khāa, aur nik manai, kiē jē hamar i bēṭā (muil) rahe, ab jīl chīe; herāel-rahē ab milal-chhē.' Tekh'ni ū khusī kare lāgal.

Aur okar bap'kū bēṭā khēt-mē rahai. Jakh'ni gharak lag ailaik gīt aur nāchak sabad sun'lak. Takh'ni ek naukār-kō bolāe-ke puchhal'kai ke, 'i kī chhikai?' Ū kahal'kai ke, 'tohrē bhāi aīl-chhaun, aur tōhar bāp barā utsab kaine-chhaun, ethik lēl jē ū nik pail'kaun.' Ū kur'dh bhē-ke bhīt'rī nahī gēl; ko bhīt'rī āg'nā-sē bap okar bah'rāe-ke ok'rā bodh'lak. Okar uttar-mē bāp-sē kahilak ke, 'dēkhā tal, et'nā baras-sē tōhar sēbā karni chhi; kakhān' haū tōhar bāt-sē pharak nahī bhelaū; tai par ek-tā bak'rīk bach-chō nahī delā-hai, ke apan hit-lōk-sē mil-ke khusī manāmaū; aur jakhan tōhar i bēṭā ailaun, jē tōhar sampat paturīā-mē bhūṭ-kail'kaun tō ok'rā lēl barā utsab kail'hauk.' Ū ok'rā kahal'kai, ke, 'hō bālak, tōhē har-dam hamar saṅg chhāh; jē sab sampat jamar chhāh, sē tōhar chhik'haun. Takh'ni utsab kar'nā uचित rahe, kiē jē tōhar i bhāi muil rahaun sē jīl'haun; aur herāil-rahāun sē bhēt'l'haun.'

[No. 10.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRI

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNEA.)

SPECIMEN II.

A FOLK-SONG.

कथी बिनु मुहमां नठिन मेठ सयिआ हे । कथी बिनु देहिआने हमनी जेठना ।
 पान बिनु मुहमांने नठिन मेठ सयिआ हे । पिआ बिनु देहिआने हमनी जेठना ।
 मनजो डड धन धोन सयिआ हे । सेहो देयि डड जिन्न मोन सयिआ हे ।
 बनवै जोठिनि कन मेस नें सयिआ हे । कनवै में जिआ के उदेस सयिआ हे ।

TRANSLITERATION AND TRANSLATION.

Kathi binu muhamā malina bhela, Sakhiā hē,
What without face pale became, Friend O,

Kathi binu dehia, re, jhamari gola nā?
What without body, ah, emaciated went O?

Pāna binu muhamā, re, malina bhela, Sakhiā hē,
Beloved without face, ah, pale become, Friend O,

Piā binu dehia, re, jhamari gola nā.
Beloved without body, ah, emaciated went O.

Garaji uthala ghana ghōra, Sakhiā hē,
Roaring rose clouds terrible, Friend O,

Sē-ho dēkhi dārā jība mōra, Sakhiā hē.
That-also seeing feared life my, Friend O.

Dharabai jōgini-kara bhēsa mē, Sakhiā hē,
I-will-take ascetic-of guise I, Friend O,

Karabai mē piā-ke udēsa, Sakhiā hē.
Will-do I beloved-of search, Friend O.

FREE TRANSLATION OF THE FOREGOING

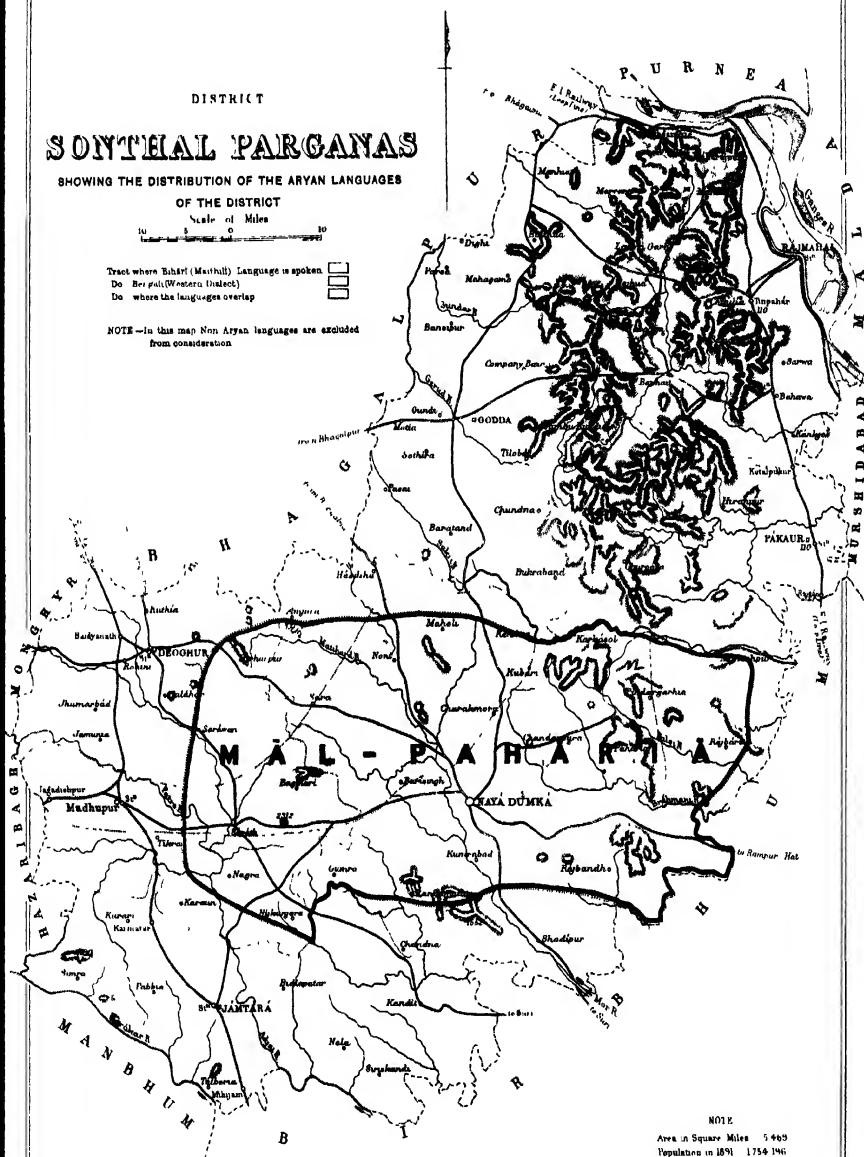
For want of what has your face become pale, O Friend ?
For want of what has your body become emaciated ?
For want of betel, my face has become pale, O Friend,
For want of my Beloved, has my body become emaciated.
The clouds have risen with a sound of thunder, O Friend,
When I see that also, my soul is terrified, O Friend.
I will assume the garb of an ascetic, O Friend,
And will search for my beloved, O Friend.

SHOWING THE DISTRIBUTION OF THE ARYAN LANGUAGES
OF THE DISTRICT

OF THE DISTRICT

Tract where Bihārī (Maithilī) Language is spoken. ☐
Do *Bes-pali* (Western Dialect) ☐
Do where the languages overlap ☐

NOTE—In this map Non Aryan languages are excluded from consideration



CHHIKĀ-CHHIKĪ BŌLĪ.

This dialect is almost confined to the south of the Ganges. The only exception is a small tract on the north of the Ganges, in the south of the Gogri Thana of the Monghyr District, in which Chhikā-chhikī has intruded into the territory which properly belongs to Southern Standard Maithili. It is spoken in the eastern part of South Monghyr, in South Bhagalpur, except in a small tract in the west of the Banka Sub-division, and in the north and west of the Sonthal Parganas, where it is separated from Bengali, by the range of hills running from the north-east to the south-west through the centre of that District. This mountain chain forms a natural barrier which precludes the existence of an intermediate form of speech between the two languages. Only in the south-west of the District, in the Subdivision of Deoghur (Dōgarh) is there a small tract, south and east of the town of Deoghur, where the two languages overlap without combining, Maithili being spoken by people from Bihār, and Bengali by those of Bengal. The state of affairs is illustrated in the map opposite. It will, of course, be understood that this description takes no account of the Muṇḍā and Dravidian languages which are spoken in the Sonthal Parganas and the neighbouring Districts. Here the aborigines live more or less side by side with the speakers of Aryan languages, and in some parts of the Sonthal Parganas, as many as four languages are spoken by different tribes of people living in the same locality.

The following is the estimated number of people speaking Chhikā-chhikī Bōlī.

Name of District.	Number of Speakers.
Monghyr	200,000
Bhagalpur	920,000
Sonthal Parganas	599,781
TOTAL	1,719,781

The name 'Chhikā-chhikī' is that given to the dialect in Bhagalpur. In Monghyr, it is simply called Maithili, which is misleading. In the Sonthal Parganas, it appears to have been considered to be a kind of Magahī, but this, as will be subsequently shown, is incorrect. It is called 'Chhikā-chhikī Bōlī,' owing to the frequency with which the word *chhikai*, meaning 'he is,' and its congeners is used. It is unnecessary to describe the grammar of this form of the dialect in detail. It closely resembles the language spoken north of the river in Madhipura and Purnea. Suffice it to draw attention to two peculiarities which it shares with the dialect spoken in Monghyr. The first is the fondness which it has for adding the sound of 'o' in the English word 'hot' to the end of words. This sound it represents by the letter *ṛ*, which is represented in transliteration by *ō*. It should be remembered that, in the following specimen, every *ō* at the end of a word is pronounced *ō*, like the 'o' in the word 'hot.' Thus, what in Standard Maithili would be *apan*, *own*, becomes in South Bhagalpur *ap'nō*, pronounced *ap'nō*. The other peculiarity is the tendency there is to lengthen a final short *i*. Thus, instead of the Standard Maithili *karī*, having done, South Bhagalpur has *karī*. The local dialect has

other peculiarities which are not illustrated in the specimen. These can be learnt from the grammar mentioned below.

The language of Bhagalpur is partly influenced by the Bengali spoken in the neighbouring districts of Bengal. Excluding the Sonthal Parganas, it is the most eastern of the South-Gangetic Districts in which Bihārī in any form is spoken. It is of some special interest, because, so far as I know, the first translation of any portion of the Bible into a vernacular language of Northern India of which we have any record was made into it. Some time at the end of the 18th century 'Antonio, a Roman Catholic Missionary at Boglipur on the Ganges, translated the Gospels and the Acts into the dialect of the people of that District.'¹ It is to be regretted that no trace of this translation can now be found.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Calcutta, 1887. Part VII —*South Maithilī-Bangālī Dialect of South Bhagalpur*. Calcutta, 1887.

The following specimen of the dialect is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, and is accompanied by a transliteration into the Roman character. The dialect so closely resembles that of the country across the Ganges, that an interlinear translation is unnecessary. Although printed in the Dēva-nāgarī character, it should be understood that the usual character employed in Bhagalpur, as in other parts of Bihār, is the Kaithī.

¹ *Calcutta Review*, Vol. v, June, 1846, p. 722. Also *Journal of the Bengal Asiatic Society*, Vol. lxii, 1893, pp. 41 and ff.

[No. II.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(SOUTH BHAGALPUR.)

एक आदमी के दू बेटा रहै। ओकरा में से छोटका अपनो बाप से कहलकै कि बाबू जे धन हमरा बखरा में होय ऊ हमरा दै दे। एकरा पर ऊ अपनो धन ओकरा बाँटी देलकै। आरो थोड़ी दिन भी नय बितलै कि ओकरो छोटका बेटा सब अपनो धन इकट्ठा करि के कोइ दोसरो देश घुमै लै चली गेलै आरो वहाँ अपनो सब धन के ऐश जैश में खरच करी देलकै। तब हो मुलुक में बड़ी भकाल पड़लै आरू ऊ कंगाल होय गेलै। ऊ हो देश के नगर बासी के यहाँ गेलै आरो वहाँ रहै लगलै। ऊ ओकरा अपनो खेत में सूअर चरावै ले भेजी देलकै। ऊ ओकरा खावै ले नय दैतिये। तब ऊ हरख होई के अपनो पेट भूसा में भरी लेतिये जे सूअर के खाय लै देन जाय रहै। जब ओकरा होस भेलै तब ऊ अपनो मनो में कहे लगलै कि हमरो बाप के एतना धन छै कि केतै नौकर खाय रहली छै आरू बचै भी छै। जब हमे भूख से मरी रहल छी। तब हम बाबू के यहाँ जायकी आरो बाबू के कहलै कि हम भगवान के उलटा काम करले छी। एकरे में दुखी छी आरो तीरी लिंगछाँ भी तीरी बेटा कहलावै लायक नय रहलौ। हमरो भी नौकर रख। जब ऊ अपनो बाप कन गेलै हो बहुत दूर पर रहै कि ओकरो बाप ओकरा देखलकै आरू ओकरा बहुत दया भेलै। तब ऊ दोड़ी के बेटा के गला में लगाय खेलकै आरू चुम्मा नेलकै। तब ओकरो बेटा बोले लगलै कि बाबू हम भगवान के उलटा काम करी के पापी भेल छी आरो तीरी लगीच में भी तीरी बेटा कहलावै के जोग नय रहलौ। तब ओकरो बाप अपनो नौकर से कहलकै कि बढ़ियाँ २ कपड़ा लत्ता ले लाने आरो ओकरा पिनामें आरू एक चाँगठी भो हाथ में पिन्हाय दहौं आरू गोड़ में जुत्ता पिन्हाय दहौं आरो एक मोटो हँनो बछड़ा के लाने के मारे आरू हमरा सब मिली के खाचौं पोचौं आरो खुनी करौं ॥

तखनी ओकरो बड़का बेटा खेत में कलै। जखनी ऊ घर लिंगछाँ ऐलै ऊ नाच गीत सुनी के नौकर से पुछलकै कि ई सब कि होय छै। तब हुनक नौकर बोललैन कि तीरी छोटका भाई गेल छोन। तीरी बाबू मोटो हँनो बछड़ा मारल छोन। हुनी अपनो गेल लड़का के पैलकात जेहनी रहैन तैहनी। ऊ इ बात सुनि के छिनियाय गेलै आरो घर जावै में हमी गेलै। तब ओकरो बाप बाहर चललौ ऐलै आरो ओकरा से बहुत निहोरा बिनती करलकै। तब ओकरो बेटा बाप से कहलकै कि इतना दिन से हम तीरी सेवा करलिहोन आरो तीरी बात कभी नय टारलिहोन तब तौ एकी पाठा भो नय देलहै कि हम यार दोस्त के संग खुसी करतौ। जब कि हमरो नाय कसबी पतुरिया के साथ अपनो सबटा धन लुटा पटाय चलल ऐलहोन तौ ओकरा के भीटा हँनो बछड़ा मारलहै। तब ओकरा बाप बोललै कि तौह तो सब दिन संग रहै ऊ सब के कुछ हमरा पास छै ऊ सब तीरे छेकौं। अब ई बात सुनासब छेकौं कि हमरा सब मिली जुली के खुसी करौं आरो ऊ तीरी भाय छेकौं जे मरी गेल रहोन से फेर जिल-हौं आरो जे हेराय गेल रहोन से फेर पैली गेलहोन ॥

[No. II.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(SOUTH BHAGALPUR.)

TRANSLITERATION.

Ek ād'mī kē dū bēṭā rahai. Ok'rā mē sē chhoṭ'kā ap'nō bāp sē kahāl'kai k', 'bābū, jō dhan ham'rā bakh'rā mē hōy ū ham'rā dai dē.' Ek'rā par ū ap'nō dhan ok'rā bāṭi del'kai. Āro thoṛō din bhī nay bit'lai k' ok'rō chhoṭ'kā bēṭā sab ap'nō dhan ikatṭhā kar' ke kō' dos'rō dēs ghūmāi lāi chal'lō gēlai āro wahā ap'nō sab dhan kō nīs jāis mē khar'ch kari del'kai. Tabē hau muluk mē bari akāl par'lai, ār' ū kangāl hōy gēlai. Ū hau dēs ke nagar-bāsi ke yahā gēlai āro wahā rahe lag'lai. Ū ok'rā ap'nō khēt mē sūar charāwāi le bhēji del'kai. Ū ok'rā khāwāi le nay dotiyai. Tabē ū har'kh hōi ke ap'nō pēt bhūsa sē bhari letiyai jō sūar ke khāy lāi dēl jāy rahai. Jabē ok'rā hōs bhōlai tabē ū ap'nō manō mē kahe lag'lai k', 'ham'rō bāp ke et'nā dhan chhai k' ketai naukar khāy rah'lō chhai ār' bachai bhī chhai. Jabē hamē bhūkh sē mari rahal'chhi. Tabē hamē bābū ke yahā jāy-chhi, āro bābū kē kah'bhaiin k', 'hamē Bhag'wān ke ul'tā kām kar'le chhi. Ek'rāi sē dukhi chhi, āro tōrō lig'chā bhī tōrō bēṭā kah'lāwe lāyak nay rah'lā. Ham'rō bhī naukar rakkh.'" Jabē ū ap'nō bāp kan gelai hau, bahut dūr par rahai k' ok'rō bāp ok'rā dekhāl'kai ār' ok'rā bahut dayā bhelai. Tabē ū dauṛi ke bēṭā ke galā mē lagūy lel'kai ār' chummā lel'kai. Tabe ok'rō bēṭā bōle lag'lai k', 'bābū hamē Bhagwān ke ul'tā kām kari ke pāpi bhēl chhi, āro tōrō lag'ch mō bhī tōrō bēṭā kah'lāwāi ke jōg nay rah'lā.' Tab ok'rō bāp ap'nō naukar sē kahāl'kai k', 'barhiyā barhiyā kap'rā lattā lāi lānē āro ok'rā pinābhāi; ār' ēk ōg'thī bhī hāth mē pinhāy dahī; ār' gōṛ mō juttā pinhāy dahī; āro ēk mōṭō hēnō bachhērā kē lān' ke mārō ār' ham'rā sab mili ke khāṛ pīō āro khusi karō.'

Takh'nī ok'rō bar'kā bēṭā khēt mē chhelai. Jakh'nī ū ghar lig'chā aīlai ū nāch gīt suni ke naukar sē puchhāl'kai k', 'ī sab k' hōy'chhai?' Tabē hunak naukar bolāl'hain k' 'tōrō chhoṭ'kā bhāi aīl chhaun. Tōrō bābū mōṭō hēnō bachhērā mār'lē chhaun. Hunō ap'nō gēl lar'kā kē pail'kāt jāih'nō rahain tāih'nō.' Ū ī bāt sun' ke khisiyāy gelai āro ghar jāwāi mē rusi gelai. Tabē ok'rō bāp bāhar chal'lō aīlai āro ok'rā sē bahut nihōrā bint'ī karāl'kai. Tabē ok'rō bēṭā bāp sē kahāl'kai k', 'it'nā din sē hamē tōrō sēbā kar'lihaun āro tōrō bāt kabhī nay tār'lihaun, tabē tō ēkō pāṭhā bhī nay dēl'hē, ki hamē yār dōst ke sang khusi kar'tā. Jab k' ham'rō bhāy kas'bī paturiyā ke sāth ap'nō sah'tā dhan lutā patāy chhalal aīl'haun, tō ok'rā le mōṭā hēnō bachhērā mārāl'hai?' Tabē ok'rō bāp bol'lai k', 'tōh tō sab din sang rahai chhā, ab jō kuchh ham'rā pās chhai ū sab tōre chhekaū. Ab ī bāt munāsib chhekaū k' ham'rā sab mili juli-ke khusi karaū, āro ū tōrō bhāy chhekaū jō mari gēl rahaun sē phēr' jil'haū āro jē herāy gēl rahaun sē phēr' pāilau gēl'haun.'

The District of Monghyr, like that of Bhagalpur, is divided into two tracts, a northern and a southern, by the river Ganges. Northern Monghyr consists of the Begusarai Subdivision, and of a portion of the Head-quarters Subdivision. South Monghyr consists of the rest of the Head-quarters Subdivision and of the Subdivision of Jamui. The main language of the District is Bihāri which is spoken in two dialects. In Begusarai Subdivision, and in the greater part of that portion of the Head-quarters Subdivision which is north of the Ganges, Southern Standard Maithili is spoken, in the form which has been already illustrated. In the south of Gogri Thana, which is in the Head-quarters Subdivision north of the Ganges, and in the eastern portion of the same Subdivision which is south of the Ganges, in what is known as the Kharagpur country, a variety of Maithili is spoken, which closely resemble the 'Chhikā-chhikī' dialect of Bhagalpur. In the rest of the District, the main language of the people is the Magahi dialect of Bihāri, with which we have nothing to do at present.

The following version of the Parable of the Prodigal Son is in the form of Maithili which is spoken in the south of Gogri Thana, and in the Kharagpur country. It is spoken, approximately, by 200,000 people.

As it so closely resembles the dialect of Bhagalpur, it is unnecessary to discuss the grammar of the specimen. The following are the main peculiarities of the dialect.

It is very fond of adding a sound resembling the 'ō' in the English word 'hot' at the end of a word. It represents this sound sometimes by the letter *o* as in 'ham'ro', my, and sometimes by 'a', as in 'chal'la', he went. There is no rule observed in this 'o' or 'a' being used according to the fancy of the writer. In the specimen, sometimes one and sometimes the other is used, and I have followed this in the transliteration. All that is to be remembered is that every final 'o' and every final 'a' is to be pronounced like the 'ō' in 'hot'.

The vowels *e* and *i* are freely interchanged. Thus, in the same sentence, we have both *chhilai*, and *chhelai*, he was.

Words, which in Standard Maithili, as well as in the Southern Standard Maithili of Begusarai end in a short 'i', above the line, which is hardly pronounced, in this dialect end in a long *ī*. Thus, *karī*, having done, which corresponds to the *kar'* of Standard Maithili and of Begusarai.

Note the forms *ham-ār*, we, and *ap'nok*, your-Honour.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(EAST MONGHYR.)

कोई आदमी के दू वेटा छैठै ओकना में से कोटका वाप से कहैतै कि हो वाप जे कुछ वन संपग छी ओए में जे हमनो हिससा होए छ से हमना ई ए गव ज वन संपग के वांछा देखै वहुन दिन जी नै मेठई कि ओकन कोटका वेटा सव थोण क रक्तुग कनी धनी क वहुन दून मुठुक यठठ गेठै औन उहां गुयापनी में दिन नाग रही क सने वन संपग ओए देखै जव कि सव वन संपग यठठ गेठै गव ज गांव में अकौठ मेठै आनी ज विठठठा हो गेठो आनी गव ज एक वह गांव के नहैआ कन नह ठागठ जे ओकना सुअन यनावै ठेठ अपना थोण में मेजठकै आनी ज सुअन के प्यावे क जे वोयठा छैठै सेह प्याएके अपना पेठ मन याहैछेठ औन ओकना कोए कुछ न ई गव ओकना थोण मेठै कि हमनो वाप के नौकन सज क नूय से वेसी नोटी मिठैके औन हमे नूय मनीं हमे उंठी क अपन वापो के पास जैव आनी कहैतै कि हो वाप हमे मगावानों सोहा औन गोहनी सोहा पाप कैठ छी अव हमे गोहन वेटा कहैवे के जोकन नरखी अव हमना अपन नौकन नाथी मान गवे ज उंठी के अपन वापो के पास यठठ जव ज दूने में छठो कि ओकनो वाप ओकना पन माया कनठकर औन दोनी क ओकना गठठ में ठपठो के युनुमा ठेठकै वेटा कहैतै हो वाप हमे गोनी औन पनमेसुवनों सोहा पाप कनठों अव हम गोनी वेटा कहैवे के जोग नई छी गव वाप अपना नौकन के कहैतै कि सने से अच्चा कपड़ा निकानी क एकना पहनाए हलौ आनी हाथ में बंगुडी औन गोड़ में गुग्गा पहनाए हलौ आनी हम आन प्यात्र औन मौण उड़ावौं कहैत कि हमन नई वेटा मनीं गेठ छेठ छिनु जोठ हनाए गेठ छिनु छिनु मिठठ गवे ज सव मौण उडावे ठागठ ।

ओकन वड़का वेटा थोण में छेठ औन जव धनी ठाग अरठई गव नाथी के आनु वाजा के अवाण सुनठकै आनी ज अपन नौकन सने में से एकटा अपना ठाग वोठार के पुछठकै कां छिक्क ज कहैतै कि अपनोक के मारि एठो छीण आनी अपनोक के वाप अच्चा मौण कैठ छैण कहिने कि अपनी वेटा क देखान समंजान पैठका गव ओकना नोय मेठै औन मोहन नर जावे याह एह ठेठ ओकन वाप वाहन आए

કે શોકના મનાવે ઘાટૈ ઝે અપના વાપ ક જવાવ દેઠકૈ જિ દો દિવ સે હમ અપનુકા
 કે સેવા જી ૧૬૭ છી આનુ જી અપનોકા કે વાગો ૧ ઝઠૌં તૈશો અપને
 દક્ષા મેમના મો ન દેઠાં જિ પેજના ઠે ક હમે દોસુગ મોહિમ કે જીને આનુદ જીતી
 આનો ૩ વેદા પે ગોન જુઠ ધન સંપન કે જસવી પાછુ સ્વજઠક શોકના ૧૭૬ સે
 અપને વડકા મોજ જૈઠોં વાપ કહૈકૈ જિ ને વેદા ગોં સમે દિવ હમના સામઠે ઘં
 આનો પે જુષ્ હમન શીક સે ગોને ઈજો મગાન ખવે ગોન માર્ક મનઠ મેઠ જોઠો
 હૈતૈઠ મેઠ મિઠઠ છી ગવ ગોહના આનુદ હોવે યાહો ।

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ Bōlī) DIALECT.

(EAST MONGHYR.)

TRANSLITERATION AND TRANSLATION.

Kōi ād'mi-kē dū bēṭā chhelai. Ok'rā-mē-sē chhot'kā bāp-sē
A-certain man-to two sons were. Them-in-from the-younger the-father-to
kahal'kai ki, 'hō bāp, jē kuchh dhan sampat chau, ō-ē-mē
said that, 'O father, what any wealth property is-to-you, it-indeed-in
jē ham'ro hissā hōchha, sē ham'rā dāi dā.' Tab ū dhan
what my share becomes, that to-me giving give.' Then he the-wealth
sampat-kē bāṭi del'kai. Bahut din bhī nai bhelai, ki ok'ra chhot'kā
property dividing gave. Many days also not were, that his younger
bētā sab chij-ka ekaṭṭhā kari dharī-ka, bahut dūr muluk
son all things together having-made having-taken, a-very far country
chal'la gelai, aur uḥā luchāpani-mē din rāt rahi-ka sabhē dhan
going went, and there debauchery-in days nights remaining all wealth
sampat khōe del'kai. Jab ki sab dhan sampat chal'la gelai, tab
property losing gave. When that all wealth property going went, then
ū gāw-mē akāl bhelai, āro ū bilal'lā hō gelo, āro tab
that village-in a-famine happened, and he miserable becoming went, and then
ū ek wah gāw-ko rah'waiyā kan raha lāg'la, jē ok'rā sūar
he a that village-of a-dweller near to-remain began, who him sicine
charābāi lēl ap'nā khēta-mē bhejal'kai. Āro ū sūar-ke khābār-ka jū
feeding for his-own field-in sent. And he swine-of eating-for what
bokhl'ā chhelai, sē-hē khāe-ke ap'nā pēt bhara chāhaichhela,
husks were, those-even having-eaten his-own belly to-fill he-was-wishing,
aur ok'rā kōe kuchh na dai. Tab ok'rā chēt bhelai ki,
and to-him anyone anything not gives. Then to-him senses became that,
'ham'ro bāp-ke naukar sabh-ka bhūkh-sē bēsi rōṭi milaichhai, aur
'my father's servants all-to hunger-than more bread is-got, and
hamē bhūkha marāū. Hamē uṭhi-ka ap'na bāpo-ke pās jaiha,
I (of)-hunger die. I having-risen my-own father-of near will-go,
āro kah'bain ki, "hō bāp, hamē Bhag'wānō sōjhā, aur toh'rō
and will-say that, "O father, I God-also before, and ther-also
sōjhā pāp kaila-chhi. Ab hamē toh'ra bētā kahābe-ke jōkar nāi
before sin have-done. Now I thy son being-called-of worthy not

chhi. Ab ham'rā ap'na nōkar nākhī mānā.' ' Tabē ū uṭhi-ke
am. Now me thine-own servant like keep. ' ' Then he rising
 ap'na bāpo-ke pās chal'la. Jab ū dūrē-mē chhalo, ki
his-own father-of near went. When he distance-even-in was, that
 ok'ro bāp ok'rā-par māyā karal'kaī, aur dauri-ka ok'rū galla-mē lap'ti-ke
his father him-on pity made, and running him neck-in clasp
 chummā lel'kai. Bētā kahal'kai, 'hō bāp, hamē tōro aur Paramēśwarō
kisses took. The-son said, 'O father, I thy and God
 sōjhā pāp kar'lō; āb ham tōro bētā kahābe-ke jōg naī chhi.'
before sin did; now I thy son being-called-of fit not am.'
 Tab bāp ap'nā naukar-kō kahal'kai ki, 'sabhē-sē achēhā kap'rā
Then the-father his-own servants-to said that, 'all-than good clothes
 nikāri-ka ek'rā pah'nāe dahī; āro hātha-mē āguthi,
having-brought-out this-person having-clothed give; and hand-in a-ring,
 aur gōra-mē juttā pah'nāe dahī; āro ham-ār khāw, aur mauj
and leg-in shoes having-clothed give; and we let-cut, and merriment
 urāwāū; kahana ki ham'rā i bētā mari gēla chhela, phin'
let-us-rouse; because that my this son having-died gone was, again
 jila; harāe gēla chhila, phin' mil'la.' Tabō ū sab mauj
lived; having-been-lost gone was, again was-got.' Then they all merriment
 urābe lag'la.
to-rouse began.

Ok'ra bar'kā bētā khēta-mē chhela, aur jab gharo lag aīlā,
His elder son field-in was, and when the-house near he-came,
 tab nācho-ke ār' bāj-ke abāj sunal'kai, āro ū ap'na naukar
then dancing-of and music-of noise he-heard, and he his-own servants
 sabhē-mē-sē ek-tā ap'nā lag bolāo-ka puchhal'kai, 'ki chhikāi?'
all-in-from one himself near having-called asked, 'what is?'
 Ū kahal'kai ki, 'ap'nok-ke bhāi aīlo chhōt, āro ap'nok-ke
He said that, 'Your-Honour's brother come is-for-thee, and Your-Honour's
 bāp achēhā bbōj kaila-chhait, kahinē ki ap'no bētā-ka deh'gar
father good feast has-made, because that his-own son well
 samaṅgar pūl'kā.' Tab ok'rā rōkh bhelai, aur bhītar nai jābe
prosperous he got.' Then to-him anger happened, and inside not to-go
 chūha. Eh lēl ok'ra bāp bāhar āe-ke ok'rā manabāi
he-wishes. This for his father outside having-come him to-entreat
 lag'lai. Ū ap'nā bāp-ka jabāb del'kai ki, 'ētē din-sē ham
began. He his-own father-to answer gave that, 'so-many days-from I
 ap'nukā-ke sēwā kari rahā'a chhi, ār' kahī ap'nokā-ke bāto
Your-Honour's service doing remained am, and ever Your-Honour's word

na uṭhailāũ. Tai-o ap'ne ĕk-tā mem'nā bhi na delā,
not disobeyed. Nevertheless Your-Honour one kid even not gave,
 ki jek'rā lō-ka hamē dōst mōhim-ke jaurē ānand kar'taũ.
that which having-taken I friends acquaintances with joy I-might-make.
 Āro i bēṭā jē tōra kul dhan sampat-kē kas'bi pāchh'
And this son who thy whole wealth property harlots after
 phēk'lak, ok'rā ail'hē-sē ap'ne baṛ'kā bhōj kailō.' Bāp
threw-away, his coming-on Your-Honour a-great feast made.' The-father
 kahal'kai ki, 'rē bēṭā, tō sabbō din ham'rā sām'lē chhaī; āro
said that, 'O son, thou all days me with art; and
 jē kuchh ham'rā chhika, sē tōre chhiko. Magar jabē tōra
what anything mine is, that thine is. But when thy
 bhāe mar'la bhēl, jilau; heraila bhēl, mil'la chau,
brother dead became, lived-for-thee; lost became, got is-for-thee,
 tab toh'rā ānand hōbe chāhi.'
then to-thee joy to-become is-proper.'

A dialect very similar to that of South Bhagalpur is spoken in the North and West of the Sonthal Parganas, the country of which is a continuation to the south and east of that of the former district. It is, as previously stated, separated from Bengali by the mountain range which runs down the centre of the Sonthal Parganas from north-east to south-west. Only in the Dooghur Subdivision do the two languages meet, and here speakers of Bihāri and of Bengali dwell side by side, each speaking his own language. The dialect in question has hitherto been classed as a form of Magahi, but the specimen shows that it is clearly a variety of Maithili. As in South Bhagalpur, a final *z*, which in Standard Maithili would be short, is here lengthened to *z̄*, but no trace appears in the specimen of the preference for adding an 'ō' sounding like the 'o' in the word 'hot' to the end of words, which is so common in Monghyr and South Bhagalpur. It is unnecessary to give any lengthy specimen of the dialect spoken in the Sonthal Parganas. A few lines of the Parable of the Prodigal Son in a version which comes from Deoghur will be sufficient.

[No. 13.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BHIĀRĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(DEOGHUR SUB-DIVISION
OF THE SONTHAL PARGANAS.)

Ek ād'mī-kē dū bētā chhalai. Ok'rā-mē-sē chhot'kā ap'nā bāp-kē
One man-to two sons were. Them-in-from the-younger his-own father-to
 kahal'kai, 'hō bābū, ham'rā hisā-mē jē māl-jāl hōt sē bāṭi
said, ' O father, my share-in what property will-be that having-divided
dē.' Tab bāp sabhē māl-jāl bāṭi deḷ'kan.
give.' Then the-father all property having-divided gave.

WESTERN MAITHILĪ.

This is the language of the Hindūs of the Muzaffarpur District. It is also spoken in the east of the District of Champaran, which lies immediately to the north-west of Muzaffarpur. The tract in Champaran is a strip of land about twelve miles long and two miles wide running along the eastern border of the District in Dhākā Thana. As already stated, the language is much infected by the dialects of Bhojpuri spoken in Saran and Champaran. It is estimated that Western Maithili is spoken by the following number of people :—

Name of District	Number of Speakers.
Muzaffarpur	1,754,695
Champaran	28,800
TOTAL	1,783,495

The language spoken in the north of the District of Muzaffarpur differs somewhat from that spoken in the south, and hence specimens will be given of both varieties.

WESTERN MAITHILĪ OF NORTH MUZAFFARPUR.

The language of North Muzaffarpur is peculiar. Immediately to its west is the form of the Bhojpuri dialect, locally known as Madhēsi, which is spoken in the district of Champaran. In North Muzaffarpur, the language is in a transition stage, and is partly Maithilī, and partly Bhojpuri. It might with equal propriety be classed as a form of either language, and in the Grammar mentioned below, it is classed as a form of Bhojpuri. In the present Survey, I class it as a dialect of Maithilī because the country where it is spoken belongs historically to the ancient kingdom of Mithilā. The Brahmans of this part of the country speak a purer form of Maithilī than other castes, and still use the Maithilī alphabet.

The two following specimens are in the form of speech used by the lower castes. It is unnecessary to do more than draw attention to the numerous Bhojpuri forms which occur. Examples are the words *hā*, and *hāwē*, both meaning 'is'.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihari Language*.—Part II — *Bhojpuri Dialect of Shāhibād, Sāran, Champāran, North Muzaffarpur and the Eastern Portion of the North-Western Provinces*. Calcutta, 1884.

[No. 14.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN I.

एक कोहुआदमी को दू लड़िका रहै। ओह में से कोटका बाप से कहलक, हो बाबू, धन सर्वस में से जे हमर हिसा बखरा होय से हमरा के दे-द। त ऊ ओकरा को अपन धन बाँट देलक। बहुत दिन न भेलेक कि कोटका लड़िका सब किछिओ जमा कर के दूर देस चल गेल और उहाँ नम्यटे में दिन गमवैत अपन सर्वस गमा देलक। और जब ऊ अपन सब किछिओ उड़ा देलक, तब ओ देस में भारी भकाल परलैक, और ऊ कंगाल हो गेल। और ऊ जा के ओही देस के एक लमहर आदमी कने रहै लागल। ऊ ओकरा को अपना खेत में खुर चरावे ला भेजलक। और ऊ अपन पीट किलका से जे खुर खाये भरे, चाहलक; और कोऊ ओकरा को कुछ देइक न। तब ऊ चेतलक और कहलक, कि हमरा बाप के त कतेक जना फालतू नौकर को खाये से रोटी उबर जाइअ, और हम भूखे मरे ! हम उठ के अपना बाप किहाँ जाअ और हुनका से कहबैन कि हो बाबू, हम लोक परलोक दुनु बिगाड़लौ। हम अब अपने के बेटा कहावे जोग न को, हमरो के एक जन बना के राखू। और ऊ उठ के अपना बाप किहाँ आएल। जब ऊ दूर रहै तब-ही ओकर बाप ओकरा देख क कोह कनक, और हबस क गरा लगा लेलक, और चुम्मा चाटो लेलक। और बेटा बाप से कहलक, कि हो बाबू, हम परलोक बिगाड़लौ और अपने के मोभा में भी पाप केली ह, और अब अपने के बेटा कहावे जोग न को। ओकर बाप अपना नौकर सब से कहलन कि सब से बड़ियाँ कपड़ा निकाल के लबाव, और हिनका के पहिराव, और हिनका हाथ में ओठी, और गोड़ में पनही पहिरवहुन, और हम सब कचरी और गाजी, काहे कि हमर मरल बेटा जीअल ह; हेरा गेल रहै से फेन भेटल ह। और ऊ सब आनन्द बधावा करे लगलन ॥

ओकर जेठका बेटा खेत में रहै; और जब ऊ अपना घर आएल और लगीच पहुँचल। तब बाजा और नाच होइत सुनलक। और ऊ नौकर सब में से एक नौकर को बोला के पुछलक, कि ई की होइत है। नौकर कहलक कि अपने के भाई ऐलन ह और अपने के बाबूजी भोज केलन ह, एह लेल कि हुनका के ऊ नीमन और निराग पेलन ह। और ऊ खिसिया गेल, और भितरो घर में न गेल। एह लेल हुनकर बाप बाहर अलायिन और हुनका के मनावे लगलयिन। और ऊ अपना बाप को उतार देलन। कि देखू, हम अतेक बरस से अपने के सेवा करैछी और कहिओ अपने के कहल न टारलौ; और तँयो अपने हमरा को कहिओ एकी पठरओ न देली कि हम अपना इभार दोस के संग खुसी करतो; मगर अपने को ई बेटा, जे पतरिआ सब के मंगे अपने के धन उड़ा देलक, जोने बेर आएल तौने बेर अपने ओकरा लेल भोज केली ह। बाप बेटा से कहलन कि, हो बबुआ, त सब दिन हमरा संगे ह, और जे कुछ हमर हवे से सब तोहरे को। आनन्द बधावा करे को उचित है, काहे कि ई तोहरे भाई मर गेल रहलौ से जोली ह; हेरा गेल रहलौ से मिललौ ह ॥

[No. 14.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk keh^a ād^amī-kē dū larikā rahan. Oh-mē-sē chhot^aka bap-se
A certain man-to two sons were. Then-in-from the-younger the-father-to
kah^alak, 'hō bābū, dhan-sarbas-mē-sē jē ham^are hissā bak^arā hōy,
said, 'O father, wealth-property-in-from what my share portion may-be,
sē ham^arā-kē dē da.' Ta u ok^arā-kē appan dhan bāt
that me-to having-given give.' Then he him-to his-own wealth having-divided
dēlak. Bahut dīn na bhe^auk k' chhot^aka larikā sab kichhō jamā
gave. Many days not were that the-younger son all everything collected
kar-ke dūr dēs chal gel, aur uñā lampatai-mē dīn
having-made a-far country having-gone went, and there debauchery-in days
gam^await appan sarbas gamā delak. Aur jab u appan sab kichhō
passing his-own property wasting gave. And when he his-own all anything
urā dēlak, tab ō dēs-mē bhārī akāl par^alak, aur u kangal
dissipating gave, then that country-in a-heavy famine fell, and he poor
hō-gēl. Aur u jā-ke ohī dēs-ke ēk lam^ahar ād^amī kane rahe lagal.
became. And he going that-very country-of a rich man near-to-remain began.
Ū ok^arā-kē ap^ana khēt-mē sugār charāwe-lā bhō^alak. Aur u appan pet
He him his-own field-in scene feeding-for sent. And he his-own belly
chil^akā-sē, jē sugār khāyē, bhare chā^alak, aur kou ok^arā-ke kuchh
kusks-with, which the-swine eat, to-fill wished; and anyone him-to anything
dēik na. Tab ū chet^alak aur kah^alak ki, 'ham^arā bap-ke ta katek
gives not. Then he thought and said that, 'my father-of indeed how-much
janā phāl^atū nauk^aur-ke khāyē sē rōī ubar jāia, aur ham
men superfluous servants-of eating-from bread over-and-above goes, and I
bhūkhē marai-chhī. Ham uth-ke ap^anā bāp kihā jāeb, aur ham^aka-
by-hunger am-dying. I having-arisen my-own father near will-go, and him-
sē kah^abain k', "hō bābū, ham lōk par^a-lōk dunī bigar^alī. Ham
to I-will-say that, "O father, I this-world the-next-world both spoiled. I
ab ap^ane-ke bētā kahāwe jōg na chhī; ham^arō-kē ēk jan banā-ke
now Your-Honour-of son to-be-called fit not am; me-also a servant making

rākhū.” Aur ū uth-ke ap'nā bāp kihā̃ āel. Jab ū dūr rahē, keep.” *And he having-risen his-own father near came. When he at-a-distance was,*
 tab-hī ōkar bāp ok'rā dēkh-ka chhōh kal'kai, aur habas-ka garā
then-ere his father him having-seen compassion made, and having-run on-the-neck
 lagā-lel'kai, aur chummā chāṭī lel'kai. Aur bētā bāp-sē kah'lak ki,
applied-himself, and kiss licking took. And the-son the-father-to said that,
 ‘hō bābū, ham par'lōkō bigā'li aur ap'ne-ke sōjhā-mē bhi pāp kaili-
 ‘*O father, I the-other-world-also spoiled and Your-Honour-of before also sin have-*
 hā, aur ab ap'ne-ke bētā kahāwe jōg na chhī.’ Ō-ka bāp ap'nā
done, and now Your-Honour-of son to-be-called fit not am. His father his-own
 naukar-sab-sē kah'lan k', ‘sab-sē barhiā̃ kup'rū nikāl-ke lē-āwā; aur
servants-to said that, 'all-thou excellent clothes having-taken-out bring; and
 hin'kā-kē pahirāwā; aur hin'kā hāthi-mē aūṭhī, aur gōr-mē pan'hī
this-person-to put-on; and this-person's hand-on a-ring, and leg-on shoes
 pahirav'hun; aur ham sab kach'rī aur gāji; kāhe k' hammar maral
put-on; and (let) us all eat and be-merry; because that my dead
 bētā jīal hā; hōrā gēl rahē, sē phen bhēṭal hā.’ Aur ū sab ānand
son alive is; lost gone was, he again found is. And then all joy
 badhāwā kare lag'lan.
merriment to-make began.

Ō-ka jēth'kā bētā khēt-mē rahē, aur jab ū ap'nū gharē āel aur lagēch
His elder son field-in was, and when he his-own house-in came and near
 pahūchal tab bājā aur nāch hōit sun'lak. Aur ū naukar-sab-mē-sē āk
arrived then music and dancing being he-heard. And he his-servants-in-from one
 naukar-kē bolā-ke puchh'lak k', ‘ī kī hōit hai?’ Naukar kahal'kain
servant having-called asked that, 'this what being is?' The-servant said
 k', ‘ap'ne-ke bbāi aila-hā, aur ap'ne-ke bābū-jī bhōj kailan-hā;
that, 'Your-Honour's brother has-come, and Your-Honour's father feast has-made;
 eh lel k' hun'kā-kē ū niman aur nirōg pailan-hā.’ Aur ū khisiā-gēl
this for that him he good and healthy has-got. And he became-angry
 aur bhit'rī ghar-mē na gēl. Eh lel hun-ka bāp bāhar al'thin, aur hun'kā-kē
and inner house-in not went. This for his father outside came, and him
 manāwe lagal'thin. Aur ū ap'nā bāp-kē utārā dēlan k', ‘dēkhū, ham
to-remonstrat-with began. And he his-own father-to answer gave that, 'see, I
 atek baras-sē ap'ne-ke sēwā karaichhī, aur kahiō ap'ne-ke kahal
so-many years-from Your-Honour's service doing-am, and ever Your-Honour's saying
 na tār'li, aur taiyō ap'nē ham'rā-kē kahiō ēkō paṭharu-ō na dēli,
not disobeyed, and nevertheless Your-Honour me-to ever one-even kid not gave,
 k' ham ap'nā iār dōs-ke sangē khusī karti; magar ap'ne-ke
that I my-own lovers friends-of with merriment might-make; but Your-Honour's

i bēṭā jē paturiyā-sab-ke saṅgē ap'ne-ke dhan uṛā dēlak,
this son who harlots-of with Your-Honour's wealth dissipating gave,
 jaune bēṛ āel taune bēṛ ap'ne ok'rā lēl bhōj kaili-hā.
at-what-very time he-came at-that-very time Your-Honour him for feast has-made.'

Bāp bēṭā-sē kah'lan k', 'hō babuā, tū sab din ham'rā saṅgē chhā, aur
The-father the-son-to said that, 'O son, thou all days me with art, and
 jē kuchh hammar hāwē sē sab tōh'rē chhau. Ānand badhāwā kar-ke
what anything mine is that all thine is-to-thee. Joy merriment having-made
 uchit hai, kāhe k' i tōhar bhāi mar-gēl rah'lau, sē
proper is, because that this thy brother having-died-gone was-for-thee, he
 jilau-hā; hērā-gēl rah'lau, sē mil'lau-hā.
has-lived-for-thee; lost-gone was-for-thee, he has-been-got-for-thee.'

[No. 15.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

हम भैंस खोल क मुर्दे के दूरा पर से लेले जाइत रहि । पैड़ा में चौकीदार से भेंट हो-गल ।
 ऊ हमरा के ध क थाना में ले गल । हमर मन रहे कि भैंस के देवापुर, जहाँ हमर समधी रहै छथ, बेला
 आई । बेचे के मन न रहे । हमर खेत दू बेर ई भैंस चर गेल ह । हमरा रामकिसुन के अखज हवे ।
 दू पौजा धान काट लेले छथ । देवापुर करारिया से कौ कोस है ।

TRANSLITERATION AND TRANSLATION.

Ham bhaĩs khōl-ka mudai-ke dūrā-par-sē lē-lē-jāit-rahī.

I the-buffalo having-loosened the-complainant's door-on-from was-taking-away.

Paĩra-mē̃ chaukidār-sē bhēt hō-gēl. Ū ham'rū-kē dha-ka

The-way-on the chaukidār-with meeting took-place. He me having-arrested

thānā-mē̃ lē-gēl. Hammar man rahē k' bhaĩs-kē Dēwāpur,

the-police-station-in took-away. My mind was that the-buffalo to-Dēwāpur,

jahñ hammar sam'dhī rahai-chhath, belā-āi. Bēche-ke
where my son's-father-in-law lives, I-should-drive-off. Selling-of

man na rahē. Hammar khēt dū bār ī bhaĩs char-gēl-hā.

mind not was. My field two times this buffalo has-grazed-down.

Ham'rū Rām-kisun-ke akbaj hāwē. Dū pāñjā dhān

Of-me (and) Rām-kisun-of enmity is. Two bundles (of) paddy

MAITHILĪ-BHOJPURĪ OF SOUTH MUZAFFARPUR.

The form of Maithilī spoken in Central and South Muzaffarpur is still more strongly infected with Bhojpurī than that of the North of the District. This will be manifest from the following translation of the Parable of the Prodigal Son for which I am indebted to the kindness of Mr. A. Christian, Sub-Deputy Opium Agent of Tirhut. It was recorded in the Hajipur subdivision, situated in the south of the Muzaffarpur District.

AUTHORITY.—

GRIERSON, G. A.,—*See on Grammars of the Dialects and Sub-dialects of the Bihārī Language* Part IV. -
Maithil-Bhojpurī Dialect of Central and South Muzaffarpūr. Calcutta, 1884.

[o. 16.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILI (MAITHILI-BHOJPURI) DIALECT. (CENTRAL AND SOUTH MUZAFFARPUR.)

(A. Christian, Esq., 1898.)

एक जना के दुगो बेटा रहलइन। ओकरा में से छोटका अपना बाबू से कहलकइन हो बाबू धन के बखरा जे कुछ हमर हो से द। तो ऊ ओकनी के बाँट देलकइन। तो कुछ दिन बितला पर छोटका बेटा सब जमा कलकइन तेकरा बाद बड़ा दूर परदेस चल गेलइन। उहाँ जा के सब धन कुकर्म में निघटा देलकइन। पीछे सब निघटला पर ऊ देस में बड़ा अकाल पड़लइ। ओकरा खाण पोण के दुख होण लगलइ। तब ऊ गाँव में कोई बगियार के इहाँ जा के गिरलइन। तो ओकरा अपना खेत में सूअर चरावे ला भेज देलकइन। ओकरा मन में कलइ के सूअर जे खोइया खाइत रहे में ऊ हमरा मिलइत तो खा के पेट भर लीती। सेह केउन देखत रहइ। तब मोचलक कि हमरा बाप कर्न बहुत जन के खिया के बघ जालि ओर हम इहाँ भूख में मरीली। हम डठ के अपना बाप कर्न जैती ओ कहिती कि हो बाबू के हम ईसर के इहाँ ओ तोहुरा इहाँ पाप कैली। हम अब एसन नहो कि तोहुर खड़िका कहाई। हमरो एगो जन जकित रखल। तब उठ के अपन बाप के इहाँ चललन। फरके में आते देखलकइन तब बाप का ममत लगलइन दौर के गला में लपटा लेलकइन ओ बहुत मिलाजुली कलकइन। बेटा कहलकइन हो बाबू ईसर के इहाँ ओ तोहुरा इहाँ पाप कैली। अब एसन नहो के तोहुर बेटा कहाई। बाप अपना जन से कहलकइन के निमन में निमन कपरा लाव ओ जिनका के पहिना देहुन ओ हाँथ में अजंठी ओ गोर में जुता पहिना देहुन ओ पोसल पालल भरि के बचा लाव ओ मार हमनीका खाई ओ अनन्द मनाई। कि हमर ई बेटा ज मर गेल रहे से अब जी गेल ओ भुतला गेल रहे से अब मिल गेल। तब ऊ अनन्द मनावे लगलन ॥

ओ घड़ी उनकर बड़का बेटा खेत में रहलइन। जब घर के नगीच अलइन तो बाजा ओ नाचे के सबद सुनलकइन। तब एक जन के बोला के पुकलकइन के कैथी है। तब ऊ कहलकइन के तोहुर भाई अलथुन है उन का देखे आँग में नीक पलकथुन ओकरा लेल लोग के तोहुर बाप खिशवइत हथुन। तो ऊ खिसिया के भितरी जाण न चहलथिन तो उनकर बाप निकस के अलथिन ओ मनावे लगलथिन। तब ऊ अपना बाप से नवाव कैलन देख तो एतेक दिन से तोहुर सेवा कैली ओ कबहुँ तोहुर कहल न टरली ओ तू एगो पठरु भी न देल के हम अपना यारन के संग खुसी करती। जखनो तोहुर ई बेटा अलथुन जे तोहुर धन कसबिन संग उड़ा देलकथुन तेकरा ला जेवना करीन। तब बाप कहलकइन के तू तो नित हमरा जौड़ है ओर जे कुछ हमर है से तोहुर है। बाकी खुसी मनावे के चाही काहे कि ई तोहुर भाई जे मर गेल रहथुन से जी गेलथुन ओ भुला गेल रहथुन में मिल गेलथुन ॥

[No. 16.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(SOUTH MUZAFFARPUR)

TRANSLITERATION AND TRANSLATION.

(A. Christian, Esq., 1898.)

Ek janā-kō dugō bētā rah'lain. Ok'rā-mē-sē chhot'kā ap'nā
One person-to two sons were. Them-in-from the-younger his-own
 bābū-sē kahal'kaīn, 'hō bābū, dhan-ke bakh'rā je kuohh hamar hō,
father-to said, 'O father, wealth-of share what any mine may-be,
 sē dā' Tō ū ok'ni-kō bāit del'kaīn Tō kuchh din bit'lā-par
that give.' Then he them-to dividing gave. Then some days passing-on
 chhot'kā bētā sab jamā kal'kaīn. Tek'rā bād barā dūr par'dēs
the-younger son all collected made. That after very distant foreign-land
 chal golaīn. Uñ jā-ke sab dhan kukarm-mē nighatā del'kaīn.
having-gone went. There having-gone all wealth bad-deeds-in wasted he-gave
 Pichhē, sab nighat'lā-par, ū dēs-mē barā akāl par'laf. Ok'rā
Afterwards, all wasting-on, that land-in a-great famine fell. His
 khāe pic-ke dukkh hōe lag'laf. Tab ū gāw-mē kōi
eating drinking-of trouble being began Then he the-village-in a-certain
 bariyār-ke ihā jā-ke gir'lain. Tō ok'ā ap'nā khēt-mē sūar
rich-man-of near having-gone he-fell. Then him his-own field-in sowing
 charāwe lā bhēj del'kaīn Ok'rā man-mē ebhalaī ke sūar jē
feeding for sending he-gave His mind-in it-was that the-sowing what
 khōiyā khāit-rahē, sē-ū ham'rā milait, tō khā-ke pet
husks were-eating, those-also to-me might-be-got, then having-eaten my-belly
 bhar-lēti. Sē-lū keu na dēit-rahāī. Tab soch'lak ki, 'ham'rā
I-might-fill. That-even anyone not was-giving. Then he-thought that, 'my
 bāp kanē bahut jan-ke khyā-ke bach jā-lē, aur ham
father near many servants-of having-fed remaining-over goes, and I
 ihā bhūkh-sē marī-ē. Ham uth-ke ap'nā bāp kanē jaiti
here hunger-from am-dying. I having-arisen my-own father near would-go
 ō kahiti ki, "hō bābū, ke ham Isar-ke ihā ō toh'rā ihā
and would-say that, "O father, that I God-of near and thy near
 pāp kaili. Ham ab nisan nahī ki tohar lapikā kahāī. Ham'rō
sin did. I now such am-no! that thy son I-may-be-called. Me-also
 ēgō jan jakit rakhāī." Tab uth-ke apan bāp-ke ihā chal'lan
a servant like keep." Then having-arisen his-own father-of near he-went.

Phar^{kē}-sē autē dekhāl^{kāin}, tab bāp-kā mamat lag^{lāin},
Distance-from on-coming he-saw, then the-father-to compassion arrived,
 daur-ke galā-mē lap^{lā} lē^{kāin}, ō bahut milājūlī kal^{kāin}. Bētā
running neck-on embracing he-took, and much greeting made. The-son
 kahal^{kāin}, 'hō bābhū, Isar-ke ihā ō toh^{rā} ihā pāp kailī. Ab
said, 'O father, God-of near and thy near sin I-did. Now
 nisan nahī ke tōhar bētā kahāi.' Bāp ap^{nā} jan-sē
such I-am-not that thy son I-may-be-called.' The-father his-own servants-to
 kahal^{kāin} ke niman-sē niman kap^{rā} lāwā; ō hīn^{kā}-kē pahinā dēhun;
said that good-than good clothes bring; and this-person clothing give;
 ō hāthi-mē aūthī, ō gōr-mē jutā pahinā dēhun; ō pōsāl pālāl
and hand-on a-ring, and legs-on shoes clothing give; and fatted nourished
 bhar^{ke} bachā lāwā, ō mārā, ham^{nīkā} khāi ō anand manāi; ki
having-filled calf bring, and kill, let-us eat and rejoicing make; that
 hamar ī bētā jē mar gēl rahē, sē ab jī gēl; ō bhut^{lā} gēl
my this son who dead gone was, he now living went; and lost gone
 rahē, sē ab mil gēl.' Tab ū anand manāwō lag^{lan},
was, he now found went.' Then they rejoicing making began.

Ō gharī un-kar bar^{kū} bētā khēt-mē rah^{lāin}. Jab ghar-ke
That hour his elder son field in was. When the-house-of
 naṣīch alāin, tō bājā ō nāche-ke sabad sunāl^{kāin}. Tab ek jan-kē
near he came, then music and dancing-of noise he-heard. Then one servant-to
 bolā-ke puchhal^{kāin} ke, 'kithī hai?' Tab ū kahal^{kāin} ke, 'tōhar
having-called he-asked that, 'for-what is-this?' Then he said that, 'thy
 bhāi al^{thun}-hai. Un^k dēhē āg^{sē} nik palak^{thun}, ok^{rā} lēl
brother has-come-for-thee.' His in-body limb-from well he-has-got, that for
 lōg-kē tōhar bāp khiawāit huthun.' Tō ū khisiyā-ko bhūt^{rī} jāe
people-to thy father feeding is-for-thee.' Then he having-become-angry within to-go
 na chahal^{thun}. Tō un-kar bāp nikas-ke al^{thun}, ō manāwē
not wished. Then his father having-come-out came, and to remonstrate
 lagal^{thun}. Tab ū ap^{nā} bāp-sē jawāb kailan, 'dēkhā tō etek din-sē
begun. Then he his-own father to answer made, 'see then so-many days-from
 tōhar sēbā kailī, ō kab^{hū} tōhar kahal na ṭar^{lī}, au tū āgō
thy service I-did, and ever thy saying not disobeyed, and thou a
 path^{rū} bhī na dēlā ke ham ap^{nā} yāran-ke sang khusī kar^{tī}
kid even not gavest that I my-own friends-of with happiness might-have-made.
 Jakh^{nī} tōhar ī bētā al^{thun}, jē tōhar dhan kas^{bīn} sang urā
When thy son came-for-thee, who thy wealth harlots with having-wasted
 delak^{thun}, tek^{rā} lā jew^{nār} karaulā.' Tab bāp kahal^{kāin} ke,
gave-for-thee, him for a-feast thou-madest.' Then the-father said that,
 'Tū tō nit ham^{rā} jaur hē, aur jē kuchh hamar hai, sē
'Thou indeed always me with art, and what anything mine is, that

¹ Here, and elsewhere the termination *thun* (not *thin*) is used because the subject of the verb is connected with the person addressed. It is *thy* brother who has come, and *thy* father who is giving the feast. Had it been any one else's brother or father, the termination (a respectful one) would have been *thin*. I have attempted to indicate this by adding the words 'for thee' to the translation of the verb, as a kind of *dativus commodi*. So also lower down.

tôhar hai. Râkî khusî manâwe-kê chāhî kâhe kî i tôhar bhāi
thine is. But happiness making-for is-proper because that this thy brother
jê mâr gël rah*thun, sê jî gel*thun; ô bhulâ gël rah*thun,
who dead gone was-for-thee, he living went-for-thee; and lost gone was-for thee,
sê mil gel*thun.
he found went-for-thee.'

JOLAHĀ BŌLĪ.

The Musalmāns of North-Gangetic Bihār do not all speak Maithilī. Those of the Western Districts, Champaran, Saran, and Muzaffarpur speak a dialect akin to the Awadhī of the North-Western Provinces, which will be discussed when dealing with that form of speech. In Darbhanga most of the followers of Islām do speak the Maithilī of their Hindū neighbours, in a corrupt form, mixed up with Arabic and Persian words. The upper classes, as well as the more highly educated Hindūs of that District, speak Urdū or Hindōstānī, the number of speakers of this language being returned as about 4,000. The census shows 338,667 Musalmāns in the Darbhanga District, and, of these, the local officials return 337,000 as speaking this corrupt Maithilī, or, as it is called from the name of the caste of Muhammadan weavers, who are numerous in the District, Jolahā Bōlī¹.

Specimens of this dialect will be found in the writer's *Introduction to the Maithilī Language*, and, as a further example, the following version of the Parable of the Prodigal Son is appended.

¹ In Bihār, this caste is called *Jolahā*, with the two first vowels short. Further west they are called *Jolāhā*.

[No. 17.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (JOLAHĀ BŌLĪ) DIALECT.

(DARBHANGA.)

कोनो आदमी के दो बेटा छलैन। और में से छोटका बेटा अपना बाप से कहलन जे बाप धन में से जे हथार ज़िस्सा होय से हमरा बाँट दण। तब ऊ उनका अप्पन धन बाँट देलखिन। बहुत दिन ने भेलैन की छोटका बेटा सब कुछ एक जगह के बहुत दूर देस चल गेल और उहाँ लचपन में थोरा दिन में अप्पन धन उड़ा देलक। जब ऊ सब कुछ उड़ा देलक तब थोड़े देस में सेहंगी पड़लैक और उह गेरीब हो गेल। और ऊ जा के थो देस के रहवेया में से एक के इहाँ रहै लागल। ऊ घरवाला ओकरा खेत में सूअर चरावे भेजलक। तब ऊ खेत के कीमड़ि में जे सूअर खाए अप्पन पेट भरे चाहलक और कोए ने ओकरा कुछ दर्दक। तब ओकरा ज़ांम भेलैक तब ऊ अपना जी में कहलक की हमरा बाप कने बनिहार के खाएक से बेसी राँटी पकड़अ और ज़म भूख से मरैकी। ज़म उठ के अपना बाप कने जाएव और उनका से कहबैन की जे बाप ज़म खाँटा कने और तोहरा कने गुनाहगार की ज़म फेरी तोहर बेटा कहावे जोकर नहि छिथी। अप्पन बनिहार में से एक हमरो रक्व। तब उहाँ से उठ कर ऊ अपना बाप कने चलल। लेकिन जब ऊ फटाकिन रहै ओकर बाप ओकरा ऊपर भाया कलकैन और दौड़ के ओकरा गला में लगा लेलक और चुम्मा लेलक। बेटा उनका कहलथीन जे थो बाबू ज़म खोटा कने और तोहरा कने गुनाहगार की ज़म फेर तोहर बेटा कहावे जोकर नहि छिथी। लेकिन बाप अपना नौकर से कहलन की सब से नीक नूचा जे है से इनका पहनाहून और इनका हाथ में थौंगूँ और गोड़ में जूता पहिन ला दहून, और सब केहु मिल के खाएन और खुशी करेन। किअक की ए बेटा हमर सरल छल फेर जोअल है। हेराएल छल से मिलल है। तब ऊ सच खुशी करे लगलन ॥

ओकर बड़का बेटा खेत में रहै। खेत से जब घर के लग आएल तब अपना घर में ढोल और नाच के आवाज सुनलक। और अप्पन नौकर में से एकठा के बोला के पुकलक, ई की हुई। ऊ ओकरा कहलक तोहर भाई एली ह, और तोहर बाप खूब बढियाँ भोज कलकौ ह एई लेल की ऊ ओकरा तनदुहस्त पलकौ ह। तब ऊ बड़ा गुस्सा भेल और घर ने गेल। एई लेल ओकर बाप अपना बड़का बेटा के मनावे लागल। तब ऊ अपना बाप के जवाब देलक की देख ज़म एता बरस से तोहर सेवा कैलिथी ह और कहिथी ने तोहर बात कटलिथी ह और तू हमरा कहिथी एकठा पाठी भी ने देल की ज़म अप्पन दोस्त मोहीब ल क खेतोन। लेकिन ए बेटा तोहर धन ले क कसबी पतुरिया के संग उड़ा देलकौ ह और ऊ जखनिया आएल तखनिया ओकरा ला बेम खाइक कैल ह। बाप ओकरा

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (JOLAHĀ BŌLĪ) DIALECT.

(DARBHANGA.)

Kōno ād^mmī-kē dō bētā chhalain. Ōi-mē-sē chhot^kkā bētā
A certain man-to two sons were. Them-in-from the-younger son
 apⁿnā bāp-sē kah^llan, 'hē bāp, dhan-mē-sē jē hammar hissā
his father-to said, 'O father, goods-in-from whatever my share
 hōy, sē ham^rrū bāt dae.' Tab ū un^kkā appan dhan
may-be, that me dividing give.' Then he to-them his-own property
 bāt-del^kkhin. Bahut din ne bhelain kī chhot^kkā bētā sab-
divided. Many days not had-passed that the-younger son every-
 kuchh ēk-jagah-ka-ke bahut dūr dēs chal-gēl, āūr ulāi
thing putting-together (to-)very distant country went-away, and there
 luch^ppan-mē thorā din-mē appan dhan upā-dēlak. Jab ū sab-
violently-living-in a-few days-in his fortune squandered. When he every-
 kuchh upā-dēlak, tab ōi dēs-mē mehāgi par^jlak, āūr uh gerib
thing had-wasted, then that country-in famine fell, and he poor
 hō-gēl. Āūr ū jā-ke ō dēs-ke rah^wwaiyā-mē sē ēk-ke
became. And he having-gone that country-of inhabitants-in from one-of
 ihā rahāi lāgal. Ū ghar-wālā ok^lā khēt-mē sūar charābe
near to-live began. That owner-of-the-house him field-in swine to-feed
 bhejal^kkai. Tab ū khēt-ke chhīmari-sē jē sūar khāē, appan
sent. Then he the-field-of the-husk-with which swine used-to-eat, his-own
 pēt bhare chāl^llak, āūr kōe ne ok^rrā kuchh daik. Tab
belly to-fill wished, and any-body not to-him any-thing used-to-give. Then.
 ok^rrā hōs bhelai^k, tab ū apⁿnā jī-mē kah^llak kī, 'ham^rrū bāp
to-him senses became, then he his-own mind-in thought that, 'my father
 kane banihār-ke khāek sē bēsi rōti pakam, āūr ham
near labourers-of required-for-the-food than more bread is-cooked, and I
 bhūkh-sē maraichhi. Ham uth-ko apⁿnā bāp-kane jāeb, āūr un^kkā-sē
hunger-with am-dying. I arising my father-to will-go, and him-to
 kah^lham kī, 'hē bāp, ham Khodā kane āur tohrā kane gunāh-gār
will-say that, 'O father, I Go.I before and thee before a-sinner
 chhi. Ham pherō tōhar bētā kahābe jōkar nahⁱ chhiau. Appan
am. I again-also thy son to-be-called fit not am-for-thee. Thy
 banihār-mē-sē ēk ham^rrō rakkhā." Tab uh^ñ-sē uth-kar ū
hired-servants in-from one me-also keep." Then there-from arising he

ap'nā bāp kane chahal. Lēkin jab ū phat'kiē rahē, ōkar bāp
his-own father to went. But when he at-a-distance was, his father
 ok'rā ūpar māyā kal'kain, āūr dau-ka ok'rā galā-mē lagā-lel'kai
him upon compassion made, and running him the-neck-by embraced.
 āūr chummā lel'kai. Bētā un'kā kahāl'thīn jē, 'au bābū, ham Khōdā
and kiss took. Son to-him said that, 'O father, I God
 kane āūr toh'rā kane gunāh-gār ehī, ham pher tōhar bētā kahābe
before and thee before a-sinner am, I again thy son to-be-called
 jōkar nah' ehīau.' Lēkin bāp ap'nā naukār-sē kah'lan kī, 'sab-
fit not am-for-thee.' But father his-own servants-to said that, 'all-
 sē nik nūū jē hai sē in'kā pah'nāhūn, āūr in'kā
than good dress that may-be that to-this-person put-on, and this-person's
 hāthi-mē āūgūthī āūr gōr-mē jūtā pahin lā dahūn, āūr sab-keh'
hand-on ring and feet-on shoes putting on give, and (let)-us-all
 mil-ke khāen āūr khūsi karen. Kiak kī ē betā hammar marai
uniting eat and merriment make. Because that this son my deal
 ehhal, pher jīal hai; herāel ehhal, sē milal hai.' Tab ū sab
was, again alive is; lost was, he found is.' Then they all
 khūsi kare lag'lan.
merriment to-make began.

Ōkar bar'kā bētā khēt-mē rahē. Khēt-sē jab ghar-ko lag
His elder son the-field-in was. The-field-from when house-of near
 āel, tab ap'nā ghar-mē dhōl āūr nāch-ke āwāj sun'lak, āūr appan
came, then his house-in drum and dancing-of sound heard, and his
 naukār-mē-sē ēk-thō-kē bolū-ke puchh'lak, 'ī kī hai?' Ū ok'rā
servants-in-from one-to calling 'this what is?' Ū ok'rā
 kahāl'kai, 'tōhar bhāi ailau-hā, āūr tōhar bāp khūh barhiyā
said. 'thy brother has-come-for-thee and thy father very excellent
 bhōj kal'kau-hā; ēī lēl kī ū ok'rā tan-durust pal'kau-hā.'
feast has-made-for-thee; this for that he him healthy has-found-for-thee.'
 Tab ū barā gussā bhēl āūr ghar ne gēl. Eī lēl ōkar
Then he very angry became and in-the-house not did-go. This for his
 bāp ap'nā bar'kā bētā-kē manābe lāgal. Tab ū ap'nā bāp-kē
father his elder son-to to-entreat began. Then he his father-to
 jawāb dēlak kī, 'dēkhā, ham ettā baras-sē tōhar sēbā kai-
answer gave that, 'see, I so-many years-from thy service have-
 liau-hā, āūr kahiau ne tōhar bāt kat'liau-hā, āūr tū
rendered-to-thee, and ever not thy order disobeyd-to-thee, and thou
 ham'rā kahiau ēk-thō pāthī bhi ne dēlā, kī ham appan
to-me at-any-time a-single kid even not didst-give, that I my
 dōst-mōhīb la-ka khaitaun. Lēkin i bētā tōhar dhan lē-ka
friends having-taken might-ent-for-thee. But this son thy wealth taking

¹ I.e., a kind of *dativus commodi*. The meaning of the termination *am* is 'the feast was given to *thy* brother.'

kas^{bi}-paturīā-ke sang urā-del^{kau}-hā āūr ū jakh^{niā} āel takh^{niā}
harlots-of with has-wasted-for-thee and he even-when came even-then
 ok^{rā}-lā hēs khāik kailā-hā.' Bāp ok^{rā}-sē kahāl^{kai}, 'bēṭā
him-for excellent feast thou-hast-made.' Father him-to said, 'O son
 tō sadā ham^{rā}-sang chhā, āūr jē-kuchh hammar hai, sē sab tōhar
thou ever me-with art, and what-ever mine is, that all thine
 hau. Magar khūṣī-kar^{nā} wājib hai, kiak-ke ī tōhar bhāi
is-to-thee. But merry-making proper is, because-that this thy brother
 maral chhalau, sē pher jilau-hā; herā-gēl chhalau, sē
dead was-for-thee, he again alive-is-for-thee; lost was-for-thee, he
 pher mil^llau-hā.'
again found-is-for-thee.'

STANDARD MAGAHĪ.

The following specimen comes from the District of Gaya, where it is acknowledged that the purest form of Magahī is spoken. It is a translation of the Parable of the Prodigal Son, and is printed in Kaithi type, in which character it was originally written. It has been set up in type, exactly as written, so as to show the inaccuracies of spelling, such as the substitution of *ī* for *i* and of *u* for *ū*, which are common in the written character. These inaccuracies have been silently corrected in the transliteration. Note that an initial *ō* is written *wo*, and that *ś* is always written *ś*.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN I.

एक आदमी के दु गी वेठा हथियन । उनकहों में से छोटा अपन बाप से कहक के ए बाबुजी गोहन यीज वगुस में से जे हमन वष्या हो है से हमना दे द । एव ज अपन सब रीज वगुस उनकहों दुनों में बाँट देक । देन दोन बागे ना पौक के छोटा वेठवा अपन सब रीज वटोन सटोन के कोरि वड़ा दुन देस में यगो गे । हुआ जा के अपन सब पुंजी कुयादी में जोआन जन देक । आउ जब सब जात्रा युक्त एव ज देस में वड़ी मानी अकाउ पडठ आउ ओकना दोकसीक होए गगोर । एव हुआ के एगो नहराशा हांवा जा के नहे गगोर । ज ओकना अपन बाप में सुअन अनात्रे ठा पेड़ोकर । आउ ज सुअनीअन के प्याए ब्राठा मुसा से अपन पेट मने ठा नी ठोहक हठ बाको कोरि ओकना ना दे हठ । जब ओकना बुहाए गगोर एव कहक के हमन बाप के कैगी नौकन आकन हथ जोनका हंथुआमन प्याए के हरन जे अकका अकका के दे हथ । आउ हम नुथे म न हो । अब उ के अपन बाप ही जाएव आउ उनका से कहव के ए बाबुजी हम नगात्रान नीनी आउ गोहना नीनी वड़ा पाप कैठी । आउ अब हम गोहन वेठा कहारे पुकुन ना हो । त हमना अपन एगो मणुना नीअन नथ । वस ज उउ आउ अपन बाप हांवा गे । जयनी ओकना पट्टे ठा कुछ दुन बाकिए हठ के ओकन वप्या ओकना देखकर । ज देख के ओकना वड़ा मोह गगोर । अउ दउठ के ओकना गठा से मोठर आउ युमे याटे गगोर । एव वेठवा ओकना से कहकर के ए बाबुजी हम नगात्रान नीनी आउ गोहना नीनी वड़ा पाप कैठी आउ हम गोहन वेठा कहारे पुकुन ना हो । बाको ओकन वप्या अपन नौकनवन से कहकर के प्युव वेश वेश दुगा ठावो आउ एकना पेनहाहों आउ एकना हाथ में गंगुडी पेनहा देहीं आउ गौड़ में पुगा देहीं आउ हमहों प्युव प्यागे पीगे जात्र आउ प्युसा कनी काहे के र वेठा हमन मन युक्त हठ आउ खेन के जीअठ है र मुठा गे हठ आउ अब खेन के मोठ है । आउ ज सब प्युसी मयात्रे गगोन ॥

ओकन वडका वेठवा बाप में हठर आउ जब हुआ से आ के बन नीनी पट्टयठ एव गोग आउ नाथ सुनक । एव एगो नौकन के बोठा के पुछक के

૬ સવ કા હોશ છે । જ કહોક્કર કે ગોહન માર્કે દેઠયુ છે સેર સે ગોહન વાપ
 યાવ પોવ જનશ હયુ જાહે કે વેટા નાકે સુખે ઘન ઐઠયોન છે । ગવ જ
 ખોસીઆ ગોઠ માંડ મીળને ના ગોઠ । ગવ ઓક્કન વપ્પે વાહન નાજઠ ઐઠર માંડ સમહાવે
 વુહાવે ઠગાઠર । ગવ જ અપન વાપ સે વોઠઠ કે દગે વઘન સે હમ ગોહન સેવ્રા
 જનશ હો આંડ જહીવ્રો ગોહન જહના સે વાહન ના નહો । ગરવ્રો દેગો પડનુ મો
 ના દેઠ કે અપન રશાન દોસૂળ જોને ખુસો મચીગી હૅ । વાકો જનસર્હાં ગોહન ૬
 વેટા અરઘૌ ખે ગોહન સવ માઠ-ખાઠ પગુનાંઅન મેં જાંઆન જન દેઠકૌ ગું આજના
 ઠા ઘાન પાંઅન કૈઠ । ગવ ઓક્કના સે જ કહોક્કર કે ૯ વેટા ગું ગો હનના
 સામને હનદમ મેં નહ છે આંડ ખે કુછ હમન છે સે સવ ગો ગોને હૅ । હમદ્દાં કે
 ડયીળ છે કે ખુસી મચાવિં આંડ આનદ્દ જનોં જાહે કે ગોન ૬ માર્કે મન ગોઠૅ હૅ
 જોઠૅ છે ગુઠૅ ગોઠૅ હૅ મોઠૅ હૅ ॥

[No. 18.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk ād'mi-kē dugō bōtā hal'thin. Un'kanhī-mē-sē ohhoṭ'kā apan
One man-of two sons were. Them-in-from the-younger his-own
 bāp-sē kah'lak ke, 'ē bābū-ji! tōhar ohij-batus-mē-sē jē hamar
father-to said that, 'O father! thy property-in-from which my
 bakh'rā hō-hai sō ham'rā dō-dā.' Tab ū apan sab chij-batus un'kanhī
share may-be that me-to give.' Then he his-own all goods them
 dūnō-mē bāt-dēlak. Dhēr din bīte nā paulak ke chhoṭ'kā
both-between dividing-gave. Many days to-pass not were-allowed that the-younger
 boṭ'wā apan sab ohij baṭōr-saṭōr-ke kōi baṛī dūr dēs-mē chahal-gēl.
son his-own all things collecting a-certain very far country-into went-away.
 Huā jā-ko apan sab pūji kuchālī-mē jān-kar-dēlak. Āu jab sab
There going his-own all fortune misconduct-in he-wasted-away. And when all
 gawā-chukal tab ū dēs-mē baṛī bhārī akāl paṛal; āu ok'rā dik-sik
he-had-lost then that country-in very heavy famine fell; and him-to trouble
 hōḥl lag'lai. Tab huā-ke ēgō rah'waiyā hīā jā-ke rahe lagal. Ū ok'rā
to-be began. Then there-of one inhabitant near going to-live he-began. He him
 apan bād'h-mē sūar charāwe-lā peṭhaul'kai. Āu ū suarian-ke khāe-wālā
his-own field-in swine feeding-for sent. And he swine-of eatable
 bhūsā-sē apan peṭ bhare-lā bhī lillka-hal; bākī kōi ok'rā nā dō-halai.
hunks-with his-own belly to-fill also covet-did; but any-one him not was-giving.
 Jab ok'rā bujhāe lag'lai tab kah'lak ke, 'hamar bāp-ke kai-gō
When to-him understanding began then he-said that, 'my father-of several
 naukār-chākar hath, jin'kā lāṭhuā-man khāe-kē hañ jē an'kā an'kā-kē
servants are, with-whom abundant food-for-eating is which others others-to
 dē-hath; āu ham bhūkhē mara-hī. Ab uṭh-ke apan bāp hī
dying-are; and I hunger-from dying-am. Now arising my-own father near
 jāeb āu un'kā-sē kahab ke, "ē bābū-ji, ham Bhag'wān bhīrī
I-will-go and him-to I-will-say that, "O father, I God before
 āu toh'rā bhīrī baṛā pāp kailī, āu ab ham tōhar bōtā kahāwe
and thee before great sin did, and now I thy son to-be-culled

jukur nã hī. Tĩ ham'rā apan ēgō majūrā niar rakhā.'" Bas, ū
fit not am. Thou me thy-own one labourer like keep." Enough, he
 uthal āu apan bāp hĩñ gēl. Jakhanō ok'rā pahūche-lā kuchh dūr
arose and his-own father near went. When to-him to-reach some distance

bāki-ni halai ke ōkar bappā ok'rā dekhalkai. Ū dēkh-ke ok'rā
remaining-even was that his father him saw. He seeing him

barā mōh lag'lai. Āu daur-ke ok'rā galā-sē mil'lai, āu chūme chāṭe
great pity felt. And running his neck-with met, and to-kiss (and) lick
 lag'lai. Tab beṭ'wā ok'rā-sē kahal'kai ke, 'ō bābū-jī, ham Bhag'wān
began. Then the-son him-to said that, 'O father, I God

bhīrī āu toh'rā bhīrī barā pāp kailī, āu ham tōhar bēṭā kahāwe
before and thee before great sin have-done, and I thy son to-be-called

jukur nã hī.' Bāki ōkar bappā apan nokar'wān-sē kahal'kai ke, 'khūb
fit not am.' But his father his-own servants-to said that, 'very

bēs bēs lūgā lāo āu ek'rā penhāwahī; āu ek'rā bāth-mē āguṭhī
good good cloth bring and him put-on; and this-one hand-on ring

penhā-dēhī, āu gōṛ-mē jūtā dēhī; āu ham'nhī khūb khātō-pītē-jāī, āu
put-on, and feet-on shoes give; and we well may-eat-and-drink, and

khusī karī; kāhe-kō i bēṭā hamar mar chukal-hal, āu phen-ke jīal
merriment make; because this son my deul been-had, and again alive

hai; i bhulā-gēl-hal, āu ab phen-ke milal-hai.' Āu ū sab
is; this-one lost-had-been, and now again found-is.' And they all

khusī machāwe lag'lan.
merriment to-make began.

Ōkar bar'kā beṭ'wā bādh-mē halai. Āu jab huñ-sō ā-ke ghar
His elder son field-in was. And when there-from coming house

bhīrī pahūchal tab git āu nāch sun'lak. Tab ēgō naukār-kā bolā-ke
near reached then song and dance he-heard. Then one servant calling

puchh'lak ke, 'i sab kā hōit hai?' Ū kahal'kai ke tōhar bhāī
asked that, 'this all what being is?' He said that thy brother

āī'thū hai, sēi-se tōhar bāp khān-pian karait-hathū; kāhe-ke
came-(for-thee) is, therefore thy father a-feast doing-is-(for-thee)'; because

bēṭā nikē sukhē ghar āī'thin-hai.' Tab ū khisā gēl āu
the-son well (and) happy the-house-to come-is.' Then he angry became and

bhit'rē nā gēl. Tab ōkar bappē bāhar nikal-āīlai āu sam'jhāwe-bujhāwe
inside not went. Then his father outside came-out and to-conciliate

lag'lai. Tab ū apan bāp-sē bōlal ke, 'ētō bachhai-sē ham tōhar
began. Then he his-own father-to spoke that, 'so-many years-since I thy

sēwā karait-hī āu kahiō tōhar kah'nā-sē bāhar nā rah'ī, taō
service am-doing and ever-even thy saying-from out not lived, nevertheless

¹ This is to represent the force of the termination *thā*, instead of *thī*. It does not mean that the brother has come to thee; but is a kind of *dativus commodi*, impossible to give accurately in English. The form in *thā* is used because it is 'thy brother,' who is come. So later on, the feast is not given 'in thy honour' but it is 'thy father' who has given it.

ēgō paṭh'rū bhi nā dēlā ke apan iār-dōst jōre khusī
one kid even not thou-gavest that my-own friends with merriment
 machauti-hal. Bāki jais'hī tōhar i bēṭā ālāu jē tōhar sab māl-jāl
I-might-have-made. But as (even) thy this son came-for-thee who thy all property
 paturian-mē jīan-kar-del'kau tū ok'rā-lā khān-pian kailā.' 'Tab ok'rā-sē
harlots-in wasted-for-thee thou him-for a-feast hast-done.' Then him-to
 ū kahal'kai ke, 'ē bēṭā, tū tō ham'rū sām'nē har dammē
he said that, 'O son, thou to-be-sure me before every moment-even
 raha-hai, āu jē-kuchh hamar hai sē sab tō tōrē hau
livest, and whatever mine is that all to-be-sure thine-even is-to-thee.
 Ham'nhī-kē uchit hai ke khusī machāwī āu ānand
Us-to proper is that merriment we-may-raise and rejoicing
 karī; kāhe-ke, tōr i bhāi mar gelau-hal, jilau
we-may-make; because, thy this brother dead(-for-thee)¹ became, alive
 hai; bhūlal-gelau-hal, mil'lau hai.'
is(-for-thee); had-been-lost(-for-thee), found is(-for-thee).'

The next specimen is also from Gaya. The remarks prefixed to the preceding specimen apply also to this. The subject is a folk-tale.

¹ These terminations are *au*, not *as* because it is *thy* brother who was dead, etc

[No. 19.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI

MAGAHÍ DIALECT.

(GAYA DISTRICT.)

SPECIMEN II.

कोई जंगल में एगो सायु रह हवन, उन का मोती एगो राजा नुठारे
 नुठारे जा पहुँचवन, आउ सायु के देख के पात्रो ठाग के वरु ओवन । सायु उनका
 पोआसठ जाव के थोड़ा एसव जगल के खुन प्याए ठा देठथीन, आउ पानी पीठा
 देठथीन । राजा प्या के आउ पानी पी के बहुत भुस भेठन, आउ ङुढा ह्वा में थोड़ि
 वेन वैठठा से थकैनी नीकठ ओठन । एव राजा सायु जा से हाथ जोड के पुछवन के
 महाराज हमरा कुछ सोआवन के वाग कहीं के जेकना गे हमन कठेआव होए ।
 सायु जो वोठवन के ई आनी वाग के श्राव नय, पहिठा ई के वनाएन सोमा के
 गान हन हम जपना, दुसन ई के सब जात्र पन दैया नयना, गीसन ई के अनजन
 युक्त के क्कना कनना, आउ अउठा ई के क्कनी कोई वाग के घनदुठ वा कनना । ई आनी
 वाग के जो केउ सावन जन है ओकना पन राजावन सदा भुस नह हय आउ अद्व में
 ओकना वैकुण्ठ मीठ है । एकना सेव्राए एक वाग राजा गोरा के आउ नी है । उ ई
 है के बेआत्र में पक्का रहे के अही । क्कनी केकनी प्यागान से केकनी वागाडि रया
 वनावे के वा अही । ई सब वाग राजा सुन के सायु जा के पात्रों पन गीन पनवन
 आउ कहवन के हमरा गुं अपन येठा वना ठ । एव सायु जा कहवन के जा गुं
 बेआत्र से राज कन ग । बेआत्र से राज कनना जंगल में वैठ के गपसआ कनना
 से नी वेस है । एगना में राजा के सोपही पगुकी राजा के प्योजगे प्योजगे हुआ
 पहुँच ओवन । एव सायु जा के पननाम कन के राजा अपन गाँव में घुन ऐठन ॥

[No. 19.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kōi jaṅgal-mē ògō sādḥū raha-halan. Un*kā bhīri ògō Rājā
A-certain forest-in one saint used-to-live. Him near one king
 bhulātē-bhulātē jā-paḥūch*lan āu sādḥū-kē dēkh-ke pāḍ lāg-ke baiṭh-gēlan.
losing-(his)-way went-up-to and saint seeing (his)-feet touching sat-down.

Sādḥū un*kā piāsal jān-ko thōrā-aisan jaṅgal-ke phar khāc-lā del*thin,
The-saint him thirsty knowing a-little-like forest-of fruit to-eat gave,
 āu pāni pilā del*thin. Rājā khā-ke āu pāni pī-ke bahut khus
and water to-drink gave. The-king eating and water drinking very glad
 bhēlan, āu ṭhandḥā hawā-mē thōrē bēṛ baiṭh*lā-sē thakaini
became, and cool air-in some time-(for) sitting-by weariness

nikal-gelain. Tab Rājā sādḥū-jī-sē bāṭh jōr-ke puchh*lan
went-out (was-removed). Then the-king the-saint-to hand clasping asked
 ke, 'Mahārāj! ham*rā kuchh sikhāwan-ko bāt kahī, ke jek*rā-sē hamar
that, 'O-great-king! me some advice-of things say, that which-by my
 kaleān hōy.' Sādḥū-jī bol*lan ke, 'i chārō bāt-ke iād rakhā.
welfare may-be.' The-saint spoke that, 'these four things memory keep.

Pahilā i ke, Narāyan sāmī-ko nām har dam jap*nā.
The-first this that, God lord-of name every moment should-be-muttered.

Dūsar i ke, sab jīu par dayā rakh*nā. Tisar i
The-second this that, all lives on compassion should-be-kept. The-third this
 ke, an-kar chūk-ke chūamā kar*nā. Āu chauṭhā i ke, kabhī
that, others mistake-of mercy is-to-be-made. And the-fourth this that, ever
 kōi bāt-ke ghamanḍ nā-kar*nā. I chārō bāt-kē jō-keu sādhan-
any thing-of pride not-to-be-made. These four things who-ever brings-

kara-hai, ok*rā par Bhag*wān sadā khus raha-hath. Āu ant-mē
into-practice, him on God always pleased is. And the-end-in
 ok*rā baikunṭh mula-hai. Ek*rā sewāy ēk bāt rājā-lōg-kē āu bhī hai.
him Heaven is-given. This besides one thing kings-for more also is.

Ū i hai ke, neāw-mē pakkā raho-kē chāhī. Kabhī kek*rō
That this is that, justice-in firm to-remain is-proper. Ever anybody-of

khâtir sê kek'rô bigāre yā banāwe-kē nā chāhi.' I sah
favour for anybody-of to-unmake or to-make not is-proper.' These all
 bāt Rājā sun-ke sādhu-jī-ke pāo-par gir-par'lan, āu kah'lan ke.
things the-king hearing the-saint-of feet-on fell-down, and said that,
 'ham'rā tū apan chēlā banā-lā.' Tab sādhu-jī kah'lan ke, 'jā
 'me thou thine-own disciple make.' Then the-saint said that, 'go
 tū, neāw-sē rāj-kara-gā. Neāw-sē rāj-kar'nā, jāngal-mē
thou, justice-with govern. Justice-with it-is-proper-to-rule, forest-in
 baiṭh-ke tapasē-kar'nā-sē bhī bēs hai.' Et'nā-mē Rājā-ke
sitting to-practise-austerities-than even better is.' In-the-meantime the-king-of
 sipāhī patukī Rājā-kō khōj'tē-khōj'tē huā pahūch-gēlan. Tab sādhu-jī-kō
sepoys followers the-king-for searching there arrived. Then the-saint-to
 par'nām-kar-ke Rājā apan gāw-mē ghur-aīlan.
bowing-down the-king his-own village-into returned.

FREE TRANSLATION OF THE FOREGOING.

In a certain forest there dwelt a saint. One day a king lost his way and approached him. When the king saw him he paid him reverence and sat down. The saint seeing that he was thirsty gave him some wild fruit to eat and some water to drink. When he ate the fruit and drank the water, the king became glad in heart, and, after sitting for a short time in the cool air, his weariness left him. Then reverently clasping his hands before the holy man he said to him, 'Reverend Sir, deign to tell me some words of advice, by which my welfare may be assured.' The saint replied, 'Keep in thy remembrance these four things: First, to ever keep repeating the name of God; Second, to show compassion to all living creatures; Third, to be tolerant to the errors of others; and Fourthly, never to be vain-glorious for any cause. He who practiseth these four things, with him God is well-pleased, and, in the end, he findeth eternal bliss. Besides these, there is one thing more to be observed by kings, and it is this:—Ever remain firm in justice, and never promote or degrade anyone out of partiality.' When the king had made an end of hearing these words, he fell at the feet of the holy man crying, 'Take thou me as thy disciple.' But the saint in answer said, 'Go thou, and rule thy kingdom justly. To rule with justice is better than sitting in the forest and practising austerities.' In the meantime, the soldiers and followers of the king, who had been seeking him, arrived, and the king bowed down before the saint and returned to his own village.

The dialect of the Patna District is practically the same as that of Gaya. It is not however so pure, being influenced, on the one hand, by the Musalmān element of the City of Patna, and, on the other hand, by the Maithili spoken north of the Ganges in the Mozaffarpur District.

To the first may be attributed the use of the genitive postposition *kērā*, with a feminine *kērī*, instead of *kēr* which is an obvious imitation of the Urdū *kā*, feminine *ki*. We may also, in the same connexion note a common form of the third person singular of the Past tense, ending in *is*; thus, *dēkhis*, which is used by Musalmāns, as it is across the Ganges, and which is borrowed from the language current in Oudh.

To the influence of Maithili may be attributed the use of the word *gelain*, he went, in the first of the two following specimens.

The first specimen from Patna is a little scene in a zamindārī cutchery. In which a peon, named Gūhan Singh, brings a complaint against a tenant named Jag Mōhan Singh. It is printed in facsimile, exactly as it was written, thus giving an example of Kaithī hand-writing as current in Patna.

[No. 20.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRI

MAGAHĪ DIALECT.

(PATNA DISTRICT)

SPECIMEN I.

ॐ ନମଃ ଶିବେ — ୧ ପ୍ରମାଣୁରାଣ୍ଡେ ଜାମନ୍ତେ ଶିବ
 ନମଃ କା କର୍ତ୍ତା ଜଗାମୋହନ ଶିବେ ମୋହନ ଯା ଯିବୁ
 ଶିବ ଆଦିତ୍ୟ ଯୋଗେଶ୍ଵର କେ ଯେନେ କେ ପାଣି କାୟେକେ ଅଧ୍ୟକ୍ଷ
 ଯେନେ ମେ ଚିତ୍ରାବତୀ ମେ ଶ୍ରୀରାମେ ଶାମନ୍ତେ ଶିବୁ ଧୂଳିଶେଫୁର
 ଶ୍ରୀମଦ୍ ଶିବାୟ ନମଃ ପାଞ୍ଚଦଶା ଆଦିତ୍ୟ ଶାମନ୍ତେ
 ଯେନେ ନମଃ ପଞ୍ଚାବତୀ ଶାମନ୍ତେ ପାଣି କାୟେକେ ଶିବ
 ଶିବେ ଶ୍ରୀମଦ୍ ଶାମନ୍ତେ ଶିବେ ଶିବେ ଶିବେ

ପ୍ରମାଣୁରାଣ୍ଡେ — ଜଗାମୋହନ ଶିବେ ଶିବେ କା ପାଣି ଶିବେ

ଜଗାମୋହନ ଶିବେ — ॐ ନମଃ ଶିବେ ମେ ୧ମ ଧର୍ମ
 ଶିବାୟ ନମଃ (୧୦୮) ଶିବାୟ ନମଃ ୧୦୮ ଶିବେ
 ନମଃ କା ଶିବାୟ ପାଞ୍ଚଦଶା ଶିବାୟ ପାଞ୍ଚଦଶା
 ଶିବେ କାୟେକେ ଶିବେ ପାଣି ଶିବେ

ପ୍ରମାଣୁରାଣ୍ଡେ — ॐ ନମଃ ଶିବେ ୧୦ ଧର୍ମେ ଶିବେ.

[No. 20.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT

(PATNA DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Gūhan Siñh,—E Gumāstā-jī, ap^{ne}-sē ham kâ kahĩ ? Jag-Môhan Siñh,
Gūhan Siñh,—O Agent-sir, you-to I what may-say ? Jag-Môhan Singh,
 Môhan Rāy Gaṅgā Lāl āur Pôkhan-ke khēt-ke pānī kāt-ke appan khēt-
Môhan Rāy Gaṅgā Lāl and Pôkhan-of field-of water having-cut his-own field-
mē lē-gēlan. Sē hiahĩ sām^{nē} hathū. Pūchh-lēhun. Ū-par gārārī bhi
in took-away. He here before is-(for-you.) Ask-(him). That-on bund also
bādh-del^{thī}, āur nich^{lā} khēt sabh paṭā-lel^{thī}. Ab pānī āwe-kē daur
he-constructed, and lower fields all levelled. Now water coming-for way
na-hai. Ūpar-kā¹ sabh khētō tār hō-gelai.
not-is. Up-of all fields barren become-have.

Gumāstā—Jag-Môhan Siñh, i kâ bāt hai ?

The-Agent—Jag-Môhan Singh, this what thing is ?

Jag-Môhan Siñh,—Gūhan-Siñh-sē êk chilim gājā-lā jhag^{rū}

Jag-Môhan Singh,—Gūhan-Singh-with one pipe-bowl (-of) gānjā-for quarrel
 hō-gēl-hal, ap^{ne} chal-ke dēkh-lā. Ham kahĩ gārārī bādh^{li}-hō ? Gārārī
has-become, yourself going sec. I where bund have-constructed ? Bund
bādh-ke tō Bhat^{nī} Kabārin sabh pānī lē-gelain.²
having-constructed to-be-sure Bhat^{nī} water-bearer's-wife all water took-away.

Gumāstā. — Gūhan Siñh chalā ; khēt tō dek^{lāwā}.

The-Agent. — Gūhan Singh come-along ; the-field now show (me).

The next specimen also comes from Patna, and is a village folksong describing how a young wife rebels against the harsh language of her mother-in-law. As it is in verse, the vowel *a* which is at the end of every word, but which is not pronounced in prose, is here fully pronounced. So also, the silent *a* in the middle of a word, which, in prose, is written as a small ^a above the line. Hence, in both these cases, the *a* will be found fully written in the lines below. As in the case of the last specimen, it is printed in facsimile.

¹ Note the force of *kahā*, instead of *kahī*.

² *kā* is an oblique form of *ke*, borrowed from Bhojpuri.

³ This is a Maithili form.

[No. 21.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN II.

ଏକ ଟମ ଟାଣୁଁ ହାଲୁ ଚିଢ଼ିକା ଅଧୋଧା।

କି ନାଟ ୧୨ଟାଁ ଗାଁଟା ବାରିଆଟା-ଟା

ଅଧ ଟମ ଟାଣୁଁ ହାଲୁ ଗୁଣ ଗୁଣାଡ଼ିକା

କି ଅଧ ଟାଣୁଁ ଗାଁଟା ବାରିଆଟା-ଟା

୧୨ ଟମ ୧୨ଟାଁ ହାଲୁ ଝୁଁ ଟମ ୧୨ଟାଁ

କି ଗାଁଟା ଧାଡ଼ି ଗାଁଟା ହୋଇଗା-ଟା

[No. 21.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHÂRĪ.

MAGAHĪ, DIALECT.

(PATNA DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Jaba hama rahālũ, Sāsũ, lapikā abodhawā,
When I was, O mother-in-law, a-girl without-sense,

Ki taba-lē sahalũ tōhara batĩā-rē-nā !
That so-long I-brooked thy words !

Aba hama bhēlũ, Sāsũ. tarunī juañā.
Now I have-become, O mother-in-law, tender youthful.

Ki aba nū sanabō tōhara batĩā-rē-nā !
That now not I-will-bear thy words !

Ēku bēri sahabō, Sāsũ, dūi bēri sahabō.
One time I-will-bear, O mother-in-law, two times I-will-bear.

Ki tisarē dharabō tōhara jhōṭĩā-rē-nā !
That the-third-time I-will-catch-hold-of thy hair-topknot !

Magahī is also spoken by 150,060 people in the north-east of the Palamau District where it borders on Gaya and Hazaribagh. The following is a specimen. It is printed (as written) in the Dēva-nāgarī character:—

[No. 22.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHÄRI

MAGAHÍ DIALECT.

(PALAMAU DISTRICT)

हे भाई हम का कहियो। भूठ डर के मारे अइसन डगड़न हली कि जेकर जाल हम न कह सकियो। का भेल कि कल जव हम सब पछार के किनार किनार बजार में अइसन हली तब पछार के उपर बाघ बहुत जोर से गरजइत हल। हमनी सब ढेर आदमी हली कुछ दर न लगल। लेकिन आज ओही रास्ता से हम अपन मामा के गाँव में ठीक दू पहर के बर अकेल गली हल, जव पछार के जरी तर नदी आरा पहुचली हेअ तब एक दम बड़ा खड़बड़ाहट बन में नदी तरफ मुनलो हेअ ओह में मेजाज हमर मुँह में न रहल। हम बुझली कि बाघ आणल ओर हमरा के धणलक। हमर हाथ में तरवार हल लेकिन अवसर न मिलल कि मैथान से बाहर निकाली। करजा थरथराण लगल, डर के मारे हम कठआ गली। बाघ के बिना देखले बघचेड़ी लग गल। लेकिन ओर ढेर के बाद जव हम ओने देखली तो का देखली कि एक बड़ा मौताल नदी के पानी जे पछार के उपर से गिरइत हल मकरो मारे के बलइत हल। उक्तों में जे पथर नीचे बिगइत हल, मड़े बीसो हाथ नीचे खड़बड़ाइत अइत हल। जब ई देखली तब जीव में साहस भेल। हम अपने में ई बात खेयाल कर के अपन साहस पर हसइत हो ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRI.

MAGAHĪ DIALECT.

(PALAMAU DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Hē bhāi, ham kṛ kahiyō. Jhūth ḍar-ke-mārē aisan ḍarait
O brother, I what may-say-(to-you). False fear-through so afraid
 hali ki jōkar hāl ham na kah sakiyō.
I-was that of-which the-account I not say can-(to-pon).

Kā bhēl ki kalh jab ham sab pahār-ke kinārē-kinārē
What was that yesterday when we all the-hill-of side-by-side
 bajār-sē await hali tab pahār-ke up'rē bāgh bahut jōr-sē
the-market-from coming were then the-hill-of on a-tiger great force-with
 gar'jait hal. Ham'nī sab dhēr ād'mī hali kuchh ḍar na lagal, lēkin
roaring was. We all many men were any fear not was-fell, but
 āj ōhi rāstā-sē ham span māmā-ke gñō-mē thik
to-day that-very way-by I my-own maternal-uncle-of village-in just
 dū-pahar-ke bōr akēlē gēl-hal. Jab pahār-ke jārī tar nadi-ārā
noon-of at-the-time alone had-gone. When the-hill-of foot below the-river-bank
 pahūch'li-hēa, tab ēk-dam barā khaṛ'barāhaṭ ban-mē nadi taraph
I-reached, then all-at-once great crash the-forest-in the-river toward
 sun'li-hēa, jeh-sē mijāj hamar sudh-mē na rahal. Ham bujh'li
I-heard, whereby temper my proper-state-in not remained. I thought
 ki bāgh āl aur ham'rā-kē dhaelak. Hamar bāth-mē tar'wār hal.
that the-tiger came and me caught. My hand-in a-sword was.
 Lēkin aw'sar na milal ki mēan-sē bāhar nikālī.
But opportunity not was-got-by-me that sheath-out-of outside I-may-take-(it)-out.
 Karējū thar'tharāē lagal, ḍar-ke-mārē ham kathuā-gēli.
The-heart to-tremble began, fear-through I like-a-wooden-block-became.
 Bāgh-kē binā dekh'lē bagh-chēri lag-gēl. Lēkin thōrē dēr-ke
The-tiger without seeing motionlessness seized (me). But little while-of
 bād jab ham ōne dekh'li tō kṛ dekh'li, ki ēk būr'hā Saūtāl
after when I that-side saw then what I-saw, that one old Santal
 nadi-ke pānī jē pahār ke up'rē-sē girait-hal machh'ri mārē-kē
the-river-of water which the-hill of top-from falling-was fish killing-for
 banhūt halai. Uñ sē jē pathar nichē bigait halai sēi
damming was. There from what stones downward throwing he-was those-very

bisō	hāth	niēhē	khap ^a barāitē	awaīt	halai.	Jab	i
<i>scores-of</i>	<i>cubits</i>	<i>downwards</i>	<i>crashing</i>	<i>coming</i>	<i>were.</i>	<i>When</i>	<i>this</i>
dekhlī	tab	jiw-mē	sāhas	bhēl.	Ham	ap ^{ne} -sē	i
<i>I-saw</i>	<i>then</i>	<i>mind-in</i>	<i>courage</i>	<i>become.</i>	<i>I</i>	<i>in-my-own-mind</i>	<i>this thing</i>
khēāl-kar-ke	apan	sāhas	par	hasnīt-hi.			
<i>thinking</i>	<i>my-own</i>	<i>courage</i>	<i>on</i>	<i>am-languish.</i>			

Magahī is also spoken in the western portion of South-Gangetic Monghyr and in a small tract in the South-West corner of Bhagalpur. The language is the same as that spoken in Patna and Gaya, and it is quite unnecessary to give examples. Along the banks of the Ganges some Maithili forms have intruded, but they are easily recognised.

AUTHORITY—

GRIERSON, G. A. — *Seven Grammars of the Dialects and Sub-dialects of the Bihār Language, Part VI South-Maithil-Magadhi Dialect, of South Munger and the Berh Subdivisions of Patna*. Calcutta, 1886

Ascending the plateau to the South and South-East of Gaya, we come to the District of Hazaribagh. Here, also, the language is the same as that of Gaya, and further examples are unnecessary. No monograph has been written regarding the Aryan Dialect spoken in this District. It will, of course, be understood that there are Dravidian and Mundā tribes in the District who speak their own languages, which will be treated of in the proper place.

West of Hazaribagh, lies the District of Palamau, on the Eastern border of which, as already shown, Magahī is also spoken. On the South, Hazaribagh is separated from the Chota Nagpur plateau of the District of Ranchi by the valley of the Damuda and its affluents. The dialect of this latter plateau is not Magahī, but is a form of Bhojpuri, although in the North of the area Magahī is spoken by 20,141 settlers who have immigrated from Hazaribagh. We may, therefore, state as general facts, that, of the two plateaux in the Chota Nagpur Division, the Aryan language of the Northern, or Hazaribagh, plateau, is Magahī, and that of the Southern, or Ranchi, plateau, a form of Bhojpuri.

On the East of Hazaribagh, we drop down from the plateau into the Southern portion of the Sonthal Parganas and the North of the District of Manbhum. Bengali is the language of that portion of the Sonthal Parganas which adjoins Hazaribagh, and of the whole of the District of Manbhum. The latter District runs down the East side of the District of Ranchi, and both are bounded on the South by the District of Singhbhum, including the two Native States of Sarai Kala and Kharsawan. These also are below the Ranchi plateau, so also are the five Parganas of Silli, Bundu, Rahe, Baranda, and Tamar, which belong to Ranchi, and are situated in the extreme East of that District, bordering on Manbhum.

Manbhum is a Bengali-speaking District, and the same language is spoken in that part of Singhbhum, known as Dhalbhum, which is South of Manbhum. The State of Sarai Kala consists of two portions, an Eastern and a Western. In the Eastern, both Bengali and Oriyā are spoken by different nationalities. In the rest of Singhbhum, in the State of Kharsawan, and in the Western portion of the State of Sarai Kala, the main language is Oriyā.

In all these sub-plateau tracts, however, there is a strong element speaking, not the main language of the locality, but some form of Magahi. We find pure Magahi spoken in the Chakradharpur Thana in the North of Singhbhum, just below the plateau, and also in the States of Sarai Kala and Kharsawan. So also, in Manbhum, and, again in Kharsawan, we find a corrupt Magahi spoken principally by Kurmis, which, among other names, is usually called Kurmali, a form of speech which we shall deal with presently. In the same District pure Magahi is spoken locally by some of the higher castes. In the five sub-plateau Parganas of Ranchi, besides the non-Aryan Mundari, there are spoken both Bengali and a dialect of Magahi, locally known as Pāch Parganiā or Tamarā, which more nearly approaches the pure form of the language, and which is not so much mixed with Bengali as the dialect of the Manbhum Kurmis. To conclude, as will be shortly explained, the same corrupt Bengali-Magahi language is also spoken in the South-East of the Hazaribagh District, on the border of Manbhum, in the thanās of Gola and Kashmar, and in a part of the Thana of Ramgarh, and, it may be added, in the distant District of Malda. All this will be subsequently dealt with. Suffice it to say that, at present, the Ranchi plateau is surrounded on three sides by a belt of speaker of Magahi, on the North and South, in its pure form, and on the East, mainly in a form corrupted by the neighbouring Bengali.

It must be noted that in this belt, Magahi is not the language of any locality. It is essentially a tribal language. In Manbhum, speakers of Kurmali live side by side with speakers of Bengali, and in Singhbhum and its Native States, side by side with speakers of Oriyā, or, in the case of Eastern Sarai Kala, with some speakers of Oriyā, and with other speakers of Bengali.

This state of affairs is illustrated in the accompanying map.

The following tables show the relative importance of the various Aryan languages in these bilingual Districts :—

HAZARIBAGH.

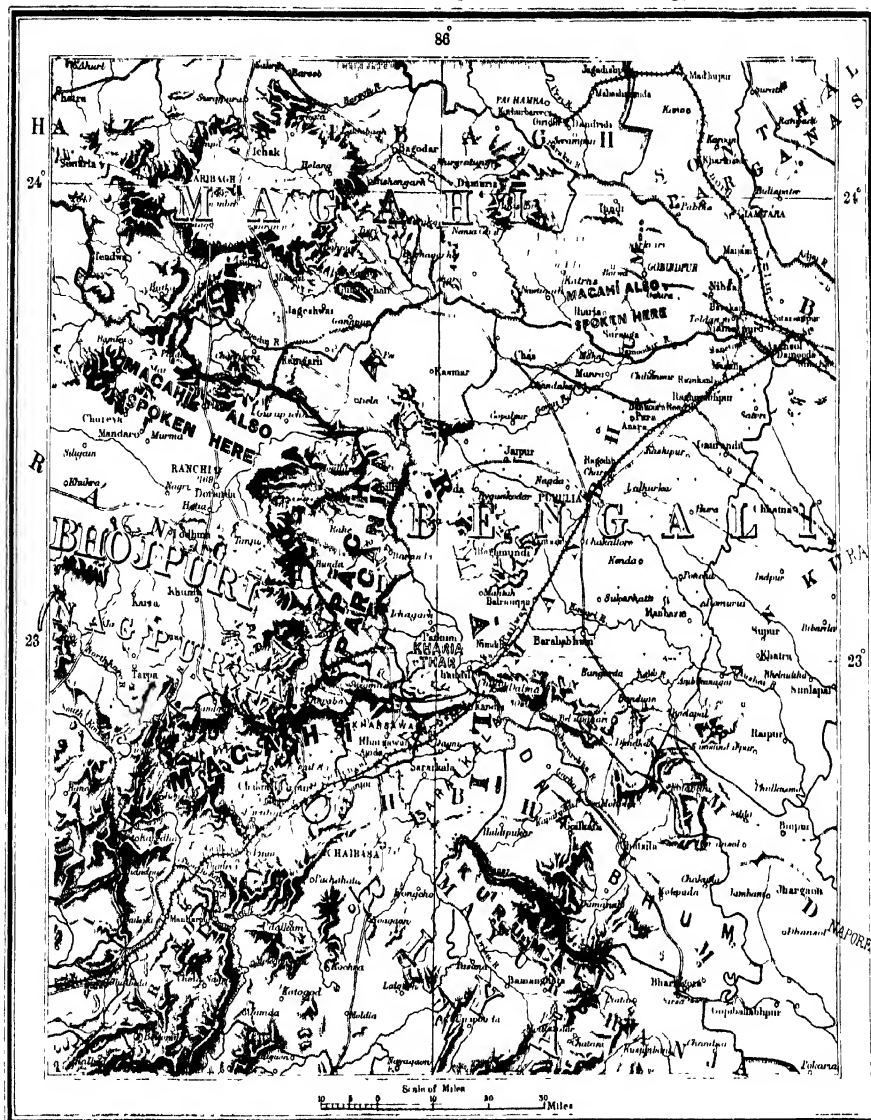
	NUMBER OF SPEAKERS
Magahi	1,069,000
Kurmali	7,333
Munda and Dravidian Languages	87,550
Other Languages	438
TOTAL	1,164,321

MANBHUM.

Bengali including Kharia Thak	907,620
Kurmali and Magahi ¹	111,100
Munda and Dravidian Languages	171,727
Other Languages	2,811
TOTAL	1,193,258

¹ Pure Magahi is spoken by Zemindars and Magahiya Brahmans of Jharia, Katras and Nowagah, but separate figures are not available.

Aryan Languages and Dialects spoken in East Chota Nagpur.



Bhojpuri/Magahi

Area in which Magahi (Fach Pargana) is the language, but in which Bengali (Bara) is also spoken

Bhojpuri (Vagpuri Bhojpuri)

Area in which Bhojpuri (Vagpuri) is the main language, but in which Bengali (Bara) is also spoken

Bengali

Area in which Bengali is the main language, but in which Magahi and Orissa are also spoken

Area in which Bengali is the main language but in which Magahi (including Kurmali) is also spoken

Orissa

Area in which Orissa is the main language, but in which Magahi is also spoken

RANCHI.

Magahi	20,141	
Pāch Parganā	8,000	
Nagpurnā Bhojpuri	297,585	
Bengali	54,860	(principally spoken by Jains)
Munda and Dravidian Languages	731,246	
Other Languages	16,353	
Total	<u>1,128,885</u>	

SINGHBHUM.

Magahi	23,807	
Bengali	106,686	(in Dialects)
Oṛiya	111,402	
Munda and Dravidian Languages	297,478	
Other Languages	655	
Total	<u>519,528</u>	

SARAI KALA.

Magahi	13,815	
Bengali	144	(immigrant from Dialects)
Oṛiya	21,219	
Munda Languages	33,690	
Total	<u>68,768</u>	

KHARSWAN.

Magahi	984	
Kurmali	2,007	
Oṛiya	8,867	
Munda Languages	22,659	
Total	<u>34,517</u>	

Before dealing with Kurmali, I shall describe the purer form of Magahi, which is current South of the Ranchi Plateau. The two following specimens come from Singbhum, and may be taken to represent the Magahi of that District, and of Sarai Kala and Kharsawan. It will be seen that it is practically the same as that of Gaya and Hazaribagh. There is some carelessness shown in the use of the oblique genitive, as in *ōkar* for *okārā* in the first line of the first specimen, but no other peculiarity is presented. The first specimen is a short passage from the Parable of the Prodigal Son. It is quite unnecessary to give the whole, or to give an interlinear translation. The second specimen is a little fable. Here an interlinear translation has been given.

[No. 23.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(SINGUBHUM DISTRICT.)

SPECIMEN I.

कोई अदमी के दू बेटा हलइ। ओकर में से छोटका अपन बाप से कहलइ कि ए बाप धन-दौलत के जे हमर बखरा होव हइ से हमरा दे दे। तब ऊ अपन धन-दौलत बाँट देलइ। ढेर दिन नइ बितलइ कि छोटका बेटा सब जमा करलइ अवर दूर देश चल गेलइ अवर ऊ हुआँ धन-दौलत लुचइ में उड़ा देलइ। अवर जब ऊ सब उड़ा चुकलइ तब हुआँ बड़ी अकाल पड़लइ अवर ओकर दुख होवे सुरू होलइ। अवरउ ऊ देश के एक अदमी के इहाँ जा के रहे लगलइ। अवर ऊ ओकरा सूअर चरावे ला अपन खेत में पेटेंलइ। अवर ऊ सुअरवन के खाल क्लिकवन से अपन पेट भरे खोजलइ। से उ ओकरा कोउ नइ देलथीन। तब ओकर हीश भेलइ अवर ऊ कहलइ कि हमर बाप के कौतना मजुरा के खा के भी उन्न हइ, अवर हम भूखे मर ही। हम उठव अवर अपन बाप भोरी जैबइ, अवर ओकरा कहबइ बप्पा परमेश्वर भोरी अवर तीर भीरू पाप करली ह। अब हम तीर बेटा कहावे लाइक नखी। हमरा तीर मजुरवन में से एक मजुर निअर रख ॥

TRANSLITERATION.

Koi ad'mī ke du bēṭā halai. Ōkar-mē-sē chhot'kā apan bāp-sē kah'lai ki, 'ē bāp, dhan-daulat ke jē hamar bakh'ā hōwa hai sē ham'rā dē dē.' Tab ū apan dhan-daulat bāṭṭ delai. Dher din nāi bit'lai k' chhot'kā bēṭā sab jamā kar'lai awar dūr dēs chal gelai. Awar ū huā' dhan-daulat luchi-mē uṛā delai. Awar jab ū sab uṛā chuk'lai tab huā' baṛī akāl par'lai, awar ōkar dukkh hōwe surū holai. Awar-ū ū dēs-ke ēk ad'mī-ke ihā jā-ke rahe lag'lai. Awar ū ok'ra sūar charāwe lā apan khet-mē pethailāi. Awar ū suar'wan-ke khāl chhlik'wan sē apan pēt bhare khoj'lai. Sē-ū ok'rā keu nāi del'thin. Tab ōkar hōs bhelai, awar ū kah'lai ki, 'hamar bāp kē kot'nā majūrā-kē khā ke bhī ubra hai, awar ham bhūkhe mara hī. Ham uthav awar apan bāp bhīrī jaibai, awar ok'rā kah'bai, "bappā Paramēśvar bhīrī awar tōr bhīrū pāp kar'li hē; ab ham tor bēṭā kahāwe laik nakhi, ham'rā tōr majur'wan mē-sē ēk majūr niar rakh."'

[No. 24.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAGAHÍ DIALECT.

(SINGBHUM DISTRICT.)

SPECIMEN II.

A FABLE.

एगो सूम अपन सब धन-सम्पत् बेच के मोना किललइ, अवर ओकरा ऊ गला के ईटा नियर बना के धरती में गाड़ के रोज ओकर पहरा दे जलइ। ओकर कोई पड़ोसिया ई भेद अटकर से बूझे पड़लइ, अवर ओकर घर सुबा पा के गडल सोनवा निकाल लेलइ। केतना रोज पीछे ऊ सूम ऊ ठाँव कोड़लइ। अवर खाली देव के रीण लगलइ। ओकर रोसाई सुन के ओकर दोस्त मोहीम अइलथीन अवर ओकरा बुझा के कहै लगलथीन. ए-भाई, तू काहे खातिर मोच है। जब लग सोनवा तोर पाम जलउ, तब लग तू ओकर पहरादार छोड अवर कुछ तो नइ हनि। एइ न तू ऊ गड़हा-ठो में एगो पथर रख ले अवर ओकरे भुनाएल सोनवा बुझ लिहौं।

जे अदमी अपन धन के ओकरो दुख बिपद में नइ लगावइ, अवर न अपन जीव में खाइ, ओकर धन अकारथ रहइ, अवर ऊ धन अइमन उड़ जा रहइ ॥

TRANSLITERATION AND TRANSLATION.

Egō sūm apan sab dhan-sampat bech-ke sōnā kin'lai, awar
A-certain miser his-own all wealth-property having-sold gold bought, and
 ok'rā ū galā-ke itā niyar banā-ke dhar'ti mē gār-ke
it he having-melted a-brick like having-made the-ground-in having-buried
 rōj ōkar pah'rā dē-halai. Ōkar kōi paṣosiyā ī bhēd
(every)-day of-it guarding used-to-give. Of-him a-certain neighbour this secret
 at'kar-sē bujhe pailai, awar ōkar ghar sunnā pā-ke garal son'wā
guess-by to-discover got, and his house empty having-found the-buried gold
 nikāl lelai. Ket'nā rōj piehhē ū sūm ū thāw kor'lai awar khālī
having-extracted took. Some days after that miser that place dug and empty
 dek'h-ke rōc lag'lai. Ōkar rōāi sun-ke ōkar dōst-mōhīm aī'thīn,
having-seen to-weep began. His weeping having-heard his friends came,
 awar ok'rā bujhā-ke kāhe lagal'thīn, 'ē bhāī, tū kāhe khātir sōcha-hē ?
and him having-advised to-say began, 'O brother, thou what for art-grieving ?
 Jab-lag son'wā tor pās halau tab-lag tū ōkar pah'rādār ehhōr
As-long-as the-gold of-thee near was-(to-thee), so-long thou of-it a-watchman except
 awar kuchh tō nai halē. Eī-sē tū ū gar'hā-thō-mē egō pathar
other anything indeed not wast. This-from thou that hole-indeed-in a stone
 rakh-lē, awar ok'rō bhulāel son'wā bujh-lēhī.
place-for-thyself, and it-indeed the-lost gold imagine'

Jē ad'mī apan dhan-kē kek'ro dukh bipad-mē naī lagāwa-haī,
What man his-own wealth anyone's grief affliction-in not does-apply,
 awar na apan jīw-mē khā-haī, ōkar dhan akārath haī, awar ū dhan
and not his-own life-in does-eat, his wealth useless is, and that wealth
 āsanē uṛ-jā-haī.
on-this-very-way flies-away.

FREE TRANSLATION OF THE FOREGOING.

A certain miser sold all that he had, and bought some gold, which he melted and fashioned into a brick. He then buried it in the ground, and kept watch over it day-by-day. One of his neighbours guessed the secret, and, finding his house one day vacant, took out the gold and carried it off. Some days after, the miser dug the place up, and, finding nothing there, began to cry. His friends hearing his lamentations came to him, and began to console him, saying 'brother, why art thou grieving? As long as the gold was with thee thou wast nothing but its watchman; now, therefore, put a stone into the same hole, and imagine it to be thy lost gold.'

The riches of a man who neither uses them for the calamities or distresses of others, nor enjoys them himself, are of no use, and fly away just like the miser's gold.

EASTERN MAGAHĪ.

It has been already pointed out that in the localities where Bihārī meets Bengali, we find one of two conditions in existence. North of the Ganges, as a rule, the two languages gradually merge into each other, and we notice an intermediate dialect, such as, for instance, the Siripurīā of Eastern Purnea, which it is difficult to define either as the one or as the other language. The District of Malda presents an exception, for, here, we see two, and even three, nationalities living side by side, each adhering to its own form of speech. Thus, in one and the same village, there will be found speakers of Bihārī, Santālī, and Bengali, according to the respective origins of the speakers.

South of the Ganges, we come upon the same state of affairs as in Malda. For instance, as has already been shown,¹ there is a tract in the Deogarh Sub-division of the Southal Parganas, in which both Maithilī and Bengali, besides various Mundā languages, are spoken side by side, without uniting into one general, composite speech. Going further south into Manbhum, we find that Bengali extends on the west up to the foot of the Ranchi and the Hazaribagh Plateaux. There it suddenly stops, face to face with the various forms of Bihārī which compose the Aryan speech of the highlands of Chota Nagpur.

There are, however, emigrants from these highlands into the Bengali-speaking area. These have retained their own language, though, as could only be expected of a small people living for generations in contact with a great people, they have not resisted the temptation of borrowing words and grammatical forms from those amongst whom they live. The result is a kind of mixed dialect essentially Bihārī in its nature, but with a curious Bengali colouring. It is the same with the speakers of Bihārī in Malda. It must be remembered that in each case, the dialect is not a local one. It is not, as in the case of Siripurīā, the language of a border tract between a country whose language is Bengali, and a country whose language is Bihārī. In each case this dialect is the language of a strange people in a strange land. All round them, and usually in a great majority, live the true people of the country, who speak a Bengali of considerable purity, and quite distinct from the mixed Bihārī spoken by these immigrants.²

In Manbhum this language is principally spoken by people of the Kurmī caste, who are numerous in the Districts of Chota Nagpur, and in the Orissa Tributary State of Mayurbhanja. They are an aboriginal tribe of Dravidian stock and should be distinguished from the Kurmis of Bihar who spell their name differently, with a smooth,

¹ Vide ante, p. 85

² To avoid misapprehension, I wish it to be clearly understood that the above remarks are in no way to be taken as deciding any ethnological problems, and that in talking of the Bengali speakers as the true people of the country, I do not mean that they necessarily are the autochthones of Manbhum. I am simply writing from the point of view of actual existing linguistic facts, and, from that point of view, Bengali speakers are, amongst the speakers of Aryan languages, the people who are in possession of the district at the present day.

instead of a hard, *r*.¹ The two quite distinct tribes have been mixed up in the Census, but as their habitats are also distinct, the following figures may be taken as showing with considerable accuracy the number of Kurmis in the area under consideration :—

Name of District or State.	Number of Kurmis.
Manbhum	226,034
Hazaribagh	71,065
Ranchi and Palamau	60,382
Singbhum	12,400
Orissa Tributary States	39,989
Chota Nagpur Tributary States	27,944
TOTAL	437,814

These Kurmis do not all speak corrupted Bihārī. Many of them speak Bengali and Oṛiyā. On the other hand, in Manbhum, it is not confined to this one caste, but is also spoken by people of other tribes. The same dialect is spoken by aborigines in the Chhattisgarh Feudatory State of Bamra, where it is known as Sadri Kōl. In the Orissa Tributary States, the Kurmis nearly all talk Bengali, although living in an Oṛiyā-speaking country, and only very few have been returned as speaking the mixed dialect. It will thus be understood that the figures for the people speaking it will not agree with those given above for the tribe. The corrupted dialect has been returned under various names, but in every case it is essentially the same form of speech. The following table shows the number of its speakers, and the name under which, in each case, it was returned :—

Name of District or State.	Name under which originally returned.	Number of speakers.
Manbhum ²	Magahi, Magahia, Korthā. Kuṛmālī 'bār, Khattā, or Khattāhi.	111,100
Kharsawan State	Kuṛmālī	2,957
Hazaribagh	Bengali	7,333
Ranchi	Pāch Pargana or Tamarā	8,000
Bamra State	Sadri Kōl	4,194
Mayurbhanja State	Kuṛmālī	280
Malda	Hindi	180,000
TOTAL		313,864

¹ See Journal of the Asiatic Society of Bengal, Vol. lxvii, 1898, Part III, pp. 110 and 11.

² These figures, however, include speakers of pure Magahi, who are Zamindars and Magahiya Bāhmans of Jharra, Kairas, and Nawagarh. Separate figures for these are not available. The original figures received from Manbhum were 120,798, but these include some 9,700 speakers of the Kuṛmālī dialect of Santālī, which is quite distinct.

It will be most convenient to call this form of speech 'Eastern Magahī' for none of the local names applies sufficiently to all the speakers.

In Manbhum and Kharsawan this corrupt Magahī is spoken principally by Kurmīs, and is locally known as Kurmāli Thār. The word 'Thār' means literally fashion, and the name means the Aryan language as spoken in the Kurmāli fashion. It is also known as Korthā, or, in the north-west of Manbhum as Khaffā, or, in the west of the same district, as Khaffāhī. It is spoken all over the district, but most generally in the west and south-west. It is, in Manbhum, written in the Bengali character, and this has led to its having been described by some as a dialect of that language.

The following are the principal peculiarities of the dialect, as exhibited in the specimens received from Manbhum:—

Pronunciation.—A long *ō* becomes *a* (pronounced in the Bengali fashion like the *o* in 'hot') thus for *lōkēr*, of a man, we find *lakēr*; for *ō-kar* of him, (a Bihārī form), *a-kar*; we find in the same sentence both *gōr'khiyā* and *gar'khiyā*, a shepherd; for *kōna*, anything, we have *kanha*; for *mōr*, my, and *tōr*, thy, *mar* and *tar*; and for *bhāj*, a feast, *bhaj*. So many others. The word *chhōfō* (for *chhōfa* in standard Bengali) is, however, pronounced *chhuṭu*.

An *i* or *e* is apt to change a preceding *a* to *e*. Thus Bengali *kahilek*, he said, becomes *kehalāk*; *kahi-ke*, having said, *kehi-ke*; *besi-ke* having sat, for *basī-ke*; *ker'lā āhā*, I have done; *keri-ke*, having done; *k'henē*, at a time. So also *maidhē* for *madhyē*, in.

In the word *hīchhā*, for *ichchā*, a wish, *h* has been prefixed.

Nouns.—The pleonastic suffix, *tā*, *tāi* or *tāy* is very common. Sometimes, it has the force of the English definite article. Thus *chhāvā-tā*, the child; *bēṭā-tāy*, the son. Its genitive case is *tek*, as in *ghaṛi-tek bādē*, after a space of twenty minutes. Here it gives the sense of 'about.'

The syllable *ek* is added in the sense of the English indefinite article. Thus, *thar-ek*, a little. *Ek-tā*, is used in the same sense, as in *ek-tā muni-kē dāki-ke*, having called a servant.

In the declension of nouns, the sign for the Accusative-Dative is *kē*, which belongs both to Bihārī and Bengali. Thus *bāp-kē*, to the father. The Bihārī termination *lāy* or *lāi* is also used for the Dative, as in *chārāo-lāi*, for feeding

The Genitive has several terminations, *viz.*—

- (1) *ēr*. This is the regular Bengali termination, as in *lakēr*, of a man.
- (2) *ā-kar*. This occurs only in *Bhagamānē-kar*, of God.
- (3) *kar*. This is a Bihārī termination. It occurs in *daulat-kar*, of the wealth.
- (4) *kēr*. This is also Bihārī. It occurs in *muluk-kēr*, of the country; *tūar-kēr*, of the hogs; *mīṭhāi-kēr*, of the sweetmeats.
- (5) *ek*. This is the commonest termination of all. It is a corruption of the Bihārī *ak*. It occurs in *dhanin-ek*, of a rich man; *bāp-ek*, of the father; *Bhagamān-ek*, of God; *muni-ek*, of a servant. If a noun ends in *ā* there are irregularities. Thus, we have *ghaṛi-t-ek*, of about twenty minutes; *bēṭā-k*, of a son; *lā-h-ek*, of a boat (*lā*, for *nā*).

The Instrumental and Locative, are formed by adding *ē*. Thus, *bādē*, afterwards ; *ghārē*, in the house ; *hāl'hē*, on the hand ; *dakānē*, in the shop ; *bhū'khē*, by hunger.

The Plural is usually the same as the Singular, but in the case of human beings *gulā* is added. Thus *munīk-gulā-kē*, to the servants ; *bābu-gulā-k*, of the Bābūs.

Pronouns.—The following forms occur:—

1st Person, *māy*, I ; *ma-kē*, to me ; *mar*, my, but *hāmar pash*, near me ; *hām'rā*, we ; *hām'rā-kē*, to us ; *hām'rā-kar*, of us.

2nd Person, *tāy*, thou ; *tar*, thy, but *tak'rē*, or *tarē*, *ēsan*, like thee.

3rd Person, *ā*, he ; *a-kē*, *ak'rā-ke*, him ; *akar*, *ak'rā*, his (the latter only once, agreeing with a nominative plural).

Tāy, *sē*, he ; *tū-khē* (sic) to him ; *tū-kar*, of him. *Tāk'rē* (*hātē*), (for the reason) of that. Similarly *ek'rē* (*hātē*), (for the reason) of this ; *tārādēr*, of them.

The Relative and Correlative Pronouns are *jē*, and *sē*.

Adjectival pronouns are *ahē* and *sēi*, that, and *ehē*, this. *Kea* is anyone, and *kanha* is anything.

The Verb.—Singular and Plural are, as a rule, the same

AUXILIARY VERBS, AND VERBS SUBSTANTIVE.

PRESENT—

- (1) *āhā*, I am ; (2) *āhis*, thou art ; *āhē*, *āhek*, he is. Once, as an auxiliary, *āihōk*, he is ; *nēkhē*, *nēkhekh* (sic), *nēkhat*, he is not. *Ilek*, *hekek*, *hetek*, he becomes, he is going on.

PAST—

- (1) *Heladō*, I was.
(3) *Hel*, *helek*, he was.
Also, (1) *rahā*, I was.
(3) *rahē*, *rehék*, he was.

OTHER FORMS—

- Har-ke*, having become.
Hēlēi, *heli*, on becoming.
Ak'hē keris, thou doest existing, thou existest.

FINITE VERBS.

PRESENT TENSE.

- 1st Person, *lāgaō*, I seem ; *khāṭahā*, I labour.
2nd Person, *keris*, thou doest.

IMPERATIVE.

- 1st Person, *chālē*, let us come
2nd Person, *dē*, give thou ; respectful, *rākhē*, keep ; inferior, *pindhāohāk*, put on ; *lehāk*, give.

PRESENT DEFINITE.

IMPERFECT.

Only one instance, *bēche-kelaṭṭ*, I was selling.

HABITUAL PAST.

Pāotāk, he (they) used to get; *pār'tāk*, he (they) used to be able.

FUTURE.

Pāyam, I shall get; *kāham*, I shall say; *kerbēṭ*, we shall do; *debrēṭ*, we shall give.
PAST--

1st Person.—This occurs under three forms; viz. :—

(a) *Pāolaṭṭ*, I obtained; *kek'laṭṭ*, I said; *khuj'laṭṭ*, I demanded, *dekh'laṭṭ*, I saw; *lāg'laṭṭ*, I began; *tek'laṭṭ*, I obstructed.

(b) *Pāolēṭ*, I obtained; *deleṭ*, I gave.

(c) *Aṭāolāhan*, I reached; *sudhāolāhan*, I enquired.

2nd Person.—Only one instance, *lāgāolē*, thou didst commence.

3rd Person.—This usually ends in *ak*, as in *kek'lak*, he said; *deṭak*, he gave; *guchāolāk*, he lost; *sirāolāk*, he finished; *rah'lāk*, he stayed; *ker'lāk*, he made; *paolāk*, he obtained; *khāolāk*, he ate; *bāck'lak*, he survived; *lāg'lak*, they began; *sudhatak*, he (they) enquired; *bujhāolāk*, he entreated; *urāolāk*, he wasted.

In the case of Intransitive verbs sometimes the Bihārī custom of dropping all terminations is followed, as in *gēl*, he went

Sometimes almost pure Bengālī forms are used, as in *kek'lek*, he said; *kak'ten*, he said.

PERFECT.—This is built on the Bihārī system.

1st Person.—(a) Transitive verbs, *ker'lē-āhā*, I have done; *kāṭ'lē-āhā*, I have disobeyed.

(b) Intransitive verbs, *maral-āhā*, I have died.

2nd Person.—Transitive verb, *dele-āhē*, thou hast given.

3rd Person.—(a) Transitive verb, *thān'le-āhē*, he has considered; *ān'lē-āhē*, he has brought. Also *pāolē-āhōk*, he has got.

(b) Intransitive verb, *āol-āhek*, he has come; *gēl-āhek*, he has gone.

PLUPERFECT.—*Rākk'lē-rahē*, he appointed (a long time ago); another form is *marī rahē*, or *marī rehek*, he died (a long time ago). Before the auxiliary the final *t* of the Past Participle of an intransitive verb, becomes *r*. Thus *gēr* (for *gēl*) *rahā*, I had gone; *gēr rahē*, he had gone.

PAST CONJUNCTIVE.—The following appears to belong to this tense *keretēlu*, (that) they might have made.

CONJUNCTIVE PARTICIPLE.—This is pure Bihārī. Thus,—*bāṭi-ke*, having divided; *lēi-ke*, having taken; *jāi-ke*, having gone; *keri-ke*, having made; *kahi-ke*, having said, and many others.

As examples of Compound Verbs, we have *dēi-delāk*, he gave; *daṇṇi jāi-ke*, having run, and others.

THE CONDITIONAL PARTICIPLE—*deleṭi*, on giving; *hēlēi*, *heli*, on becoming.

OTHER FORMS are *ghurek berā*, the hour of returning; *khabār*, of eating.

Idiom—

The Negative is *nhi* or *nihī*.

Example of a Potential Verb,—*srāṇṇe pār'tūk*, they used to be able to finish

Example of an Inceptive Verb,—*here lāg'tāk*, they began to make.

Note the form *richeḥ*, a little, a corruption of the Bihārī *rachī-ke*, or *achik*.

The following specimens come from Manbhum, and are in the Bengali character. They may also be taken as illustrating the Kurmāli of Kharsāwān. They have been written down for the purposes of the Survey by Babu Sital Chandra Chatterjia, Sub-Inspector of Schools:—

[No. 25.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHÄRI.

EASTERN MAGAHI DIALECT.

SPECIMEN I.

KURMALI THÄR

(MANDHAM DISTRICT.)

এক লকের দুটা বেটা চালিয়া বেহেক। তারাদের মঠে ছুটু বেটাচায় অবব বাপ্কে কেহলাক্।
 যে বাপ্-হে হামরাকক্ দৌলতকর যে ময় হিসা পায়ম্ সে মকে দে। তখন তাকব বাপ্ আপন দৌলত
 বাটিকে অকর হিসা দেই দেলাক্। খডেক দিন বাদে ছুটু বেটা চাওয়াটা আপন দন দরির লেহকে
 বিদেশ গেল্। সে ঠিনে যাটিকে উজবক্ হহকে সডে বুচাওলাক্। যডে খরচা কেরিকে সডে
 শিরাওলাক্ তডে অহে মুলুককের বেডি আকাল হেলেক। তাক্কে পাতিব অকব দুখ হেলেই ক্ষেণে সেই
 মুলুককের এক বেড়ে ধানিকে ঘাবে রহলাক্। অহে ধনিদটা অকরাকে টাইডে শুরর চাবাওলাট গোবখিয়া
 রাখলে-রহে। অহেলায় গরখিয়া শয়রকের খাবার ঢকা খাহকে আপন পেট তরায়েক ঠকা কেরলাক্।
 বিচকম ভাখে কেয় কনহ্ নেহি দেলৈট। মনে মনে ঠানলে অহে ময় বাপেব্ দাবে বেত্রক বেরতানিয়া
 আহেক। অকরা মান্দি এতিক বেবহন পাওতাক যে খাইকে নেহি শিরাওলে পারতাক্। আর ময়
 ভুখে মরল্ আই। ময় বাপেব্ ঠাই যাটিকে কহম্ বাপ্-হে ময় ভগমানেকব ঠাঠ আর তর ঠাই দস
 কেরলে আই। তর বেটাক লাক ময় না লাগুও। ঠয় মকে মুনিশ রাখে। তাকর বাদে ড আপন
 বাপেব্ ঘার গেল্। অকর বাপ্ অকে ফারাকলে দেখিকে বেডি দুখ পাওলাক্। অকর বাপ্ আপন চাওয়া-
 টাকে দেখিকে দৌডি যাইকে ঘেচায় দরিকে চুমা খাওলাক্। তখন অকর চাওয়াটায কেহলাক্, বাপ্-হে
 তর ঠিনে আর ভগমানেক ঠিনে ময় গুণ্ঠী কেবলে আই। তব বেটাক্ লাক্ ময় না লাগুও। অকর বাপে
 মুনিশগুলাকে কহলেন যে অকে বেশ লুগা আনিকে পিখাওহাক্ আব অকর ঠাণে অংঠি দেহাক্, গডে জুতা
 দেহাক্। আর চালে হামরা খাই পিকে মজা কেরবেই। সব এহে বেটাটা মবি রেহেক আর বাঁচলাব্,
 হারাই গের রহে আর পাওলেই। এতনাটা কেহিকে মজা কেরে লাগলাক্॥

অহে লক্টার বড় বেটাটা খেত গের বহে। সে যুরেক বেরা যখন ঘার পঁচচাপঁচি হেল তেখনে
 নাচ বাজনাঅর জীক শুনিকে একটা মুনিশকে ডাকিকে শুধাওলাক্ কিনা লায় এতেক নাচ বাজনা তেহেক
 রে। মুনিশটাই কেহলেক তরু ভাই আওল আহেক্, তাকরে তেত কুটুমকে পাওয়াহসাহে কেসে ন অকে
 ভালই ভালই পাওলে আই-হোক্। একরে তেত অকব বাগ্ হেলেক, ঘানে নিহি গেল্। অকর বাপ্
 তখন বাহরায় আসিকে আনেক আনেক বুঝাওলাক্। তখন তেঁয় কেহলাক্ ময় এতনাদিন তর মুনিশকে
 লেখে খাটই কখন ময় তর কাথা নেহি কাটলে অর্ধ মনেক তয় মকে একটা ভাগেভায়া নিহি দেলে
 আহিস যে পাঁচ ভাই মজা কেরতেলয়। তর যে বেটাটাই তহরে এসন নাচনি লেটিকে তরে এসন দন
 দরির উড়াওলাক্ সে যুরিকে পঁহচৎ না পঁহচতে উয় ভজ লাগাওলে। তখন অকর বাপ্ কেহলাক্ সডে
 দিনত উয় হামর পম অহবে কেবিস। সডে দন দরির তরে তেকেক। কিপ্পক এখন বিচেক মজা কেরে
 হেতেক কেসেন তব এহে ভাইটা মরি রহে যুরিকে বাঁচল হারাই গের রহে যুরিকে পাওলাও ॥

[No. 25.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

KURMĀLĪ TĪHĀR

(MANBHUM DISTRICT.)

Ek lakēr du-tā betā chhālā rehok. Tarādēr mādihē chhuṭu betā-tāy
One man-of two son children were. Of-them among (the)-younger son
 a-kar bāp-kē keh'lāk jē, 'bāp-hē, hām'rū-kar daulat-kar jē māy hīsā
his father-to said that, 'father-O, our property-of what I share
 pāyam sē ma-kē dē.' Takhan tā-kar bāp āpan daulat bāṭi-ke
shall-get that me-to give.' Then his father own property dividing
 akar hīsā dēi-delāk. Tharek din bādē chhuṭu betā chhāwā-fā āpan
his share made-over. A-few days after younger son child own
 dhan-darib lēi-ke bidēs gēl. Sē thinē jai-ke
property-(out)-things taking foreign-land went (To)-that place going
 uj'hak hai-ke sabhē ghuehālāk. Jabhē kharchā ker-ke sabhē
(a)-fool being all-(his-property) he-lost. When expenses making all
 sirāolak, tabhē ahē muluk-kēr bēpi ākāl helek Tāk'rē khātir a-kar
he-finished, then that land-of great famine was. This for his
 dukh hēlēi kh'enē, sei muluk-kēr ek bēpē
distress of-being at-the-time, that land-of one great
 dhaninek ghārē rah'lāk. Ahē dhanin-tā ak'rā-kē tāṭrē sūar
wealthy-man's house-in he-stayed. That rich-man him in-the-fields swine
 chārāo-lāi gor'khiyū rākh'lē-rahē. Ahē-lāy gar'khiyā sūar-kēr
feeding-for shepherd appointed. That-for (so-that) the-shepherd the-hogs-of
 khābār chakā khāi-ke āpan pēt bhāyēk hā bhā ker'lāk. Bich'kam
(the)-food-of husks eating own stomach filling-of wish he-made. But
 tā-khē kē kanha nehi delēi manē-manē thān'lē-āhē, 'mar
him-to any-one anything not on-giving in-(his)-mind he-thought, 'my
 bāpek ghārē ketek bē'humya āhek. Ak'rā mānshi
father's house-in how-many wages-earning-labourers are. His men
 etik bē'hum pāotāk jē khāi-ke nehi sirāolē
so-much wages-(in)-food used-to-get that eating not to-finish
 pār'tāk, ār māy bhūkhē maral āhā. Māy bāpek thāi jai-ke
they-used-to-be-able. and I (by)-hunger dying am. I father's near going

kaham, "bāp-hē, mǎy Bhagamānē-kar thāi ār tar
will-say, "father-O, I God-of in-the-presence and of-thee
 thāi dash ker'le-āhā. Tar bōtāk lāk mǎy na
in-the-presence sin committed-have. Thy son-of like I not
 lāgaō; tǎy ma-kē munis rākhiē." 'Tā-kar bādē ū apan
do-appear; thou me (thy)-servant keep." 'This after he own
 bāpek ghār gēl A-kar bāp a-kē phārāk-lē dēkhi-ke bēri
father's house went. His father him a-distance-from seeing great
 dukh pāolāk; a-kar bāp āpan chhāwātā-kē dēkhi-ke dauri pi-ke
sorrow felt; his father own child seeing running coming
 ghēchāy dhari-ke chumā khāolāk. Takhan a-kar chhāwā-ty keh'lāk
neck holding kisses gave. Then his child said,
 'bāp-hē, tar thūnē ar Bhagamānek thīnē mǎy gun'hā
'father-O, thy presence-in and God-of the-presence-in I sin
 ker'le-āhā. Tar bōtāk lāk mǎy na lāgaō.' A-kar bāpē
committed-have. Thy son-of like I not do-appear.' His father
 munis-gula-kē kah'en jē, 'a-ke bēs luga am-ke pūdhāolāk, an
servants-to said that, 'him-to good cloth bringing came-to-put-on, and
 a-kar hāthē angthi dēhāk, gapē juta dēhak, ār chālē ham'ra
his hands-on rings give, legs-on shoes give, and come we
 kbāi pi-ke majā ker'bē; mar chē bēta-tā mari-rehek
eating drinking merriment will-make; my this son died-had,
 ār bāch'lāk; hārāi gēr-rahē, ār pāolēi.' Et'nā-tā keh-ke
and retriev'd; lost gave-had, and I-regained' This-much saying
 majā kere lūg'lāk.
merriment doing they-began.
 Ahē lak-tār bara bētā-tā khēt gēr rahē. Sē ghurek
That man's elder son field gone had. He returning-of
 bēri jakhan ghār pāhuchā-pāhuchi hel tekhe nāch-bāj'nā-kar
at-the-time when house almost-reached was then dancing-and-music-of
 jāk suni-ke, ek-tā munis-kē daki-ke sūdholāk, 'kinā-lāy etek
splendour hearing, one servant calling asked, 'what-for this-much
 nāch bāj'nā hehek-rē?' Munis-tā-i keh'lek, 'tar bhāi
dance (and) play is-going-on-eh?' The-servant said, 'thy brother
 āol āhek. Tāk'rē hātē kutum-kē khāwāis-āhē, kose na
come has. Of-that for relations he-is-feeding, why because
 a-kē bhālāi-bhālāi pāolē-āihok.' Ek're hātē a-kar rūg
him in-good-condition he-got-has.' This for his anger
 helek, ghārē nihi gēl. A-kar bāp takhan bāl'rāy asi-ke,
rose, house-in not did-go. His father then out coming,
 ānek-ānek bujāolāk. Takhan tēy keh'lāk, 'mǎy et'nā-din tar munisēk
a-good-deal entreated. Then he said, 'I so-many-days thy servant-of

lēkhē khāt-ahā. Kakhna māy tar kāthā nehi kāk'le-āhā, manek
like labour. Ever I thy words not disobeyed-have, even-then
 tāy ma-kē ek-tā chhāgē-chhōwā nihi delē-āhis jē pāch
thou me-to one goat-young not given-thou-hast that five
 bhāi majā keretēlia. Tar jē bēṭā-tā-i tah'rē ēsan,
brethren merriment would-have-made. Thy what the-son of-thee like,
 nāch'ni lēi-ke, tarē ēsan dhan-darib urāolāk, sē
dancing-girls taking, of-thee like property-(and)-things wasted, that
 ghuri-ke, pāh'chat-nā-pāhach'tē, tāy bhaj lāgāolē.
returning, immediately-on-reaching-(home), thou feast commencedest.'
 Takhan a-kar bāp kel'lāk, 'sabhē din-ta tāy hāmar pash
Then his father said, 'all days-while thou me with
 ah'bē keris. Sabhē dhan-darib tarē hekek; kintuk ekhan
living doest. The-whole property-(and)-things thine are; but now
 richēk majā kero hetek, kēsen tar ehē bhāi-tā mari rahē,
some merriment do should, why (because) thy this brother died had,
 ghuri-ko bāchal; hārāi gēr-rahē, ghuri-ko pāolaḍ.
again (has)-lived; lost gone-had, again I-got.'

[No. 26.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN II.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT

হজুর ময় দকানে বেসিকে মিঠাই বেচে হেলও। চাবটা বাবু আইকে মিঠাহকেব কেহেক দর শুধাও-
লাক। ময় কেহলও সব জিনিসেক ত একদর নেখে। অহে বাবুগুলায় শুনিকে কেহলাক সভে দবির
মিলায়কে এক সেব হামবাকে দেহাক। ময় এক সের মিঠাই দেলেই আব আঠ আনা দাম খজলও।
তখন বাবুগুলাহ কেহলাক যে হামরাকর সঙ্গে পয়সা নেখৎ। অহে লদি লা আহেক। উহা যাঠিকে দাম
দেবেই। ময় ভদরান মাছুষ দেখিকে ময় কনহু নিহি কেহলও। ঢের খেন হেলি পয়সা নিহি দেলাক
দেখিকে ময় লদাতক্ গের রহ। যাইকে দেখলও লাটা সেঠিন নেখেই। ঢেব ধুরলে খানাই খানাই
দেখলও লাটা ঢের ধুর্ গেল আহেক্। তেখনে ময় পেছাই পেছাই দোডে লাগলও। ঘাড়টেক্ বাদে
ময় লাটাকে আটাওলাহন। আটাইকে লাহেক্ মাঝিটাকে বাবুগুলাক্ কাথা শুধাওলাহন। লা মাঝি
কনহু নিহি কেহলাক। ময় তখন পানী নাভিকে লাটাকে টেকলও। তখন বাবু গুলায় লাহেক্ ভিতরলে
বাহরায়কে মকেই চর কেরিকে গুল্ কেরলাক্ আর দুইটা বাবুঠ ফাড়ি ঘারলে একটা সিপাহি ডাকা কারা-
ইকে আনলাক্। ময় সিপাহিকে সব কাথা পুলিকে কহি দেলেই। সিপাহি মর কাথা নেতি শুনিকে
গিরিপ্তান কেরিকে আনলে আহে। দহাই ধরমা অতার ময় নিহি চরি কেরলে তাহ। ময় বাড়ি গরিব
লক। ময় কেউ নেখৎ বাবা সত্ বিচারু করি দে। ময় কনহু দম নেখে ॥

SPECIMEN II.

KURMĀLĪ THĀR.

(MANBUH DISTRICT.)

STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

Hajur, māy dakānō hesi-ke mithāi bēche helāō. Chār-tā
Sir, I the-shop-in sitting sweetmeats selling was. Four
 Bābu āi-ke mithāi-kōr ketek dar sudhāolāk. Māy keh'laō, 'sab
Babus coming sweetmeats-of how-much price asked. I said, 'all
 jinisek, ts ek-dar nēkhēkh.' Ahē Bābu-gulāy suni-ke keh'lāk,
things-of inde'd same-price is-not.' Those Babus hearing said,
 'sabhē darib milāy-ke, ek sēr hām'rā-kō dehāk.' Māy ek sēr mithāi
'all things mixing, one seer us-to give' I one seer sweetmeats
 delēi, ār āth ānā dām khu'laō. Takhan Bābu-gulāi keh'lāk jē,
gave, and eight annas price asked. Then the-Babus said that,
 'hām'rā-kar sāgō pay'sā nēkhat. Ahē ladi lā āhek. Ūhā jāi-ke
'of-us with pice is-not. In-that river (a)-boat is. There going
 dām debēi.' Māy bhad'rām-mānush dēkhi-ke māy kanha nihi
price we-shall-give.' I gentlemen seeing I anything not
 keh'laō. Dhēr khēn heli pay'sā nihi delāk dēkhi-ke māy ladi-tak
said. Long time having-been pice not gave seeing I the-river-up-to
 gōr-rahū; jāi-ke dēkh'laō lā-tā sō-thin nēkhēi. Dhēr dhur-lō thānāi
went; going I-saw the-boat there is-not. Great distance-from discerning
 thānāi dēkh'laō lā-tā dhēr dhur gōl āhek Tekh'nē māy
discerning saw the-boat great distance gone has. Then I
 pechhāi pechhāi daure lāg'laō. Ghapi-tek bādō māy lā-tā-kē
after after-(the-boat) running began. Twenty-minutes-of after I the-boat
 ātāo-lāhan. Ātāi-ke lāhek mājhi-tā-kē Bābu-gulāk kāthā sudhāolāhan
reached. Reaching the-boat-of the-boatman the-Babus-of news I-asked.
 Lā-mājhi kanha nihi keh'lāk. Māy takhan pāni nābhi-ke
The-boatman anything not said. I then (in-the)-water plunging
 lā-tā-kē tek'laō. Takhan Bābu-gulāy lāhek bhitar-lō bāh'rāy-ke,
the-boat obstructed. Then the-Babus the-boat-of inside-from coming-out,
 mā-kē-i char kerī-ke gul ker'lāk, ār dui-tā Bābu-ī phāri-ghār-lē
me-even thief calling noise made, and two Babus-also the-(police)-outpost-from

ek-tā sipāhi dākā-kārāi-ke ān'lāk. Māy sipāhi-ke sab kāthā khulī-ke
a constable sending-for brought. I the-constable-to every word openly
 kahi-delēñ. Sipāhi mar kāthā nehi suni-ke giriptan-keri-ke an-le-ahe
told. The-constable my words not listening-to arresting has-brought.

Da-hāi, dharmā-atār, māy nibi chari keple-ahā. Māy bān
Tico-alases, incarnation-of-justice, I not theft have-committed. I-(am) very
 garib lak ; mar kēū nēkhāt, Bāba, sat bichar karī-dē, mar
poor man ; mine anyone there-is-not, O-father, true justice do, mine
 kanha dash nēkhē.
any guilt (there)-is-not.

SADRĪ KŌL.

The main Aryan language of the Feudatory State of Bamra, which lies to the West of the Keonjhar State, is Oṛiyā. Most of the aborigines speak Muṇḍā languages, but some of them use a corrupt Aryan language, which is locally known as Sadrī, or more correctly Sadrī Kōl. As in the case of the Sadrī Korwā sub-dialect of Chhattīsgarhī, the word 'Sadrī' is used when an aboriginal tribe abandons its own language and takes to an Aryan one. Sadrī Kōl is reported to be spoken by 4,194 people. It is not, as might be expected, a dialect of the surrounding Oṛiyā, but is a form of the Eastern Magahī dialect. Immediately to its East, in the States of Keonjhar and Mayurbhanja, a form of Eastern Magahī is also spoken, called Kurmāli, but Sadrī Kōl does not agree so closely with this as it does with the Kurmāli Thār of Manbhum and Kharsawan, with which it is practically identical. The pronunciation, too, is the same, the vowel *a* being sounded as in Oṛiyā, *viz.*, like the *o* in 'hot.'

Two specimens are given of this dialect. The first is a short extract from the Parable of the Prodigal Son, and the other a folk-tale. A few instances of the influence of Oṛiyā will be noticed. Such are the genitive *māl-jālar*, of property, and plurals like *suar-mānē*, swine; *hām'rē-mān*, we.

[No. 27.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

SADRĪ KŌL.

(STATE BAMRA)

Gōtē ād'mī-kēr dui-thur bētā rahin. Unhā-lē ehhōt bētā ō-kar
One man-of two sons were. Them-from the-younger son his
 bāp-kē kah'lāk, 'ē ābā, māl-jālar jīn bhāg mōr bhāg-mē
father-to said, 'O father, of-the-property what share my share-in
giri, sē-kē mō-kē dē.' Sē ō-kar māl-jāl bhāg-kar dēlāk. Purō
will-fall, that me-to give.' He his property having-divided gave. Many
din nai jāilā ehhōt bētā māl-jāl sōb-kē ek-thin jamā-kar-khan
days not went the-younger son the-property all in-one-place having-collected
bidēs golāk, Ō-ṭhānē kherāp kām-mē sab māl-jāl kharach
a-foreign-country went. There had conduct-in all the-property spent
kar-delāk : sab māl-jāl kharach kar-ke sorāi-khan, ō dēs-mē
he-made: all the-property spent having-made having-completed, that country-in
maharg holāk, āur ō bahūt dukh pālāk. Tāhān utar-mē ō ō
a-famine became, and he much distress got. There after-in he that
dēs-kar ek ād'mī-kar ghar-mē āsh'rā lelāk, āur ō ād'mī ō-ke
country-of a man-of house-in shelter took, and that man him
dōin-mē suar charāi pūthālā. Sē suar-mānē jōn tasu
fields-in swine to-feed sent. He the-swine (plural) what husk
khāt-rahin, ō-kē khāi-kōr pēt purān-kē man kar'lāk. Ō-ke
used-to-eat, those having-eaten his-belly filling-for mind made. Him to
ō kēhū delāin nāhin khāi-kē
those anyone gave not eating-for.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

EASTERN MAGAHĪ DIALECT.

SADRI KOL.

(STATE BAMRA.)

SPECIMEN II.

Ek gāũ-mē budhā budhī dui jhan rah¹len. Bahūt
One village-in an-old-man an-old-woman two persons were. Many
 ād¹ni par-dēs jūi-ke kāmāi-khan lānat-hen. Sē-khanē
men foreign-country having-gone having-earned bringing-are. Then
 budhiā-kē hīsgā lāg¹lāk. Tōb-lē budhī kah¹lāk,
the-old-woman-to envy became-attached. Then the-old-woman said,
 ‘ē budhā, sabē-tō kamāi-khan lānat-hen, hām¹rē-man
‘O old-man, all-indeed having-earned bringing-are, we
 jāb.’ Kāndhē sab din sarag-kēr ek hāti dhān khāt-rahē, jē
will-go.’ Where all day heaven-of an elephant paddy used-to-eat, there
 budhā ogar¹lāk Hāti ālāk. Hāti khāt-rahē. Dhān
the-old-man watched. The-elephant came. The-elephant eating-was. Paddy
 khāi-khan jāat-rahē sarag-pur. Tōb-lē budhā pōchh-mē
having-eaten going-he-was (to)-the-heaven-city. Then the-old-man the-tail-on
 dhar¹lāk. Hāti budhā-kē lē-gelāk sarag-pur. Ūhā
seized-hold. The-elephant the-old-man took-away (to)-the-heaven-city. There
 budhā bahūt kamāi khālāk. Tōb-lē ō hāti-kēr pōchh-kē
the-old-man much having-earned ate. Then he the-elephant-of the-tail
 dhar¹lāk, āu nichē ālāk, āur budhiā-kē kah¹lāk, ‘Budhiā
seized, and down came, and the-old-woman-to said, ‘Old-woman
 dek¹h, et¹rā kamāi-khan lāin-ban.’ Tōb-lē budhiā dek¹h¹lāk,
see, so-much having-earned I-have-brought.’ Then the-old-woman saw,
 aur ō-kar jiu bahūt ānand holāk. Budhiā kah¹lāk, ‘mō-hō
and her soul very rejoiced became. The-old-woman said, ‘I-too
 jābō.’ Tōb-lē dōnō jhan gelāin, hātir . pōchh dhaīr-khan,
will-go.’ Then both persons went, the-elephant’s tail having-seized,
 sarag-pur. Ō-mānē ūhā khōb kamālāin khālāin. Tōb-lē
(to)-the-heaven-city. They there well earned ate. Then
 budhā bichār kar¹lāk. Budhiā-kē kah¹lāk. Tōb phēr
the-old-man consideration made. The-old-woman-to he-spoke. Then
 budhā hāti-kēr pōchh-kē dhar-kēr gāũ-kēr ād¹ni-kē
the-old-man the-elephant-of the-tail having-seized the-village-of men

lēgek lāgin ālāk. Tōb gāū-kēr ād'mī-kē pōchh'lāk, 'kāhō,
bringing-of for came. When the-village-of men he-asked, 'well,
 īhñ bhūkē marat-hān. Chālā, sarag-pur-mē bahūt dhān chūl
here in-hunger you-are-dying. Come, the-heaven-city-in much paddy rice
 milat-hē. Ūhñ-kēr tām̐ bahūt badā hāi.' Tōb-lē sab gāū-kēr ād'mī
is-found. There-of the-seer very big is.' Then all the-village-of men
 bichār kar'lāin, āur budhā-kē 'chalā, bhāi, jāba,' kah'lāin.
consideration made, and the-old-man-to 'come, brother, we-will-go,' said.
 Tōb-gē āur ō hātī-kē ogār'lāin, āur ō hātī-kēr
Then and that elephant they-watched, and that elephant-of
 pōchh-mē budhā dhar'lāk. Phēr budhā-kēr pith-mē āur
the-tail-on the-old-man seized-hold. Again the-old-man-of the-back-on another
 ek jhan potār'lāk. Ō-kar pith-mē āur ek jhan potār'lāk. Phēr
one person embraced. His back-on another one person embraced. Again
 āur ek jhan potār'lāk. Āsan gāū-kēr sab ād'mī pot'rā-pot'rī
another one person embraced. Thus the-village-of all the-men embracing-on-embracing
 halāin. Tōb-lē hātī upar-kē chal'lāk. Sarag-pur-kēr adhā baṭ
became. Then the-elephant above-to started. The-heaven-city-of half way
 hai-khan, ek jhan pāchhe-kēr ād'mī puchh'lāk, 'har-hō, budha,
having-become, one person behind-of a-man asked, 'well, old-man,
 et'rā dhūr lē-jāūt-hī, jē ūhñ ket'nā bad tām̐ āhē?'
so-much distance you-are-taking-(as), what there how big the-seer is?'
 Tōb-lē budhā ek hāt-mē hātī-kē pōchh-kē dhar-khan ek
Then the-old-man one hand-in the-elephant-of the-tail having-held one
 hāt-mē tām̐-kē batālāk, 'et'nā bad tām̐ āhē' Tōb-lē phēr ek ād'mī
hand-in the-seer explained, 'so big the-seer is.' Then again one man
 puchh'lāk, 'nāi sun'lī-hō; ket'nā bad tām̐ āhē-jē.' Tōb-lē budha
asked, 'not I-have-heard-you; how big the-seer is-what.' Then the-old-man
 dōnō hāt-kē chhōḍ-kar, 'et'nā bad tām̐ āhē,' bol'lāk. Tōb-lē hātī
both hand letting-go, 'so big the-seer is,' said. Then the-elephant
 sarag-pur chāl-gelāk; ād'mī sab paḍ-kar mar-gelāin.
to-the-heaven-city went-away; the-men all having-fallen died.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived an old couple in a certain village. A number of the villagers used to go abroad to earn money, and would return rich men. This roused the old woman's envy, and said she, 'see how much these people bring home from their earnings. Let us go too to try our luck.' So the old man went and watched at a place where an elephant of Heaven used to come down and graze all day on paddy. According to his custom he came down and ate his fill, and was returning to the City of

Heaven, when the oldster caught hold of his tail and was carried up with him. He arrived there safely, and found plenty of work at high wages; so when he had earned a great deal, he again caught hold of the elephant's tail, and was carried down home again. 'See,' said he to his wife, 'how much I have earned.' When the old woman saw it, her soul was filled with joy, and she replied, 'I'll go too.' So they both set out, and both caught hold of the elephant's tail and in due course arrived at the City of Heaven. There they earned plenty and ate well, till one day the old man thought over things, and, after telling his better half, caught hold of the elephant's tail and went down home to fetch up his fellow-villagers. When he got there he asked them all to come back with him. 'Why,' said he, 'are you all dying here of hunger, when there is plenty of paddy and rice to be got in the City of Heaven. Moreover, the *seer*¹ up there is a very big one.' Then the villagers thought over the matter and agreed to go with the oldster. So they went out and watched for the elephant, and when he was starting home the old man caught hold of his tail. Another fellow caught him round the back. Then another caught the second round the back, and another the third, and so on till all were hanging like the tail of a kite from the elephant's tail, each one clasping the waist of the one above him. They had got half way to the City of Heaven when one of the rear men called out to the oldster, 'hulloa, old man, you are taking us a very long way. How big is the *seer* up there?' The oldster held on to the elephant's tail with one hand, and motioned with the other saying, 'it is so big.' Then another fellow shouted, 'I couldn't hear what you said. How big is the *seer*?' The oldster let go with both hands, saying, 'it is so big.' So the elephant went on his way to the City of Heaven alone, and all the men fell down to the earth and were killed.

Eastern Magahī is also spoken in the south-east of the Hazaribagh District, on the border of Manbhum, in the Thanas of Gola and Kashmar, and in a portion of Thana Ramgarh. Although still more closely based on standard Magahī than the Kurmālī Thār of Manbhum, it possesses the remarkable peculiarity of being what might be called a bi-lingual language. I mean that while in the main it is Magahī, it adopts into its texture Bengali words and phrases, nay, even entire sentences, as they stand, without any alteration. For instance, in the specimen which follows, the first sentence is pure Bengali, while the second is Magahī. The two languages, as elsewhere south of the Ganges, are mechanically mixed, and are not chemically combined. This presence of a very evident Bengali element, and the fact that it is, like Kurmālī Thār, written in the Bengali character, has led the dialect to be incorrectly called Bengali, and, as such, it has been returned by the local officials. A perusal of the specimen will, however, show, that it is really Magahī, and that the Bengali element has been introduced much as some English people introduce French phrases into their language.

The following specimen is the Parable of the Prodigal Son. It is in the Bengali character, and awkward attempts have been made to represent the Bihārī sounds, to which that alphabet and system of pronouncing it, are not adapted. These attempts have been altered to the normal Bihārī system of spelling in the transliteration.

¹ In India, the weight known as a *seer* varies from place to place. Of course, the rate of sale being the same, the larger the *seer*, the better for the purchaser.

[No. 29.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SO-CALLED 'BENGALĪ' OF HAZARIBAGH.

(HAZARIBAGH DISTRICT.)

এক লোকের ছু বেটা ছিল। তকরমে ছোট বেটা আপন বাপসে কহলই, এ বাপ চিজকে যে বগবা হাম পায়ব সে হামরা দেই দে। তকরমেসে চিজ ভাগ কব দেলেন। থোরনা দিনমে ছোট বেটা সমস্ত একসঙ্গ করকে দূর দেশ চলি গেলা আর সে জগন মে নাহক খরচ করকে সব চিজ আপন খোয় দেলক। সে সব চিজ খরচ করনে বাদ সে মুলুক মে ভারি আকাল ভেল ও সে দুথমে পড়ে লাগল। ও সে খায়কে সে দেশের এক লোকের আশ্রয় লেলক। সে লোক তকরা আপন ক্ষেতে শুয়ব চবনে পাঠাই দেলেন। পরে শুয়ব যে ডুয়া খাইতলখি সেই দেই সে পেট ভবতে খায়েস করলেক কিন্তু কেউ তকরা দিলেক না। পরে হোস ভেলে সে বাজকালক হামাব বাপকে কতে মাতিনাওয়ালা নকর খাও ও বাঁচও হু আর হাম ইহঁ। ডুপে মরচি। হাম উঠকে আপন বাপ ইহঁ যায়ব, তকরা কহবন বাপ হাম ভগবান ইহঁ। পাপ করলেহি ও তোহার তজুর মে হাম তোহার বেটা যোগ্য নহি, হামরা এগো নকব বরাবর রাখ। তব উঠকে আপন বাপকে নজিক গেল। কিন্তু দূরসে তকরা বাপ দেখে পাওলক আর মাগা কবকে দৌড়কে ঘেচামে খবকে চুমা লেলক। বেটা তকরা কহলক এ বাপ হাম ভগবান ইহঁ। পাপ করলেহি ও তোহার তজুর মে হাম তোহার বেটা যোগ্য নহি। মগর বাপ আপন নকর লোককে কহলক জলদি সবসে বেশ লুগা আনকে এনকো পিনহন, এসকা হাতমে আঙ্গটা ও গোড়মে জুতা পিনহায় দেহন; আব হামরিন খায় ও আনন্দ বতি; কারণ হামার এ বেটা মর গেল রহে বাঁচল ছায়, হেরাএল গেল বহে মিলল ছায়। পরে সে সব আনন্দ করে লাগল ॥

আর তকর বড় বেটা ক্ষেতমে হোলক, সে আয়কে ঘরকে নজিক নাচ ও বাজনা শুনে পায়লক তখন সে এক নকরকে বোলায়কে পুঁচলক এ সব কি। সে তকরা কহলক তোহার ভাই আএল হো আর তোহার বাপ ভোজ তৈয়ার করলে ছায়, কাহেনা সে তকরা নিরোগ দেহামে পাওলক। কিন্তু সে গিস-অয়লা, ভিতর যায় খুজলা না। তকর বাদমে ওকর বাপ বাহার আয়কে পুরবোধ করে লাগলখিন। মগর সে জবাব করকে আপন বাপকে কহলই দেখ এতনা বছর খরকে হাম তোহার সেবা করলেহি তোহার কোন বাত কখনি লজন না করলি। তকরমে হোএ কখন হামরা এগো ভাগরীকে বাছা নেতি দেলক যে হামার দোস্ত লোককে সঙ্গে আনন্দ করি। মগর তোহার এ বেটা যে পাথুরিয়াকে সঙ্গ তোহার সম্পত্ত বরবাদ করলেক সে যখন আয়লক তখন তকর লাগকে বড়া ভোজ তৈয়ার করলেক। মগর সে তকরা কহলক বেটা তুত সব দিন হামার সঙ্গ ছায় আর হামার যে কুছ ছায় সে সব তোহার। মগর খুসি ও আনন্দ করনা উচিত কারণ তোহার ই ভাই মর গেল রহে বাঁচল ছায় হেরাএল গেল রহে মিলল ছায় ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRI.

EASTERN MAGAHĪ DIALECT.

SO-CALLED 'BENGALĪ' OF HAZARIBAGH

(HAZARIBAGH DISTRICT.)

Ēk lōkēr du bēṭā chhila. Takar-mē chhōṭ bēṭā āpan
One of-person two sons were. Them-of-among the-younger son his-own
 bāp-sē kah^{lai}, 'ē hāp, chij-ke jō bakh^{rā} hām pāeh, sē
father-to said, 'O father, property-of what share I will-get, that
 hām^{rā} dēi-dē.' Takar-mē sē chij bhāg kar-delen. Thorna dīn-mē
to-me give.' Thereupon he property division made. A-few days-in
 chhōṭ bēṭā samasta ēk-sang kar-ko dūr dēś chali-gēlā,
younger son whole together collected-having a-distant country went-away,
 ār sē-jagan-mē nāhak kharach kar-ke sab chij āpan
and that-place-in wanton expenses having-done all property his-own
 khōy-dēlak : sē sab chij kharach-kar^{nē} bād sē-muluk-mē bhāri
wanted : he all property expending after that-country-in a-severe
 ākāl bhēl, o sē dukh-mē pāre lāg^{lā}. Tab sē jāy-ke sē
famine occurred, and he distress-in to-fall began. Then he having-gone that
 dēśēr ēk lōkēr āsray lēlak. Sē lōk tak^{rā} āpan khētē
of-country a-certain of-man shelter took. That man him his-own on-field
 sūar char^{nē} pūthāi-delen. Parō sūar jē bhushā khāital^{thi} sēi
sirene to-feed sent-off. Then sirene which husks did-eat that
 dēi sē pēt bhar^{tē} khāes kar^{lek}, kintu keu tak^{rā} dilek nā.
with he belly to-fill wish did, but any-body to-him gave not.
 Parō hōs bhēlē, sē bāj-kūlak, 'hāmār bāp-ke katē
Afterwards senses having-retained, he said, 'my father-of how-many
 māhināwālā nakar khā-hat ō bācha-ō-hat ār hām ihā
hired servants eating-are and sparing-also-are and I here
 bhukhē mara-hi. Hām ūṭh-ke āpan bāp-ihā jāeb.
with-hunger am-dying. I having-arisen my-own father-near will-go.
 Tak^{rā} kah^{ban}, "bāp, hām Bhag^{wān} ihā pāp kār^{lē}-hi, ō
To-him I-will-say, "father, I God near sin have-done, and
 tohār hujūr-mē. Hām tohār bēṭā jogg'a na-hi ; hām^{rā} ēgō nakar
thy presence-in. I thy son worthy am-not ; me one servant
 barābar rākh." Tab ūṭh-ke āpan bāp-ke najik gēl. Kintu
like keep." Then having-arisen own father-of near went. But
 dūr-sē tak^{rā} bāp dēkho pāolak, ār māyā kar-ke daur-ke
distance-from him father to-see got, and compassion having-made running

ghêchâ-mê dhar-ke, chumâ lêlak. Bêtâ tak'râ kah'lak, 'ô bap, har
neck-on holding, a-kiss took. The-son to-him said, 'O father, I
 Bhag'wân ihñ pûp kar'lê-hi, ô tôhar hujun-mê. Hâm tohar betâ
God near sin have-done, and thy presence-in. I thy son
 jogg'a na-hi.' Magar bap âpan nakar-lôk-kê kah'lak, 'jal'di
worthy am-not.' But the-father his-own servant-people-to said, 'quickly
 sab-sê beś lugâ ân-kê en-kô pin'han; es-ka bat-mê angti
all-than good clothes bringing this-(person)-to put-on; his hand-on ring
 o gôp-mê jutâ pinhây-dehan; ar hâmrin khây ô anand rahu;
and foot-on shoes put-on; and let-us feast and merry be;
 kâran hâmar ê bêtâ mar-gêl-rahê, bâchal-hai; herael-gêl-rahê,
because my this son had-died, retired-is; had-been-lost,
 milal-hai.' Parê sê-sab ânand karê lăgal.
found-is.' Afterwards they-all rejoicing to-do began.

Ar takar bap bêtâ khêt-mê hêlak. Sê ây-ke ghar-ke najik,
And his eldest son the-field-in was. He coming the-house-of near,
 nâch ô hâj'nâ sune piêlak. Takhan sê êk nakar-ke bolay-ke
dancing and music to-hear got. Then he one a-servant-to calling
 puchh'lak, 'ê sab ki?' sê tak'râ kah'lak, 'tôhar bhai
asked, 'this all what?' he to-him said, 'thy brother
 âel-hô ar tôhar bap bhôj taiyâr-kar'lê-hai, kâhena se
come-is-(for-thee) and thy father a-feast has-made-ready, because he
 tak'râ nirôg dêhi-mê piêlak.' Kintu sê khisiailâ, bhitar jay khuj'la
him sound body-in found.' But he got-angry, inside to-go sought
 nâ. Takar bād-mê ô-kar bap bahâr ây-ke par'bôdh karê
not. Of-that after his father out coming remonstrating to-make
 lăgal'thin, magar sê jawâb kar-ke, âpan bap-ke kah'la, 'dekhi,
began, but he answer making, his-own father-to said, 'see,
 eti'nâ bachchhar dhar-ke hâmrin tôhar sêba kar'lê-hi, tôhar kona
these-many years during I thy service have-done; thy any
 bāt kakh'ni langhan nâ-kar'li; takar-mê tōe kakhān hām'rā egō
word never disobedience I-did-not; but-still thou ever to-me one
 chhag'rî-ke bâchchhā nēhi dēlak jē hāmār dost-lōk-ke sangē anand
goat-of young-one not gapest that my friends-of with rejoicing
 kari. Magar tôhar ê bêtâ jē paturiyâ-ke sang tohar
I-may-make. But thy this son who harlots-of with thy
 sampat bar'bād kar'lek, sê jakhan ailak, takhan takar lăg-ke bap
property wasting made, he when came, then him for great
 bhôj taiyâr kar'lek.' Magar sê tak'râ kah'lak, 'betâ, tui sab-din
feast ready thou-madest.' But he to-him said, 'son, thou all-days
 hāmār sang hai, ar hāmār jē kuchhi hai, sê sab tôhar,
of-me with are, and my what anything is, that all (is)-thine.

Magar khusi ô ānand kar'nā uchit, kāran tōhar i bhāi
But happiness and rejoicing making (is-)meet, because thy this brother
 mar-gōl-rahō, bīchal-hai; herāel-gōl-rahō, milal hai.
had-died, revived-is; had-been-lost, found is.

In the extreme east of the Ranchi District, on the border of Manbhum, are the five sub-plateau Parganas of Silli, Baranda, Rahe, Bundu, and Tamar. A reference to the map facing p. 140 will show that the east and south-east of Ranchi is a meeting place of three overlapping forms of Aryan speech. In the south-east, the main language is the Nagpuriā Bhojpuri, which is the Aryan form of speech used in the rest of the District, but here the Jain Mānjhiś and the well-to-do cultivating and trading castes speak the Sarāki form of Bengali. In the five Parganas above-mentioned, the main Aryan language is a form of Eastern Magahī, but, here also, the Bengali Sarāki overlaps in Pargana Tamar. It may be added that, in the five Parganas, Nagpuriā is also spoken by some people, though, for the sake of clearness, this is not shown in the map. Finally, over the whole of both the South-east and the East, the general language is the non-Aryan Mundāri, with which we are not at present concerned, and which is not shown in the map, as it only deals with Aryan languages.

The form of Eastern-Magahī spoken in the five Parganas is known as Pāch Parganiā. As it is strongest in Pargana Tamar, it is also called Tamariā. It closely resembles the Kurmāli Thār of Manbhum. The principal apparent difference is the result of the characters employed in writing. In Manbhum, the character adopted is the Bengali, and the language is looked at, so to speak, through Bengali spectacles. Hence words are spelled as a Bengali would spell them, and, more especially, an *ô*-sound is represented as elsewhere in Manbhum, by the letter ঔ *o*. In the five Parganas, on the other hand, the Kaithī alphabet is used, and the language is looked at through Hindī spectacles, and an *ô*-sound is represented by the letter औ *ô*.

We also see signs of the influence of Sarāki Bengali¹ in the aspiration of words like *ghan* for *jan*, a person.

Instances of the representation of the *ô*-sound of the letter *o* occur on almost every line. The spelling is capricious, and this is retained, as illustrating how the pronunciation, affected by the Western Bengali, can only be represented with difficulty in the Kaithī character. Thus, we have *rôhē* for *rahē*, he was; *kôhal* and *kahal*, to say; *kot'nā*, for *kat'nā*, how many?

The Declension of nouns follows Magahī, the only exception being the Dative Plural of *chākar*, a servant, which is *chākar-gulā-gē*.

As regards Pronouns, the word for 'I' is *mōṛ* or *maṛ*. The word for 'Your Honour' is *rāur*, which is borrowed from Nagpuriā.

As to Verbs, we have *hekṛ* for 'I am,' which is a corruption of the Magahī *hikṛ*. We have also the form which was noted in Kurmāli Thār, viz., *āhō*, I am; *āhē*, thou art; *āhē*, he is, and so on. We have, moreover, forms like *dētō-ē* he used to give; *mōrōtō-hō*, I am dying. The first person singular of the Future ends in *mū*, as in *kak'mū*, I will say. A final short *i* is pronounced in the preceding syllable, as in so many Bengali dialects and as in Nagpuriā. Thus, we have *kair*, having done, and

¹ *Vide ante*, Vol. V, Part I., pp. 86 and ff.

many others. Similarly there is *saūb* for *sabu*, all. The Conjunctive Participle is formed by the addition of *kōhan*, or *kahan* as in *uth-kōhan* or *uth-kahan*, having arisen. It will be remembered that in Sadri Kōl we had *khan*.

This dialect is classed as a form of Magahī, but it varies so greatly in the mouths of different people, that it might sometimes be classed as a form, not of Magahī, but of Nagpuriā Bhojpurī. The following specimen is, as a glance will show, clearly Magahī and not Nagpuriā, but the list of words and sentences given subsequently on pp. 327 and following, are equally clearly Nagpuriā. In classifying the dialect, I have followed the specimen, 'as being less liable to be affected by the personal equation than a list of disconnected words and grammatical forms.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BHĀRĪ.

EASTERN MAGAHĪ DIALECT.

PĪCH PARGANĀ OR TAMARĪ.

(RANCHI DISTRICT.)

कोनों एक आदमी केन दुःख छुआ मोहे। गेऊन माँहवे कोट छुआटा आपन वाप के कोलक, वाप मए वन केन जे हिस्सा पानुं से मोके देउ। गेऊन माँहवे ओऊन वाप से वन हिस्सा करन देउक। वहुन दिन वा होन केर कोट छुआटा सउव वन जाना कोरन ठेउक, आन यून गाँव के यरठ गेउक। आन से वन के गार्हा कुकाम माँहवे उडाय देउक। आन जयन से सउव पानुं करन युऊक, गाँव प्यु आकाठ होउक, आन से वहुन कर पाए ठागउक। जयन से सेर गाँव केन नहस्र आदमी केन पासो नठउक। आन से आदमी गेके आपन टाँडे सुअरन आनायके परगय देउक। गेऊन वाद से आदमी सुअरन जे घाँस प्या नहे सेर घाँस प्यायकहन पेट नानुं रखा करउक। आन केउ गेके देगाए नही। गेऊन वाद जेवि बुहे पानउक, से कलक मोन वापकेन कोणन गठप ठेवरआ याऊन जगना प्या केन दनकान गेऊन ठेक वेसी पाएठा आन मोए रहाँ नूपे मोनो गो हों। मोए उरइ कोहन रहाँ ठेक मोन वापकेन पास जानुं, आन गेके कहनुं। वाप, मए नगवान केन पासो आन नाउनकेन पासो पाप करन आहों, आन मए नाउन छुआ हेको कोर कोहन कहठ वेस वा ठागे। मोके नाउनकेन गठप पावरआ याऊन नकन नापु। गेऊन वाद से उरइ कहन आपन वापकेन पास गेउक। किन्तु से छानाके नहन केर गेऊन वाप गेके देपे पाए कहवे कुइ जाय कहन ठाँय वरन कहन यूम प्याउक। आन छुआ गेके कहउक वाप मए नगवानकेन पासो आन गो न पासो पाप करन आहों, आन मए नाउनकेन छुआ हेको कोर कहन कोहन वेस वा ठागे। किन्तु वाप आपन याऊनगाठो कहउक जे सउव ठेक वेस ठाग ठारन कहन एके पिनवावा, आन ईऊन हाथे अगाडी आन गोठि पूरा पिनवाय देवा आन प्याय कहन हामने पुसी होर। कानन मोन एहे छुआटा मोरन जाय नहे, से आउन वारय घुनउक हेजाय जाय नहे, पावरउक। आन से सउव कोर पुसी होय ठागउक॥

सेयन गेऊन वउ वेठा टाँडे नहे। से आय कहन घनकेन पास पहुँचउक, आन नाय आन वाजना सुने के पाउक। कि एक हन याऊन के उरइ कहन पुछउक ई सउव का। से गेके कहउक गो न गार् आय बाहे आन गो न वाप वहुन आदमीकेन प्याय

જેન યીજ ખામા કરન આહે । કાનન તેકે વેસે પાઠક । કિન્તુ સે ખિસાઠક ; મીઠન
 જાયકે નાહો માનઠક । સે તેહે તેજન વાપ વાહિને માય જહન તેકે વુહાયકે ઠાઠક ।
 સે ખલાવ દે જહન આપન વાપ કે જહઠક દેખિન દગિક વજન ઠેક મોદં મોન સેવા
 જનોનોહી ; મોન હુકુમ કોખનો નાર્ જાશ્ટ નાહો નાહાંજે નાઠન જીગિનજેન છુમાલ
 નાર્ દેઠો, જે મોન આપુસ કે ઠે જહન ખુસી જની । કિન્તુ મોન દહે છુમાટા માય
 આહે જે છુમાટા જસવીજેન સંગો મોન સઠવ ધન ખાય ગુયાય આહે વખન નઠને
 તેજન ઠાઠિક વઠુન આદમીજેન ખાદમેન યીજ ખામા કરન આહા । કિન્તુ સે તેકે
 જહઠક વેટા મોં સઠવ દિવેર મોન સંગો આહિસ આન મોન જે આહે સે સઠવ મોન ।
 કિન્તુ નીહે જનેકે ડયિન, આન ખુસી હોફ જાનન મોન દહે નાર્ મોરન જાય નહે
 સેરન વાર્યા દે દેખાય જાય નહે પાવઠક ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

PĀOH PARGANIĀ OR TAMARIĀ.

(RANCHI DISTRICT.)

Kōñ ãk ād'mī-kēr dui-tā chhuā rōhē. Tēkar māl'h'nē chhōt chhuā-tā
Certain a man-of two sons were. Them among the-younger son
 āpan bāp-kē kōh'lak, 'bāp, māl' dhan-kēr jē hisā pāmū sē
his-own father-to said, 'father, I property-of which share will-get that
mō-kē dēu.' Tēkar māl'h'nē ōkar bāp sē dhan hisā-kair dēlak. Bahut
me-to give.' Them-of among his father that property dividing gave. Many
 din nā hōt, kēi chhōt chhuā-tā saūb dhan jāmā-kōir-lēlak, ār
days not being, that the-younger son all property collected, and
 dhūr gāw-kō chāl-gēlak. Ār sē dhan-kē tāhā kukām māl'h'nē
distant village-to went-away. And that property there evil-deeds in
 urāy-dēlak. Ār jakhan sē saūb kharach-kair-chuk'lak, gāwē khūb
went-away. And when that all he-had-spent, the-village-in great
 ākāl hōlak; ār sē bahut kast pāe lūg'lak. Takhan sē sēi
famine took-place; and he much trouble to-get began. Then he that-very
 gāw-kēr rahañā ād'mī-kēr pāsē rah'lak. Ār sē ād'mī tē-kē āpan
village-of inhabitant man-of near lived. And that man him his-own
 tāñrē suair chārāy-kē paithāy-dēlak. Tēkar bād sē ād'mī, suair
fields-in swine feeding-for sent-away. That after that man, swine
 jē ghās khāt-rahē, 'sēi ghās khāy-kahan pēt bharāmū,'
which grass used-to-eat, 'that-very grass having-eaten belly I-will-fill,'
 ichchhā kar'lak. Ār keu tē-kē dētō nāhī. Tēkar bād jēbi
a-wish made. And any-one him-to used-to-give not. That after when
 bājhe-pār'lak. sē kah'lak, 'mōr bāp-kēr kot'nā talap-lewāñā chākar
he-came-to-senses, he said, 'my father-of how-many pay-taking servants
 jat'nā khāy-kēr dar'kār tēkar lēk bēsi pāe-lā ār
as-much eating-for (is)-necessary that than more get and
 mōē ihā bhūkhē mōrōtō-hō. Mōē uñh-kōhan
I here from-hunger am-dying. I arising
 ihā lēk mōr bāp-kēr pās jāmū, ār tē-kē kah'mū, 'bāp,
here from my father-of near will-go, and him-to will-say, 'father,
 māl' Bhōg'wān-kēr pāsē ār rāur-kēr pāsē-ū pāp kair-āhō
I God-of near and you-of near-also sin have-done
 ār māl' rāur chhuā hekō kōi-kōhan kalal bēs nā lāgē.
and I your son am anyone-to to-say good not does-appear.

Mō-kē rāur-kēr talap-pāwāi ch-ā kar rakam rākhū," ' Tēkar
Me you-of pay-getting servant like keep." *That*
 bād sē uith-kahan āpan bāp-kēr pās gēlak. Kintu s ē
after he arising his-own father-of near went. But he

phārūkē rahat, kēi tē-kar bāp tē-kō dēkhe-pāe-kah'nō
a-long-way-off was, that his father him having-been-able-to-see
 kuid-jāy-kahan tōtāy dhaīr-kahan chūm khālak. Ār chhuā tē-kē
running neck taking-hold-of a-kiss etc. And son him-to

kah'lak, 'bāp, mač Bhag'wān-kēr pāse ār tōr pāsē-ū pāp
said, 'father, I God-of near and thy near-too sin
 kaīr-āhō, ār mōē rāur-kēr chhuā hekō kōi-kahan kōhal bēs
have-done, and I you-of son am any-one-to to-say good

nā lāgē.' Kintu bāp āpan chākar-gulā-gē kah'lak jē, 'saub-lēk
not does-appear.' But the-father his-own servants-to said that, 'good-than
 bēs lugā lāin-kahan ē-kē pindhāwā, ār ikar bāthē āg'ṭhī
good cloth bringing this-one put-on, and this-one's hand-on ring

ār gōrō jūtā pindhāy-dēwā; ār khāy-kahan hām'rē khūsī
and feet-on shoes put-on; and eating we happy
 hōi; kāran mōr chē chhuā-tā mōr-jāy-rahō, sē āur bāich-ghur'lak;
be; because my this son dead-was, he again returned-safe;

hojāy jāy-rahō, pāw'lak.' Ār sē saub kōi khūsī hōy lāg'lak.
lost was, is-found.' And that all men merry to-be began.

Sēkhan tēkar bar hōjū tāirē rahē. Sē āy-kahan ghar-kēr
At-that-time his elder son field-in was. He coming house-of

pās pahūch'lak, ār nāch ār bāj'nū suno-kē pālak. Kī ēk
near approached, and dancing and music hear-to got. Then one

jhan chākar-kē dāik-kahan puchh'lak, 'J saub kā?' Sē tē-kē
man servant calling he-asked, 'This all what(is)?' He him-to

kah'lak, 'Tōr bhāi āy-āhō, ār tōr bāp bahut ād'mī-kēr
said, 'Thy brother is-come, and thy father many men-of

khāy-kēr chij jāwā-kaīr-āhō. Kāran tē-kē bēs pālak.' Kintu
eating-for things has-collected. The-reason-(is) him well he-found.' But

sē khisālak; bhitar jāy-kō nāhī mān'lak. Sē-tēhē tēkar bāp
he grew-angry; inside to-go not wished. Therefore his father

bāhirē āy-kahan tē-kē bujbāy-kē lāg'lak. Sē jāwāb dē-kahan āpan bāp-kē
outside coming him to-conciliate began. He answer giving his-own father-to

kah'lak, 'dēkhin, ētik bachhar-lēk mōē tōr sēwā kārōtō-hō. Tōr hukum
said, 'see, so-many years-from I thy service am-doing. Thy orders

kōkh'nō nāi kait-rōhō. Tahāñ rāur chhīgir-kēr chhuā-ū
never not I-transgressed. Nevertheless Your-Honour goat-of young-one-even

nāi dēlī, jē mōr āpus-kē lē-kahan khūsī kari. Kintu tōr chē chhuā-tā
not gave, that my friends having-taken merry I-may-make. But thy this son

āy-āhē, jē ehhuā-tā kas^abi-kēr saṅgē tōr saūb dhan khāy-guchāy-āhē,
has-come, which son harlots-of company-in thy all fortune has-wasted,
 takhan raūrē tēkar lāgin bahut ād^ami-kēr khāc-kēr chij
at-that-time Your-Honour him for many men-of eating-of things
 jāma-kaīr-āhi.' Kintu sē tē-kē kah^alak, 'bētā, taī saūb dinē-i mōr saṅgē
has-collected.' But he him-to said, 'son, thou all days-even me with
 āhis, ār mōr jē āhē sē saūb tōr. Kintu rījhē kare-kē uchit,
art, and mine whatever is that all thine. But merry to-make (is) proper,
 ār khusī hoī, kāran tōr ēhē bhāī mōir jāy-rahē, phēir bāich-āhe;
and glad let-us-be, because thy this brother dead was, again saved-is;
 hejāy jāy-rahe, pāw^alak.'
lost was, is-found.

It has been already pointed out¹ that nearly all the 40,000 Kurmīs who inhabit the Orissa Tributary States, speak a form of Western Bengali, though the other Aryan-speaking inhabitants of that area have Oṛiyā for their mother tongue. In the States of Mayurbhanja and Keonjhar, however, 280 Kurmīs have been returned as speaking a dialect named Kuṛumāli, which, on examination, turns out to be another instance of Eastern Magahī. Here, the corrupting element is more Oṛiyā than Bengali, and, moreover, the specimens received being written in the Oṛiyā character, they have necessarily acquired a further resemblance in orthography to that language, which probably does not properly belong to them. Instances of borrowing from Oṛiyā abound, but even some of these are curious distortions. For instance, the word for 'was,' *helēk*, is evidently a corruption of the Magahī *halaik*, but the *a* of the first syllable has been changed to *e*, under the influence of the Oṛiyā *helū*, while Bengali has possibly had a share in changing the final *aik* to *ēk*. On the whole the dialect agrees very closely with the Kuṛmāli Thār of Manbhum. We have the same representation of an *o*-sound by *a* and the same base, *ah*, for the auxiliary verb.

It will be sufficient to give one specimen. It is the statement in a criminal court of a person accused of murder. It is written in the Oṛiyā running hand and is printed in

[No. 31.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

KURUMĀLĪ SUB-DIALECT

(MAYURBHANJA STATE.)

ਸੁਭਾਯ - ਸੁਭਾਯ ॥ १ ॥ ਸੁਭਾਯ ਸੀਤਾਯਾ ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ॥

ਸੁਭਾਯ - १ ॥ ਸੁਭਾਯ ਸੀਤਾਯਾ ॥

ਸੁਭਾਯ - ਸੀਤਾਯਾ ਸੁਭਾਯ ॥

ਸੁਭਾਯ - ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ॥

ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ॥

ਸੁਭਾਯ - ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ॥ १ ॥ ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ॥

ਸੁਭਾਯ - ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ॥

ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ॥

ਸੁਭਾਯ - ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ॥

ਸੁਭਾਯ - १ ॥ ਸੁਭਾਯ ਸੁਭਾਯ ॥

ਸੁਭਾਯ - ਸੁਭਾਯ ਸੁਭਾਯ ਸੁਭਾਯ ॥

୧ - ଯୁକ୍ତ ୧୪୯୫୫ ଶ୍ରମିକଙ୍କୁ ମାତ୍ର ୩୫୦୦ ଟଙ୍କା (୩ ଲକ୍ଷ ୫୦ ହଜାର ଟଙ୍କା) ମିଳିବ

ତେଣୁ ମାତ୍ର ୧୫୫୫୫ ଟଙ୍କା ମିଳିବ ।

୨ - ମାତ୍ର ୧୫୫୫୫ ଟଙ୍କା ମିଳିବ କି ନିକଟରେ ମିଳିବ ?

- ମାତ୍ର ୧୫୫୫୫ ଟଙ୍କା ମିଳିବ କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ

କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ

କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ

କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ

କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ

୩ - କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ

୪ - କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ

କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ

କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ

କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ କି ନିକଟରେ ମିଳିବ

ବୀର - ନାହିଁ ତାରି ନାହିଁ କିନ୍ତୁ ମୋର ମନେ

କହୁଛନ୍ତି - ତାହା ଗୁପ୍ତ ହେବା ସମ୍ଭବ କି ନିଶ୍ଚୟ ?

ବୀର - ତାହା ଗୁପ୍ତ ହେବା ସମ୍ଭବ ନାହିଁ (୧) କହୁଛନ୍ତି (୨) କହୁଛନ୍ତି

(୩) କହୁଛନ୍ତି (୪) କହୁଛନ୍ତି ତାହା ମୋର ! କହୁଛନ୍ତି

କହୁଛନ୍ତି ତାହା ମୋର ! କହୁଛନ୍ତି ତାହା ମୋର !

କହୁଛନ୍ତି ତାହା ମୋର ! କହୁଛନ୍ତି ତାହା ମୋର !

ବୀର - ତାହା କି ତାହା ମୋର ତାହା ମୋର ତାହା ମୋର ?

ବୀର - କହୁଛନ୍ତି ତାହା ମୋର ତାହା ମୋର ତାହା ମୋର ?

ବୀର - ତାହା (୧) କହୁଛନ୍ତି ତାହା ମୋର ?

ବୀର - ତାହା (୨) କହୁଛନ୍ତି ତାହା ମୋର ?

ବୀର - ତାହା କହୁଛନ୍ତି ତାହା ମୋର ?

ବୀର - ତାହା କହୁଛନ୍ତି ତାହା ମୋର ?

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KURUMĀLĪ SUB-DIALECT.

(MAYURBHANJA STATE.)

Saōyāl (Sawāl),—Kurādīā Pra. Paṇḍupāl gāw-ek Jēnā Singh ekhyan kābā āhē?

Question,—Kurādīhā Parganā Paṇḍupāl village-of Jēnā Singh now where is?

Jawāb,—U ekhyan mari-gclā-lhē.

Answer,—He now dead-gone-is.

Sawāl,—Kōsan kari-ke mar'lā?

Question,—How doing did-he-die?

Jawāb,—Kurādīā Praganā Ās'kanda gāw-ek Budhu-rām Singh Jēnā Singh-kē

Answer,—Kurādīhā Parganā Āskanda village-of Budhu-rām Singh Jēnā Singh

marāw'lō-āhēk akar thēngāy kari-ke.

has-caused-to-die his by-club doing.

Sawāl,—Ketek thēngāy mār'lēk, ō kan-thinē thēngāy

Question,—How-many-(times) by-club did-he-strike, and in-what-place with-the-club

māri mār'lēk?

striking did-he-kill (-him)?

Jawāb,—Jēnā Singh-ek dehinā dhāri-k kār jāyī, ek thēngā māraītē-ī.

Answer,—Jēnā Singh's right side's ear at-the-root, one club-blow on-striking-merely.

Ahē-māirē-i ahē-thinē jhārī-khas'lā.

On-that-striking-merely in-that-place he-fell-down..

Sawāl,—A-kē māri-hel-ek khyānē tāy āiklō dekh'lō-āhas ki nihī?

Question,—Dim of-being-beaten at-the-time you with-eye have-seen or not?

Jawāb,—Hā, dekh'lō-āhā.

Answer,—Yes, I-have-seen.

Sawāl,—Ē ghaṭ'nā kabē helēk, ō kati-khyānē?

Question,—This occurrence when did-it-occur, and at-what-time?

Jawāb,—Rāit ek-ghaṭī-k samayē. Ati-khyānē āndbār. Ō ē

Answer,—At-night of-one-hour at-the-time. At-that-time (it was-)dark. And this

ghaṭ'nā gel-ek Rabi-bār chhāri-ke tēkar āgu-k Rabi-bār

occurrence of-the-passed Sunday not-counting of-it the-preceding-of Sunday

rāitē.

at-night.

Sawāl,—Jēnā Singh-kō Budhu-rāmē kinā-lāy mār'lēk?

Question,—Jēnā Singh Budhu-rām for-what killed?

Jawāb,—Jēnā Singh-ēk bēti-kē mǎy gel-ēk bachharō bihā karē-lāy sindur
Answer,—Jēnā Singh's daughter-to I of-last in-year marriage for-making vermilion
 delē-rahēi. O Jēnā Singh-ēk bētā Manglā Singh mar bahin Guni-k munda
had-given. And Jēnā Singh's son Manglā Singh my sister Guni's head
 sindur dē-rahēk. Kintu, Jēnā Singh-ēk bēti-kē mar sangō bihā
vermilion had-given. But, Jēnā Singh's daughter-of-me with (in)-marriage
 nihī dētē, pañchāit helēk. Tōkar panchāi, Jēnā Si. akar
not giving, a-caste-assembly took-place. Of-that after, Jēnā Singh his
 bēti Pitōi-kē, Mitrapur bātē bihā dēt-ēk-khyānē mar
daughter Pitōi-to, Mitrapur on-road (in)-marriage at-the-time-of-giving my
 gungu-k bētā-bhāi Budhu-rām Singh Jēnā Singh-kē mār'lēk.
elder-uncle's son-brother Budhu-rām Singh Jēnā Singh killed.

Sawāl,—Jēnā Singh-kē jē mārī-helēk, ulā kan-thinē ?

Question,—Jēnā Singh when he-had-killed, that in-what-place ?

Jawāb,—Jēnā Singh Mitrapur-lē awēi-helā, ēsau-samayē Burhā-balang nadī
Answer,—Jēnā Singh Mitrapur-from was-coming, at-such-time the-Burhā-balang river
 pār-hei-ke, Budhu-rām Singh-ēk sarisā bāri hei-ke, jē bāt rah'lēk,
having-crossed, Budhu-rām Singh's mustard field through, what path was,
 ahē bāt hei-ke āw-ēk khyānē sarishā bāri pār-hei-ke,
that path along of-coming at-the-time the-mustard field having-crossed,
 ā ēk Budhiā Singh-ēk khēt-kē pahāchaitē mār'lēk.
another one Budhiā Singh's field-to on-arriving he-struck-(him).

Sawāl,—Tāi ati-khyānē kinā karēi-heliā ?

Question,—You at-that-time what were-doing ?

Jawāb,—Māy ati-khyānē-kuhī dāndāi-rahā.

Answer,—I at-that-time was-standing.

Sawāl,—Ār uṭhinē keu rah'lā ki nihī ?

Question,—Other there any-one was or not ?

Jawāb,—Ahē-thinē ēhē hājirā āsāmi : (1) Nachhman Singh :
Answer,—At-that-place these present accused : (1) Lokshman Singh :

(2) Rukhā Sing : (3) Bānu Sing : (4) Pāndu Sing : ēhē

(2) Rukhā Singh : (3) Bānu Singh : (4) Pāndu Singh : these

sab rah'lā. Kintu Khushālī Mājhi uṭhinē nihī rah'lā. Hamar

all were. But Khushālī Mājhi there not was, Me

thikalē dui kuṛi das hāt dhūri āsāmi Budhā Singh-ēk

from two score ten cubits in-distance accused Budhā Singh's

sarisha bāri rah'lā.

mustard field-in he-was.

Sawāl,—Tāi ki ār keu Jēnā Singh-kē mār'lē āki nihī ?

Question,—You or other any-one Jēnā Singh beat or not ?

Jawāb,—Māi ki ār hājirā āsāmiraī kēha-i nihī mār'lē-āhēk.

Answer,—I or other present accused-persons any-one-even not have-beaten.

Sawāl,—Ēhē (ka)-chihnē-dēl ṭhēnga kākar ?

Question,—This ka-marked club whose ?

Jawāb,—Ehē (ka) chihñē-dēl thēngā Budhu-rām Singh-ēk Ehē-ṭhēngāi
Answer,—This ku-marked club Budhu-rām Singh's. With-this-club
mār^{le}-rahēk.
he-had-beaten.

Sawāl,—Ehē maral muṇḍā ō matā chādar ō mālā kākar hekēk ?
Question,—This dead head and coarse sheet and garland whose are ?

Jawāb,—Ehē sab Jēnā Singh-ēk hekēk.
Answer,—These all Jēnā Singh's are.

FREE TRANSLATION OF THE FOREGOING.

Question.—Where is now Jēnā Singh of the village of Paṇḍupāl, Parganā Kurāḍihā ?

Answer.—He is now dead

Q.—How did he die ?

A.—Budhu-rām Singh, of Āskanda in Parganā Kurāḍihā, clubbed him to death.

Q.—How many times did he strike him, and in what part of his body ?

A.—He gave Jēnā Singh only one blow under the right ear. Immediately on receiving the blow he fell down there and then.

Q.—When he was struck, did you see it with your own eyes ?

A.—Yes. I saw it.

Q.—When did this take place, and at what hour ?

A.—At one hour of the night. It was then dark. This was on the night of the Sunday before last.

Q.—Why did Budhu-rām kill Jēnā Singh ?

A.—Last year, I applied vermilion to the forehead of Jēnā Singh's daughter, as a preliminary to marrying her. Moreover, his son, Manglā Singh, had similarly put vermilion on the head of my sister, Guni. But when afterwards Jēnā Singh refused to give his daughter to me in marriage, there was held a caste-assembly to settle the dispute. After that, Budhu-rām, who is my cousin and the son of my elder uncle, killed Jēnā Singh on the Mitrapur road, when he was giving his daughter to Pitēi.

Q.—Where did he kill Jēnā Singh ?

A.—Jēnā Singh was coming from Mitrapur. On the way, after crossing the Buphā-balang river, and after passing along the path which led through Budhu-rām's mustard-field, and entering another field belonging to Budhiā Singh, then it was that Budhu-rām struck him.

Q.—What were you doing at the time ?

A.—I was standing there.

Q.—Was anyone else there at the time ?

A.—The present accused persons were there, *viz.*, Lakshman Singh, Rubiā Singh, Bānu Singh, and Pāṇḍu Singh. But Khushālī Mājhi was not there. He was some fifty cubits away from me, in a mustard-field.

Q.—Did you or anyone else also strike Jēnā Singh ?

A.—Neither I nor any of the other accused persons struck him.

Q.—Whose is this club which is marked for identification with the letter 'Ka' ?

A.—It belongs to Budhu-rām Singh. It is with it that he struck the blow.

Q.—Whose are this sword head, and this coarse sheet, and this wooden chaplet ?

A.—They all belong to Jēnā Singh.

It will be observed that the last District named in the list given on p. 146 is the North-Gangetic one of Malda. Here the dialect is not spoken by Kurmīs, but by other castes of South-Bihar nationality, who have crossed the Ganges and settled in that district. As in the other localities, it is distinctly a form of Magahī, and it is not clear how this form of speech has come to be spoken there. The dialect of Bihārī which is spoken to the north, in Purnea, and, to the west, in Bhagalpur and the Sonthal Parganās, is Maithilī, and the main language of Eastern Malda is a form of Bengali. So also to the south of the District. One explanation, which is ingenious, but which, so far as I know, is unsupported by any admitted facts, is found in a tradition that there was a wave of conquering inhabitants of Gaya and Patna, which occupied the Districts, in order, of Monghyr, Bhagalpur, the Sonthal Parganās, and Malda. In the two first Districts, they became absorbed into the allied Maithilī-speaking race which then occupied the country, and adopted their language. So also in the North-western half of the Sonthal Parganās, where they were separated from the Bengalis, who encroached from the south and east, by the mountains in the centre of that District. In Malda, however, they came into contact with an alien, Bengali-speaking race, with whom they did not mix, and whose language they declined to adopt ; although, in process of time, their own tongue gradually adopted some of its more striking forms.

The dialect is locally known as Hindi or as Khonṭāi, and is principally spoken by people of the Chain. Nāgar, and other similar castes in West Malda. The language of each caste differs slightly. Indeed all over Malda District, we find a curious mixture of language, different nationalities and tribes in one and the same village each speaking its own language, which may be Santālī, Bihārī, or Bengali. Even each of these three languages varies according to the caste of the speaker. Khonṭāi is reported as being spoken by 180,000 people.

Both the following specimens are written in the Bengali character. Hence it must be remembered that we are looking at Magahī through Bengali spectacles. The spelling is therefore eccentric from the point of view of one accustomed to the same language written in the Dēva-nāgarī character.

The only form which need be noticed is the word *hōy'chhi*, it is, which is borrowed from the neighbouring Maithilī of Purnea.

The first specimen is the Parable of the Prodigal Son, and the second, a short folk-tale. Both have been most carefully written by Babu Radhosh Chandra Set.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KHOŇTĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN I.

(Babu Rudhesh Chandra Set, 1898.)

এক জনাকে দু বেটা হলই। চোটা লড়কা আশ্বন বাপ্কে কহলকই, বাবা, হামবা হিসসাকে গিরন্তি হামরা দে। তো বাপ্ দোনকে আপন্ গিবন্তি বাঁটি দেলকই। তো থোরা দিন বাদ্ চোটো বেটা আপন্ জেতনা হলই সব হাত করিকে কোই দুর দেস চলি গেলই। তাঁহামে লুচাপানা করিকে সব তহসুনস্ কবি দেলকই। তব যব একদম্ ওকব হাত খালি হোলই তো ওই দেসমে বড়া আকাল পরলই। আব উ বড়া মুস্কিল মে গিবলই। তব উ যাকব ওই দেস্কে কোই সহোরিয়াকে মিললই। তো ওই সহোরিয়া পিপানমে ওকরা আপন্ স্থয়র্ চড়াওলা ভেজকই। উহা উ স্থয়র্ গোযকো ভুঁসিসে বড়া খন্দা হোকে পেট্ ভবতিয়ই। ওর ওকবা কোই কুচ্ছু নহি দেতিয়ই। যন্ ওকর্ গেযান্ ভেলই তো আপনা আপনি বোলে লাগলই, হামর্ বাপ্কে ঘরকে কেতা ঢাকর পাট আপনে খাতিয়াই আর্ পরকে বিলাতিয়ই, আব হাম্মা ভুঁখে মরেহি। হাম্মা উঠিকে বাপ্কে ভিরা যাকে ওকবা গোলো,—বাপ, হাম্মা সরগ ভিরা ও তোবা ভিরা পাপ্ করলিউ। আর্ হাম্মা তোবা বেটা কাহালান লাযক নহি হই। হাম্মা আপন রাখনি ঢাকর কবি লে। তব্ উ উঠিকে আপন্ বাপ্ ভিরা আলই। লকিন উ বহৎ দূব বহত্, বাপ ওকবা দেগে পায্কে দৌড়বে লড়কাকে গলা ধবকে চুম্মা থাসে লগলহ। তন্ লড়কা বাপ্কে কহলকই—বাপ হাম্মা সরগ ভিরা ও তোব সামনে পাপ কবলিযই, আর্ হাম্মা তোব লড়কা কহনে লাযক নহ হাই। লকিন্ বাপ্ আপন ঢাকরকে কহলকই, আচ্ছা পোসাক্ আন্ ও একরা পরা দে। চল্ সন্কোহ খানাপিনা কবি ও আনন্দ করি। কাহে কি হামবা এতি লড়কা মনি গেলা চলই, আর্ ফেব বাচলই। এ হেঁবা গেলা চলই, আব পালিয়ই। তন্ সব্ কোই রং তামাসা করনে লগলই ॥

হধর্ তো বড়া লড়কা খেৎমে হলই। যব ঘর্ আবে লগলই তো ঘরকে লগিজ্ আতে নাচনা গাওনা স্তনে পালকই। তো এক ঢাকরকে ডাকিকে পুছকই ই সব্ কাহে হোযছি। ঢাকর্ কহলকই তোরা ভাই আলা হই। লড়কা ভালা ভালইসে আলই সোই, আপনা বাপ্ এক্ ভোজ্ দেলকেই। তো বড়া লড়কা বড়া রাগলই ও ঘর্ নাই সানালকই। তো বাপ্ বাহার্ আকর্ ওকরা বড়া ঘিংগটা করনে লগলই। তো বড়া লড়কা বাপ্কে জবাব্ দেলকই—কি ভাজ্জব, এতনা বচ্ছব হাম্মা তুমবা যবে থটলি ও কতি তুমবা শুকুম্ বাহার্ কামনা করলি, ও তব্ভি আপনে হামরা কব্ভি একঠো পাঠা ভি নহি দেলন্ যো হাম্মা আপনা মাগা কুটুম্ লেকে আন্দ্ করতিয়ই। আর্ তোব্ এই লড়কা তোব গরহন্তি খানগা কসবাসে তহসুনস করকও, লকিন্ উ আভেহি ওকর্ বাস্তে তু এক্ ভোজ্ দেয়লে। তব্ বাপ্ ওকবা কহলকই বেটা তুবাবর্ হামবা সাত ঠায়, হাম্মর যো কুছ সন্ তোবহি হউ। ই মোনাসিব হয় যো হামরা আনন্দ হো ও হাসিখুসি কবে। যো তোব্ ভাইয়া যো মর্ গেলা হলও, সো ফেব বঁচলও; যো হেঁরা গেলা হলও, ফেব্ মিললও ॥

[No. 32.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHI.

KHONṬAI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN I.

(Babu Radhesh Chandra Set, 1898.)

Ēk janā-kē du bēṭā halai. Chhōṭā lar'kā āpan bāp-kē
One man-to two sons were. The-younger child his-own father-to
 kahal'kai, 'bābā, hām'rā hissā-ke girasti hām'rā dē.' Tō
said, 'father, my share-of household-property me give.' Then
 bāp dōna-kē āpan girasti bāṭi del'kai. Tō thōrā din
father both-to his-own household-property dividing gave. Then a-few days
 bād chhōṭō bēṭā āpan jet'na halaī, sab hāt kari-ke
after the-younger son his-own what-ever was, all hand-(in) making
 kōi dur dēs chali-gelai. Tāhā-mē luehchā-pānā kari-ke sab
some distant country went. There licentiousness making all
 tahasnas kari-del'kai. Tab jab ēk-dam ōkar hāt khālī hōlai tō
waste he-made-complete. Then when completely his hand empty was then
 ōi dēs-mē baḍḍā ākāl par'lai, ār u barā muskil-mē gir'lai.
that country-in a-great famine fell, and he great difficulty-in fell.
 Tab u jā-kar ōi dēs-ke kōi sahoriyā-kē mil'lai. Tō ōi
Then he young that country-of a-certain townsman-to met. Then that
 sahoriyā bithān-mē ok'rā āpan suyar charaola bhej'kai. Ūhā u suyar
townsman field-in him his swine to-tend sent. Then he swine's
 khōy'ki bhūsi-sē barā khusī hō-ko pēt bhartiyā; aur
food husk-with very glad being (his-)belly he-would-have-filled; and
 ok'rā kōi kuchehu nahi detiyai. Jab ōkar geyān bhelai,
him-to any-one anything not used-to-give. When his senses became,
 tō āp'nā-āp'ni bōle lāg'lai, 'hāmar bāp-ke ghar-ke kettā
then himself-to to-say he-begun, 'my father's house-of how-many
 chākar-paṭ āp'ne khātiyāi ār par-kē bilāṭiyāi, ar
servants themselves used-to-eat and others-to used-to-distribute, and
 hām'mā bhukkhē mare-hi. Hām'mā ūthi-ke bāp-ke bhirā jā-ke ok'rā
I with-hunger am-dying. I rising father's near going him
 bōlō, "bāp, hām'mā sarag bhirā ō tōrā bhirā pāp
will-say, "Father, I heaven near and of-thee near sin

kar'liu Ār hāmmā tōrā bētā kāhālānē lāyak nahi hai.
committed-for-thee. Any-more I thy son of-being-called sit not I-am.
Hāmmā āpan rāk'h'ni chākār kari-lē.''' Tab u ut'ṭhi-ke
Me thy retained serrant having-made-keep.''' Then he rising
āpan bāp bhīrā ālai. Lakīn u bahūt dūr rah'ṭai, bāp
his-own father near came. But he very far remaining-even, the-father
ok'ra dēkhe pāy-ke daur-ke laṛ'kā-ke galā dhari-ke chummā khābe
him to-see obtaining running the-son's neck seizing kiss to-eat
lag'lai. Tab laṛ'kā bāp-kē kahāl'kai, 'bāp, hāmmā swarag bhīrā
began Then the-son the-father-to said, 'father, I heaven near
o tōr sām'nē pāp kar'liyai, ār hāmmā tōr laṛ'kā kah'nē
and of-thee before sin committed, any-more I thy son of-calling
lāyak nai hā.' Lakīn bāp āpan chākār-kē kahāl'kai, 'āhechhā pōsūk ān
fit not am.' But the-father his-own servants-to said, 'good clothes bring
o ek'rā parū dē. Chal, sab-kōi khānā-pinā-kari, o ānand kari.
and this-(person) putting-on give. Come, let-all-(of-us) eat-and-drink, and joy make.
Kāhe-ki hām'rā chī laṛ'kā mari gelā-halai, āb phēr bāch'lai; o hērā gelā-halai,
Because my this son dying had-gone, now again survived; he lost had-been,
āb pāliyai.' Tab sab-kōi rang-tāmāsā kar'nē lag'lai.
now I-recovered-him.' Then all merriment to-make began.

Idhar tō barā laṛ'kā khēt-mē halai. Jab ghar ābe lag'lai,
On-this-side indeed the-elder son field-in was. When house-(to) to-come to-begun,
to ghar-ke lagij ātē nāch'nā gñonā sunē pāl'kai. Tō ek chākār-kē dāki-ke
then house-of near coming dancing singing to-hear he-got. Then one servant culling
puclh'kai, 'ī sab kāhe hōy'chhi?' Chākār kahāl'kai, 'tōrā bhāi ālā-hai.
he-asked, 'this all why is-being-(done)?' The-servant said, 'thy brother has-come.
Laṛ'kā bhālā-bhālai-sē ālai, sōi āp'na bāp ek bhōj del'kai' Tō
His-son well-and-safely returned, therefore Your-Honour's father one feast gave.' Then
barā laṛ'kā barā rāg'lai, o ghar nāi sāmāl'kai. Tō bāp bāhār ākar
the-elder son very angry-was, and house not entered. Then the-father out coming
ok'ra barā ghīng'ti kar'nē lag'lai. Tō barā laṛ'kā bāp-kē jāwāb del'kai,
him much entreaty to-make began. Then the-elder son the-father-to reply gave,
'Ki tājjab! et'nā bāchchhar hāmmā tum'rā gharē khaṭ'i, o kabhi tum'ra
'How wonderful! so-many years I your house-in served, and ever thy
hukum bāhār kām nā kar'li, o tabbhi āp'ne hām'rā kabbbhi ek-thō pāṭhā bhī
order beyond work not did, and still Your-Honour me ever one kud even
nahi dēlan, jō hāmmā āp'nā sāgā kuṭum lē-ke ānd kartiyai. Ār tōr cī
not gave, that I my friends relations taking joy might-make. And thy this
laṛ'kā tōr gar'hasti khān'gi kas'bi-sē tahasnas kar'kao, lakīn
son thy household-property harlots strumpets-with waste made-for-thee, but
u ātē-hi okar wāstē tu ek bhōj dey'lē.' Tab bap ok'rā
he immediately-on-arriving his sake-for thou one feast gavest.' Then the-father him

kahal'kaĩ, 'bēta, tu barābar hām'rā sāt hāy, hāmmar jō kuchh sab
said. 'son, thou always my company-in art, my which anything-(is) all
 tōr-hi hāi. Ī monāsib hay jō hām'rā ānd hō ō hāsi-khusi karō
thing-only is-to-thee. It proper is that we joyful become and merriment make.

Jō tōr bhāiyā jō mar gelā-halao, sō pher bāch'iao; jō hēra
Because thy brother who dying had-gone-for-thee, he again survived-for-thee; who lost
 gelā-halao, pher mil'iao.
had-been-for-thee, again was-recovered-for-thee'

[No. 33.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KHONĀI SUB-DIALECT

(WEST OF DISTRICT MALDA.)

SPECIMEN II.

(Babu Radhesh Chandra Set, 1898.)

এক বদ্বাগী গিরহস্ত বড়া মাস্ পিয়ার্ কবতিয়ই। এক্ দিন্ পাঁঠাকে মাস্ কিনি আনিকে আগ্নন বত্কে ওই মাস্ রাখনে কহিকে বাহার্ গেলই। বত্ ওকর্ বাত মানিকে মাস্ বাধিকে ভানসা ঘরমে কোই বাসনমে কবিকে চাপিকে বক্খকই। লকিন্ দইবিসে এক কুস্তা ভানসা ঘর্ যাকর, ওই বাসনকে মাস্ থা গেলই, থোরা সা বহলই। বত্ ওই জানিকে হাকাবাকি কুস্তাকে তো হাঁকা দেলকই। লকিন্ পুকস্ আকর কি কহতই, এই ডরমে কাঁপনে লগলই। আর্ কোই উপায় না দেখ্ কর্ নিট্ঠব পুকস্কে হাত সে বঁচনেকে বাস্তে ওকরা কুস্তাকে জুট্ঠা মাসহি থাবে দেলকই। পুকস্ মাস্ কাছে থোরা হোলই বব্ এই বাত পুচকই তো বত্ জবাব দেলকই,—বাঁকি মাস্ লড়কা শালা থা গেলই। লডকা বালা থা গেলই শুনিকে গিবহস্ত্ আর্ ভালা বুয়া কুচ্ নহি কহলকই ॥

লকিন্ ওই ঘরমে এক্ চালাক বেটা লডকা ভালাই। উ স্ত্রহসে সন্ বাত্ জানতিয়াই। মা বাপ্কে বোলি চালি শুনিকে উ মনে মনেই সোচতে লগলাই আর্ কি করিয়াই। কুস্তা মাস্ থা লেলকই ই বাত্ কহনা মুশ্কিল, না কহলা ভি বেমনাসিব। বোললেসে মা মার্ খাতয়াই, না কহলে সে বাপ্ জুট্ঠা খাতয়ই ॥

[No. 33.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRI.

EASTERN MAGAHI DIALECT.

KHOṆTĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN II.

(Babu Radhesh Chandra Set, 1898.)

Ek bad-rāgi gir'hast baṛā mās piyār-kar'tiyāi. Ek din pāthā-ke
One violent-tempered householder much meat liked. One day kid's
 mās kini āni-ke āppan bahu-kē ōi mās rādh'nē kahi-ko bhāḥar gelai. Bahu
meat buying bringing his-own wife-to that meat to-cook saying out he-went. Wife
 ōkar bāt māni-ke, mās rādhī-ke bhānsā-ghar-mē kōi bāsan-mē kari-ke dhāpi-ko
his word respecting, meat cooking cook-room-in some dish-in placing covering
 rakkh'kai. Lakin darbi-sē ēk kuttā bhānsā-ghar jā-kar, ōi bāsan-ke mās
put. But fate-by one dog cook-room entering, that dish-of meat
 khā-gelai, thōrā sū rah'lai. Bahu ōi jāni-ke hākābāki kuttā-kē tō hākhā-
ate-up, little only remained The-wife that perceiving quickly the-dog then drove-
 del'kai Lakin purus ā-kar ki kah'tai, ōi dar-mē kāp'nē lag'lai.
away. But husband having-come what shall-she-say, this fear-at to-tremble she-begun.
 Ār kōi upāy nā dēkh-kar niṭthur purus-ke hāt-sē bhāḥ'nē-ke wāstē, ōk'rā
Other any means not having-found cruel husband's hand-from to-be-sared for, him
 kuttā-ke juṭthā mās-lu khābē del'kai. Purus mās kahe thōra holai
the-dog's leavings meat-actually to-eat she-gave. The-husband meat why short became
 jab ēi bāt puchh'kai, tō bahu jawāb del'kai, 'bāki mās laṛ'kā-bālā
when this word asked, then the-wife reply gave, 'the-remaining meat the-children
 khā-gelai.' Laṛ'kā-bālā khā-gelai suni-ke gir'hast ār bhālā burā kuchh nahi
ate-up.' Children ate-up hearing householder any-more good bad anything not
 kahal'kai.
said.

Lakin ōi ghar-mē ēk chālāk bēti-laṛ'kā hālāi. U suru-sē sab
But that house-in one intelligent girl-child was. She the-beginning-from all
 bāt jān'tiyāi. Mā-bāp-ke bōli-chāli suni-ke, u manē manē-i
words knew. The-mother-(and)-father's talk hearing, she mind-in mind-in
 soch'tē lag'lāi, 'āh ki kariyāi? Kuttā mās khā-le'kai. I bāt kah'nā
to-think begun, 'now what shall-I-do? Dog meat ate-up. This word to-tell
 muskil; nā kah'lā-bhi hē-monāsib. Bol'lē-sē mā mār khāt'yāi,
(is)-difficult; not to-tell-also is-improper. From-telling (my)-mother beating will-eat,
 na kah'lē-sē bāp juṭthā khāt'yai.
not from-telling (my)-father leavings will-eat.'

STANDARD BHOJPURĪ.

Standard Bhojpuri centres round the town of Bhojpur, which is situated on the bank of the Ganges in the North-West of the Shahabad District. From this it extends to the east and south over the whole of that district, and is bounded in the first of these directions by the river Sone, which, however, it crosses at the south, reaching for a few miles into the District of Palamau. To the west, it crosses the frontier between the Lower Provinces and those of the north-west, and covers the whole of the south Gangetic portion of Ghazipur.

Standard Bhojpuri is also spoken north of the Ganges in the districts which border on the Ganges and are opposite Shahabad, *viz.*, Saran, Ballia, and Ghazipur. It is spoken over the whole of Ballia, over the south and the eastern half of Ghazipur (it should be remembered that this district lies on both sides of the Ganges), Western Bhojpuri similar to that spoken in Benares District being spoken in Western Ghazipur. In Saran, it is confined to the more southern parganas. As we go north, the language gradually changes to what may be called Northern Bhojpuri, which is spoken in various forms over Northern and Central Saran, and in the eastern parts of Gorakhpur. No figures are available to show the number of people in Saran, who speak each form of the dialect, nor would it be easy to do so under any circumstances, for the two forms of speech differ so slightly, and merge so gradually into each other, that there is a large area which might very properly be claimed by both. We shall not, however, be far wrong, if, subject to certain explanations to be made later on, we say that, of the 2,404,500¹ people returned from that district as speaking Bhojpuri, about a million speak the Standard form of the dialect. We may, therefore, put down the number of speakers of standard Bhojpuri as follows :—

Name of District	Number of people speaking Standard Bhojpuri.
Shahabad	1,901,353
Palamau	50,000
Saran	1,000,000
Ballia	903,940
Ghazipur (half)	469,000
TOTAL	4,324,293

The Town and Pargana of Bhojpur, from which the Bhojpuri dialect takes its name, are situated in the Shahabad District, hence the form of the dialect which is current in that district may be considered to be the purest. The two following specimens come from Shahabad, and the language is that illustrated in the preceding grammatical sketch. Besides Bhojpuri, the local authorities reported a separate sub-dialect spoken by 171 Kharwārs, a wild tribe inhabiting the south of the district. An examination, however, of the specimen sent of the Kharwār language shows that it is the same as the ordinary Bhojpuri of the District. It is not sufficiently corrupt to entitle it to be classed as a broken dialect. The total Bhojpuri-speaking population of Shahabad is therefore 1,901,182+171 or 1,901,353.

The first specimen is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, in which character the specimens, as received, were written. It has the advantage of distinguishing between short and long *e* and *o*.

¹ Revised figures.

[No. 34.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

SPECIMEN I.

BHOJPURI DIALECT.

(DISTRICT SHAHABAD.)

एक अदमी का दू बेटा रहे। छोटका अपना बाप से कहलस की ए बाबू-जो धन में से हमारा दिखा छोखे से बाँट दीं। तब ऊ दूनों के बाँट देलस। थोड़ा-ही दिन में छोटका बेटा सभ धन बटोर के दूर देस चल गइल। उहाँ सभ धन कुचाल में उड़ा देलस। जब सभ खरब के देलस तब थोड़ा देस में बड़ा भकाल पड़ल। ओकरा बड़ा दुख छोखे लागल। तब ऊ थोड़ा देस का एक अदमी इहाँ जा के रहे लागल जे ओकरा के अपना खेत में सूअर चरावे खातिर भेज देलस। आउर ऊ आनन्द से ओही भूँसी से आपन घेठ भरित जे सूअर खात रहस। आउर ओकरा के केड़ा कुक देत ना रहे। आउर जब ओकरा अपना बिचार में आइल त सूअर को कतना हमरा बाप का नोकर चाकर का रोटी खेला में बाँच जाला भा हम भूखे मूअत बानीं। हम उठब अपना बाप किहाँ जाइब भा कहब की ए बाबू-जो हम परमेश्वर का सोभा पाप कइलीं भा रोरो सोभा। हम प्रह लोग नेखीं से राउर बेटा कहाई। हमरा के अपना नोकरन में राखीं। ऊ उठल अपना बाप किहाँ आइल। बाकी अबहीं थोड़े दूर रस्ता में भवते रहे को ओकर बाप देखलस। त छोड़ा के दौरल ओकरा के गला में लगा के चूमा लिबे लागल। लड़िका अपना बाप से कहलस की बाबू-जो हम इसवर का सनमुख पाप कइलीं आउर रोरो सोभा आउर अब फेर राउर बेटा कहावे जोग नेखीं। ओकर बाप अपना नोकरन से कहलस नीमन लूगा ले भाव इनका के पेन्हाव भा एक थंगुठी हाथ में आउर पनहो गोड़ में पेन्हाव हमनीका साथे खात जाई आनन्द करीं। काहे की हमारा बेटा मू गइल रहे भा फेर जीबल भूलाइल रहे भा मिल गइल। आउर उन्हीका आनन्द करे-लगले से ॥

ओकर बड़का भाई खेत में रहे। जेस घर का नगीच आइल नाच बाग सुनलस। एगो नोकर के बोला के पुकलस कि ई का झोत बा। जबाब देलस की राउर भाई आइल ह। राउर बाप उनका के भोज देत बाड़े काहे की जोषत जागत पानी देहो नीके पड़ुवल ह। ई सन के खिमिया गइल। भीतर ना गइल। ओकर बाप बाहर आइल भा मिनतो करे लागल। त जबाब में अपना बाप से कहलस की हाए अतना दिन राउर सेवा कैलीं ना रीरा बात के उलघने कैलीं। तेहू पर रोआँ एगो पठइसी ना देलीं जे अपना हितन का साथे आनन्द मनेतीं। बाकी जसहीं ई लड़िका राउर आइल जे सभ धन राउर पतुबिया में उड़ा देलस रीरा ओकरा के भोज देलीं। तेहू पर ओकरा के जबाब देलस की बेटा, तू सदैव हमरा साथ बाड़ आउर जे कुछ हमरा पास बा से तोहर हं। उचित हं की हमनीका आनन्द करीं भा खुस जाई प्रह खातिर की तोहार भाई मर गइल रहे आउर फेर जी गइल भुला गइल रहे भा फेर मिल गइल ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURI DIALECT.

(DISTRICT SHAHABAD.)

TRANSLITERATION AND TRANSLATION.

Ēk ad'mī-kā¹ dū bēṭā rahē. Chhoṭ'kā ap'nā bāp-sē kah'las kī, 'ē
One man-of two sons were. The-younger his-own father-to said that, 'O
 bābū-jī, dhan-mē jē hamār hissā hōkhē sē bāṭ-dī.' Tab ū dūnō-
father, property-in which my share may-be that dividing-give.' Then he both-
 kē bāṭ-dēlas. Thōṛ-hī din-mē chhoṭ'kā bēṭā sabh dhan baṭōr-ke
to dividing-gave. A-few-even days-in the-younger son all property collecting
 dūr dēs chal-gail. Uhā sabh dhan kuchāl-mē urā-dēlas. Jab
distant country-to went-away. There all fortune evil-conduct-in he-wasted-away. When
 sabh khar'ch-kā-dēlas, tab oh dēs-mē baṛā akāl paṛal. Ok'rā baṛā dukh
all he-had-spent, then that country-in great famine fell. To-him great trouble
 hōkhē lāgal. Tab ū oh dēs-kā ēk ad'mī ihā jā-ke rahe lāgal, jē
to-be began. Then he that country-of one man near going to-live began, who
 ok'rā-kē ap'nā khōt-mē sūar charāwe khātir bhōj-dēlas, āur ū ānand-sē
him his-own field-in swine feeding for sent-away, and he pleasure-with
 ōhī bhūsi-sē apan pēṭ bharit jē sūar khāt-rahas,
those-very husks-with his-own belly would-have-filled which the-swine used-to-eat,
 āur ok'rā-kē kēhu kuchh dēt-nā-rahē. Āur jab ok'rā ap'nā
and him-to any-body any-thing giving-not-was. And when to-him his-own
 bichār-mē āil tī sūjhal kī, 'kat'nā ham'rā bāp-kā nōkar
consideration-in it-came then he-considered that, 'how-much my father-of servants
 chākar-kā rōṭi-khailā-sē bāch-jā-lā, ā ham bhūkhē mūat-banī. Ham uṭhab
servants-of bread-eating-after remains, and I hunger-from dying-am. I will-arise
 ap'nā bāp kihā jāib ā kahab kī, "ē bābū-jī, ham Par'mēsar-kā
my-own father near will-go and will-say that, 'O father, I God-of
 sōjhā pāp kaillī ā raur-ō sōjhā. Ham eh jōg naikhī
before sin did and of-Your-Honour-too before. I of-this worth not-am
 jē raur bēṭā kahāī, ham'rā-kē ap'nā nok'ran-mē
that Your-Honour's son I-may-be-called, me thy-own servants-among
 rākhī.'" Ū uṭhal ap'nā bāp kihā āil; bākī ab'hī thōṛē-dūr
keep.'" He arose his-own father near came; but yet a-little-distance-off
 rastā-mē aw'te-rahē kī okur bāp dekh'las Ta chhohā-ke
way-in (he)-coming-was that his father saw-(him). Then being-compassionate

¹ Here the signs of the genitive is in the oblique form because bēṭā is in the plural.

daural, ok'rā-kē galā-mē lagā-kē chūmā lōwe lagal. Larikā ap'nā
he-ran, him neck-in enfolding kisses to-take began The-son his-own
 bāp-sē kah'las ki, 'bābū-jī, ham Is'war-kā san'mukh pāp kailī āur
father-to said that, 'father, I God-of before sin did and
 raur-ō sōjhā, āur ab pher rāur bēṭā kabawe jōg
Your-Honour-too before, and now again Your-Honour's son to-be-called fit
 naikhī.' Ōkar bāp ap'nā nok'ran-sē kah'las, 'nīman lūgā lē-āwā,
I-am-not.' His father his-own servants-to said, 'good clothes bring-out,
 in'kā-kē penhāwā, ā ḍk āguṭhi hāth-mē āur pan'hi gōṛ-mē penhāwā;
him put-on, and one ring hand-on and shoes feet-on put;
 ham'nī-kā sāthē khāt-jāī, ānand karī, kāhe-ki hamār bēṭā
(let-)us together eat, merry make, because-that my son
 mū-gail-rahē ā pher jāī; bhulāil-rahē, ā mil-gail.' Aur
had-been-dead and again alive-became; had-been lost, and found-is.' And
 unh'nī-kā ānand karē lag'lē-sā.
they merry to-make began.

Ōkar bar'kā bhāī khēt-mē rahē Jaisē ghar-kā nagich āil nāch
His elder brother field-in was. As house-of near he-came dancing
 rāg sun'las. Ēgō nōkar-kē bolā-ko puchh'las ki, 'i kā hōt-bā ?'
music he-heard. One servant calling he-asked that, 'this what is-being ?'
 Jabāb dēlas ki, 'rāur bhāī nīlē-hā. Rāur bāp un'kā.
Answer he-gave that, 'Your-Honour's brother is-come. Your-Honour's father him-
 kē bhōj dēt-bārē kāhe-ki jāit jāgat āgō-dēhi
to feast is-giving because-that alive (and)-awake in-good-health
 nikē pahūch'lē-hā.' I sun-ke khisiā-gail, bhītar nā gail.
safely he-has-arrived.' This hearing he-angry-became, inside not went.
 Ōkar bāp bāhar āil ā min'ti kare-lāgal 'Ta jabāb-mē
His father outside came and to-entreat-(him) began. Then answerer-in
 ap'nā bāp-sē kah'las ki, 'hāc, at'nā din rāur sēwā
his-own father-to he-said that, 'alas, so-many days Your-Honour's service
 kailī; nā raurā bāt-ke ulagh'nē kailī, tēhū par
I-did; not Your-Honour's words transgression-even I-did, that-too on
 rauā ēgō paṭh'ru-ō nā dēlī jē ap'nā hitan-kā sāthē
Your-Honour one kid-even not gave that my-own friends-of with
 ānand-manaitī. Bāki jas'hī i larikā rāur āil jē
I-might-have-rejoiced. But when-even this son of-Your-Honour came who
 sabh dhan rāur paturīā-mē upā-dēlas raurā ok'rā-kē
all fortune thy harlot-among squandered Your-Honour him-to
 bhōj dēlī.' Teh-par ok'rā-kē jabāb dēlas ki, 'bēṭā, tū sadai
feast gave.' There-upon him-to answer he-gave that, 'son, thou always
 ham'rā-sāth bārā, āur jē kuchh ham'rā 'pās hā sē tohar-ē hā.
me-with art, and what even me with is that thine-even is.

Uchit hā kī ham'nikā ānand karī ā khus hōī, eh khātir kī
Proper is that we merry make and pleased be, this for that
 tohār bhāī mar-gail-rahē, āur pher jī-gail; bhulā-gail-rahē, ā
thy brother had-died, and again alive-became; had-been-lost, and
 pher mil-gail.'
again found-is.'

[No. 35.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ

SPECIMEN II.

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

DEPOSITION OF A WITNESS.

बुजहार अजीध्या राय सा: नवादा बेन प्र: आरे ।

हम नवादा में मालिक हैं । मुदई मुदालेह के चिन्ही-ले । साबिक में मकान हमरे पटो में रहल जा । बटवारा भइला पर हमरे पटो में बा ॥

(साल) । उस मकान से मुदई की कुछ सरोकार है ॥

(जवाब) कुछभी ना । सुतरफा अगाड़ी ठोढ़ा से पावत रलों हैं । अब मुदई से पार-ले । ठोढ़ा दू भाई रहे । एक के नाम ठोढ़ा दोसरा के दसर । भन्दू अगाड़ियो से नोकरी चाकरी करे जात रले जा । अबहूँ जा ले । बरिस दिन से बहरे रले जा । घर में दसर बहुत को छोड़ गइल रले जा । अठारह अोनइस दिन भइल मकान पर गइल रले जा । मुदई गोवरी राय आ हम गोबरधन राय कीहाँ नइलीं । कहलीं की एकर मकान हँ छोड़ दीं । मुदालेह कहलस की ना छोड़व । ओह मकान में मुदालेह के गोरू बँधा-ला । हमनोका कहला पर कहलस की जा जे मन में चावे, वै करीह । हम ना छोड़व ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURI DIALECT

(DISTRICT SHAHABAD.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ij'hār	Ajōdhyā	Rāy	sā(kin)	Nawādā	Bēn	Pra(ganā)
<i>Deposition(-of)</i>	<i>Ajodhyā</i>	<i>Rāy</i>	<i>resident-of</i>	<i>Nawādā</i>	<i>Bēn</i>	<i>Parganā</i>
Ārē.						
Arrah.						
Πam	Nawādā-mē	mālik	haī.	Mudai	mudāleh-kē	chinhi-lē.
<i>I</i>	<i>Nawādā-in</i>	<i>owner</i>	<i>am.</i>	<i>The-petitioner</i>	<i>accused</i>	<i>I-know.</i>
Sāhik-mē	makān	ham'r-ē	paṭṭi-mē	rahal-hā.	Baṭ'wārā	bhaīlā-par
<i>Formerly</i>	<i>house</i>	<i>my-indeed</i>	<i>share-in</i>	<i>was.</i>	<i>Partition</i>	<i>occurring-on</i>
ham'rē	paṭṭi-mē	hā.				
<i>my-even</i>	<i>share-in</i>	<i>it-is.</i>				
(Swāl').—	Us	makān-sē	mudai-kō	kuchh	sarōkār	hai ?
(Question).—	<i>That</i>	<i>house-with</i>	<i>the-petitioner-to</i>	<i>any</i>	<i>connection</i>	<i>is ?</i>
(Jawāb).—	Kuchhu-ō	nā.	Mutar'phā	agāri	Ḍhōrhā-sē	
(Answer).—	<i>Any-even</i>	<i>not.</i>	<i>Ground-rent</i>	<i>formerly</i>	<i>Ḍhōrhā-from</i>	
pāwat	ralī-hā.	Ab	mudai-sē	pāi-lē.	Ḍhōrhā	dū
<i>getting</i>	<i>I-was.</i>	<i>Now</i>	<i>the-petitioner-from</i>	<i>I-get.</i>	<i>Ḍhōrhā</i>	<i>two</i>
bhāi	rahē,	ēk-ke	nām	Ḍhōrhā,	dos'rā-ke	Dasai. Bhandū
<i>brothers</i>	<i>were,</i>	<i>one-of</i>	<i>name</i>	<i>Ḍhōrhā,</i>	<i>the-other-of</i>	<i>Dasai. Bhandū</i>
agāriy-ō-sē	nok'ri-ohāk'ri	kare	jāt	ralē-hā.	Ab'hū	jā-lē.
<i>before-too-from</i>	<i>service</i>	<i>to-do</i>	<i>going</i>	<i>had-been.</i>	<i>Now-too</i>	<i>he-goes.</i>
Baris	din-sē	bah'rē	ralē-hā.	Ghar-mē	Dasai-bahu-kē	
<i>A-year</i>	<i>days-from</i>	<i>out</i>	<i>he-has-been.</i>	<i>House-in</i>	<i>Dasai's-wife</i>	
chhōr-gail-ralē-hā.	Athārāh	onaīs	din	bhaīl	makān-par	gail-ralē-hā.
<i>he-had-left.</i>	<i>Eighteen</i>	<i>nineteen</i>	<i>days</i>	<i>ago</i>	<i>house-to</i>	<i>he-had-gone.</i>
Mudai	Gob'ri	Rāy	ā	ham	Gōbardhan	Rāy
<i>The-petitioner</i>	<i>Gobri</i>	<i>Rāy</i>	<i>and</i>	<i>I</i>	<i>Gōbardhan</i>	<i>Rāy</i>
gail;	kah'ī	kī,	'ēkar	makān	hā,	chhōr-dī.'
<i>went ;</i>	<i>we-said</i>	<i>that,</i>	<i>'this-one's</i>	<i>house</i>	<i>is,</i>	<i>give-up.'</i>
						<i>Mudāleh</i>
						<i>The-accused</i>

¹ The questions put by the Court are in the Court-language, — Hindōstānī.

kaḥ'las said	kī, that,	'nā 'not	chhōrab. <i>I-will-give-up.</i>	Oh That	makān-mē house-in	mudāleh-ke accused's
gōrū cattle	bādhā-lā. is-tethered.	Ham'ni-kā Our	kaḥ'lā-par saying-on	kaḥ'las he-said	kī, that,	'jā, jē 'go, which
man-mē mind-in	āwē comes	sē that	karīhā; you-may-do;	ham I	nā not	chhōrab' <i>will-give-up.</i>

FREE TRANSLATION OF THE FOREGOING.

Deposition of Ajōdhyā Rāy, of Nawādū Bēn, Pargana Arē.

I am an owner of Nawādā, and am acquainted with both the Complainant and with the Accused Person. Formerly the house (in dispute) was in my share of the village, and, when subsequently, there was a formal partition of the property, it also fell in my share.

Question.—Has the Complainant anything to do with that house?

Answer.—Nothing whatever. I used formerly to get the ground-rent for it from Dhōrhā Singh. Now I get it from the Complainant. Dhōrhā had a brother named Dasāi. Bhandū used for long to be absent from home on service. He still does this, and, this time, had been away for a year. He had left Dasāi's wife in his home. Eighteen or nineteen days ago he went to the house. The Complainant, Gobri Rāy, and I went to Gōbardhan Rāy, and we said to him that the house was Bhandū's, and that he (Gōbardhan) should give it up. The accused said he would do no such thing. His cattle are still tethered there. When we spoke to him, he said we might do whatever came into our heads, but he would not give up the house.

It may be stated as a broad fact that, south of the Ganges, Standard Bhojpurī is bounded on the east and south by the left bank of the River Sone. Similarly the District of Shahabad is bounded on the east and south by the same river. On the south, however, the language has crossed the Sone and occupies a small strip of ground about eight miles wide on its right bank in the district of Palamau where it is spoken by about 50,000 people. Beyond this it becomes the impure Nagpurīā Bhojpurī which extends across the Ranchi Plateau of Chota Nagpur.

Although the language spoken in this small strip is standard Bhojpurī, it has a few divergencies from the examples which have just been dealt with. For this reason I give the two following specimens of the language of this tract. The first is a version of the Parable of the Prodigal Son, and the second is a villager's account of his adventures in the jungle. The principal divergencies from Standard Bhojpurī are the following.

In the pronouns, the direct form of the Genitive is sometimes used instead of the oblique. Thus, we have *ham āpan* (instead of *ap'nā*) *bābū-jī kihā jāṛī*, I will go to my father. Instead of *kihhu*, we have *kihḥ*, anything. For 'he,' we have *uhā-kā*, with a plural *unḥī*.

In verbs, we may note the use of the Simple Present in the sense of the Future, thus, *jāṛī*, I will go, and *kaḥṛī*, I will say, instead of *jāib*, *kaḥab*. The verb *hāwṛī*, I am,

becomes *haiwē*. So also *haiwōd*, you are, and *haiwē*, it is. These, however, are hardly more than differences of spelling.

The most noteworthy peculiarities occur in the conjugation of the past tense. In Standard Bhojpuri, as in all other dialects and languages of the Eastern Indo-Aryan Group, the characteristic letter of this tense is *l*. Thus, Bengali *dekhilām*, Maithili *dekh'lāh**, Bhojpuri *dekh'lī*, all meaning 'I saw'. In Palamau, however, instead of *l* the characteristic letter is frequently *u*. Examples are *kauī*, I committed; *pahūchuī*, I arrived; *bujhuī*, I understood; *takuī*, I looked; *dekhui*, I saw; *rahuē*, he was, they were; *bhaiē*, it became; *gaiē*, he went. The following are third persons plural, mostly in the sense of the singular; *dihuan*, they gave; *laguan*, they began; *uṭhuan*, they rose; *rahuan*, they were; *dekhuan*, they saw; *kahuan*, they said; *puchhuan*, they asked; *chahuan*, they wished. It will subsequently be seen that this form of the past is also used in Saran.

It should be observed that the past with *l* is also freely used. Thus, *dih'lī*, he, honorific, gave, and so on. In the following examples, the plural is used, in most cases, instead of the singular, *chah'lani*, they wished; *kah'lani*, they said; *chal'lani*, they went; *kailani*, they did; *lag'lani*, they began; *gai'lani*, they went; *ai'lani*, they came.

[No. 36.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN I.

कउनो भदिमी को दुइठे लरिका रहए। उन्नि में से कोटका बाबू-जी से कहलसि की ए बाबू-जी धन में से जे किछ हमार बखरा होई से हमरा के बाँट दीं। तब उहाँका आपन धन बाँट दिहलीं। बहुत दिन ना बीतल की कोटका आपन कुल धन ले के परदेस में चल गउए और उहाँ लुचई में आपन धन उड़ा दिहलसि। जब उन्नि आपन कुल धन छोड़ा दिहुषन तब ज देस बड़ा सुखार परल और उन्नि गरीब भ गउए। तब उन्नि जा के ज देस के एक भदिमी कीहाँ रहे लगुषन। ज भदिमी उनका के अपना खेते सुभर चरावे के भेजलसि और जे बोकला सुभर खात रहए भीही से ज आपन पेट भरे चहलनि। केहु उनका के किछ ना देत रहए। जब उनका भकिल भउए तब कहलनि की हमरा बाबू-जी का कतना नोकर के खइला से रोटी बाँचत-होई और हम भूखे मरतानी। हम उठ के आपन बाबू-जी कीहाँ जाई और उन्हे से कह्यो की हे बाबू-जी हम सरग के उलटे और रावाँ निभरे पाप कउईं ग्रह से भब राउर लरिका कहावे जुकुर नइखीं। मो के अपना नोकरनि में से एकठे के बरोबर करीं। उन्नि उठुषन और अपना बाबू-जी का पास चललनि। मगर जब ज फरके रहुषन तब उन्हे कर बाबू-जी उनका देखुषन और माया कहलनि और दौर के गला में लगाइ के चुमे लगलनि। लरिका उनका से कहलसि की ए बाबू-जी सरग के उलटे और रावाँ निभरे पाप कइ चुकलीं और भब राउर लरिका कहावे जुकुर नइखीं। मगर उन कर बाबू-जी आपन नोकर में से एक-ठे से कहुषन की सब से बढ़ियाँ लुगा ले भाव इनका के पहिराव। और हाथ में चंगूटी और गोड़ में जूता पहिराव। समे खाई और भानन करीं काहे की हमार ई लरिका मर गइल रहुषन भब जी गइलनि। और भुला गइल रहए फिन मिल गइल। तब चैन करे लगुषन ॥

उ-बेला उन्हे कर बड़ भारी खेते रहुषन। और जब ज घर के पंजरा भइलनि तब बाजा और नाच के होरा सुनलनि। और आपन नोकरनि में से एक के बलाइ के पुहुषन की ई का हूँ। तब नोकर उन्हे से कहलसि की राउर भारी चइले हा और राउर बाबू-जी नोक भोजन खिचउले हा। काहे की राउर बाबू-जी उन्हा के कुसल भानन से पउले हा। मगर ज खोस कहल और घर में जाय ना चहुषन। एही से उन कर बाबू-जी बाहर भउषन और उनका के मनावे लगुषन। तब ज बाबू-जी के जवाब दिहले की रावाँ देखीं हम रावाँ के डेर दिन से टइल करतानी और राउर हुकुम कइलीं ना टरलीं हूँ। रावाँ हमरा-के कबहीं प्रगुड़ी पठरु भी ना दिहलीं की अपना इभार खोग के संगे चैन करीं। मगर ई राउर बैठा जे कसबी के संगी कुल धन भोरा दिहले जबे घरे भइले तबे रावाँ उनका खातिर नोक भोजन खिचउले हूँ। बाबू-जी कहुषन की एबेटा तू तो सब दिन हमरा संगी रहत हउर्य और जे किछ हमार हउए से सभ तोहरे हउए। मगर कबहीं भनन करे के और खुसी होखे के चाहत रहत हा काहे की तोहार ई भारी मर गइल रहल हा फिन जिपल हा। और भुला गइल रहल हा से मिलल हा ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURI DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kaunō adimī-ke dui-thē larikā rahuē. Unhi-mē-sē chhot*kā
A-certain man-of two sons were. Them-in-from the-younger
 bābū-ji-sē kah*lasī kī, 'ō bābū-ji, dhan-mē-sē jō-kichh hamār
father-to said that, 'O father, property-in-from what-ever my
 bukh*rā hōi sē ham*rā-kē bāt-dī.' Tab uhā-kā āpan
share will-be that me-to dividing-give.' Then he his-own
 dhan bāt-dih*lī. Bahut din nā hital kī chhot*kā
property dividing-gave-(them). Many days not passed that the-younger
 āpan kul dhan lē-ke par*dēs-mē chal gauē, āūr uhā
his-own all property taking foreign-country-into went away, and there
 luchi-mē āpan dhan urā-dih*lasī. Jab unhi āpan kul dhan
evil-deeds-in his-own fortune squandered. When he his-own all fortune
 orā-dihuan, tab ū dēsē barā sukhār parali āūr unhi
had-squandered-away, then that country-in great dryness sell and he
 garib bha-gauē. Tab unhi jā-ke ū dēs-ke ēk adimī kihā rahe
poor became. Then he going that country-of one man near to-live
 laguan. Ū adimī un*kā-kē ap*nā khētē sūar charāwe-kē bhej*lasī,
began. That man him his-own in-fields swine to-feed sent,
 āūr jō bok*lā sūar khāt-rahuē, ohī-sē ū āpan pēt bhare
and what husks swine used-to-eat, those-even-with he his-own belly to-fill
 chah*lanī. Kēhu un*kā-kē kichh nā dēt-rahuē. Jab un-kā
wished. Anybody him-to anything not used-to-give. When him-to
 akil bhaūē tab kah*lanī kī, 'ham*rā bābū-ji-kā kat*nā nōkar-ke
wisdom became then he-said that, 'my father-of how-many servants-of
 khailā-sē rōṭi bāchat-hōi, āūr ham bhūkhē mar*tānī. Ham
eating-after bread might-be-saved, and I hunger-from am-dying. I
 uṭh-ke āpan bābū-ji kihā jāī, āūr unh-sē kahī kī, "hē
arising my-own father of-near will-go, and him-to I-will-say that, "O
 bābū-ji, ham Sar*g-ke ultē āūr rāwā nīarē pāp kauī;
father, I Heaven-of opposite and of-Your-Honour near sin have-done ;

eh-sē ab rāur larikā kahāwe jukur naikhī. Mō-kē
this-for now Your-Honour's son to-be-called fit I-not-am. Me
 ap'nā nok'rani-mē-sē ēk-thē ke barōbar karī." Unhi uthuan aur
thine-own servants-in-from one of-(to) equal make." He arose and
 ap'nā bābū-jī-kā pās chal'lani. Magar jab ū phar'kē rahuan tabē
his-own father-of near started. But when he far-off was then-even
 unh-kar bābū-jī unh-kā dokhuan āur māyā kaīlani, āur daur-ke galū-mē
his father him saw and pity did, and running neck-in
 lagūi-ko ohume lag'lani. Larikā un'kā-sē kal'lasi kī, 'ō bābū-jī,
applying to-kiss began. The-son him-to said that, 'O father,
 Sar'g-ke ultō āur rūwā nīarō pāp kai-chuk'lī, āur ab
Heaven-of opposite and of-Your-Honour near sin I-have-done, and now
 rāur larikā kahāwe jukur naikhī.' Magar un-kar bābū-jī
Your-Honour's son to-be-called fit I-not-am.' But his father
 āpan nōkar-mē-sē ēk-thē-sē kahuan kī, 'sab-sē bābhī lūga
his-own servants-in-from one-to said that, 'all-than good clothes
 lē-āwā, in'kā-kē pahirāwā, āur hāth-mē āgūthī āur gōr-mē jūtā
bring, him-on put, and hand-in ring and feet-in shoes
 pahirāwā. Sabhē khāī, āur ānan karī; kāhe-kī hamār ī
put. (Let-us)-all eat, and rejoicing make; because my this
 larikā mar gail-rahuan, ab jī gaīlani, āur bhlū gail-rahūē, phin mil-
son dead had-been, now alive became, and lost had-been, again found-
 gail.' Tab chain karo laguan.
became.' Then merriment to-do they-began.

Ū-belā unh-kar baṛ bhāī khētē rahuan. Āur jab ū
That-time his elder brother in-field was. And when he
 ghar-ko pāj'rā ailani tab hājā āur nāch-ko haurā sun'lani, aur
house-of near came then music and dancing-of noise he-heard, and
 āpan nokaran-mē-sē ēk-kō balūi-ko puchhuan kī, 'ī kā
his-own servants-in-from one-to calling asked that, 'this what
 hā ?' Tab nōkar unh-sē kah'lasi kī, 'rāur bhāī aīlē
is ?' Then servant him-to said that, 'Your-Honour's brother come
 hā, āur rāur bābū-jī nik bhōjan khīaūlē-hā
is, and Your-Honour's father a-good dinner has-caused-to-eat
 kāhe-kī rāur bābū-jī unh'kā-kē kusāl-anan-sē paulē-hā.
because Your-Honour's father him health-joy-with found-has.
 Magar ū khīs kaīlē, āur ghar-mē jāy nā chahuan.
But he anger did, and house-into to-go not wished.

Ēhī-sē unh-kar bābū-jī bāhar aūan āur unh-kā-kē
This-indeed-because his father outside came and him
 manāwe laguan. Tab ū bābū-jī-kē jawāb dihlē kī,
to-appease began. Then he father-to answer gave that,

‘rāwā, dēkhī, ham rāwā-kē qhēr din-sē ṭahal
‘Your-Honour, look, I Your-Honour-to many days-since service
 kar’tāni, āūr rāur hukum kab’hī nā ṭar’lī-hā.
am-doing, and Your-Honour’s orders ever-even not have-transgressed.

Rāwā ham’rā-kē kab’hī egurō paṭh’rū bhi nā dih’lī kī
Your-Honour me-to ever-even one-even kid even not gare that
 ap’nā iār lōg-ke saṅgē chain karī. Magar i
my-own friend’s people-of with rejoicing I-may-make. But this

rāur bēṭā jē kas’bī-ke saṅgē kul dhan orā-dih’lē,
Your-Honour’s son who harlots-of with all fortune squandered-away,
 jabē gharē ailē, tabē rāwā un-kā-khātir nik bhōjan
just-as house-to came, just-then Your-Honour him-for a-good dinner

khiauli-hā. Bābū-ji kahuan kī, ‘ē bēṭā, tū tō sab din
has-caused-to-eat. Father said that, ‘O son, thou indeed all days
 ham’rā saṅgē rahat-hauā, āūr jē-kichh hamār hauwē sē sabh
me with remaining-art, and whatever mine is that all

toharē hauwē. Magar ab’hī anan kare-kē āūr khusī
thine-indeed is. But now rejoicing making-for and joy
 hōkhe-kē chāhat-rahāt-hā, kāhe-kī tohār i bhāi mar-gail-rahāl-hā,
being-for it-is-proper, because thy this brother had-died,

phin jial-hā; āūr bhulā-gail-rahāl-hā, sē milāl-hā.
again alive-is; and lost-had-been, he has-been-found.’

[No. 37.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIIHARI.

BHOJPURI DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN II.

ए भाया हम का कहौं । भूठे डर से अइसन डेरात रहई की जे कर जाल हम ना कहि सकीं । का भउए की काल्ह जब हमनिका पहार के पंजरे पंजरे पेटिया से आवत रहुई तब पहार के उपरौं बाघ बड़े जोर से गरजत रहए । हमनिका ढेर अदिमी रहलीं किछ डर ना लागल । मगर बाजु ओही रह ते हम आपन मामा का गँवे ठीक दू-पहरे अकेले गइल रहुई । जब पहार के तरे नदी ओरे पहुँचुई । तब अचके बड़ो हड़हड़ी बन में नदी ओरे सुनाइलि जेहि से हमार जीव सुध में ना रहल । हम बुझुई की बाघ आइल और हमरा के धरलस । हमरा हाथ में तबहार रहल मगर जून ना मिसल की मिथान से बहरे निकालीं । करेजा काँपे लागल, डर का मारे हम छल गइलीं । बाघ के बे-देखलि टकटको लाग गइलि । मगर थोरिका देरो में जब हम ओह ओर तकुई तो का देखुई की प्रगुड़ा बूढ़ सौंताल नदी के पानो जे पहार के उपरे से गिरत रहए, मछरो मारे के बान्हत रहए, पीहर से जे पयल निचवाँ फेंकत रहए सेई बीसी-हाँ हाथ निचवाँ खरबराते आवत रहए । जब ई तकुई तो जीव में साहस भउए और देह में जुबती अउए । हम अपने ई बात इबाद करि के आपन साहस पर हंसत बाचीं ॥

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

ॐ bhāyā, ham kū kahī; jhūthō dar-sē aisan dērāt
O brother, I what may-say; false-even fear-with so afraid
 rahuī kī jē-kar hāl ham nā kahi sakī. Kū
I-was that of-which the-condition I not to-say am-able. What
 bhaūc kī kālhi jab ham*ni-kā pahār-ke pāj'rē pāj'r
became that yesterday when we hill-of near near
 pethiyā-sē āwat rahuī, tab pahār-ke up'rā bāgh barē jōr-sē
market-from coming were, then hill-of on tiger great force-with
 gar'jat rahuē. Ham*ni-kā dhēr adimi rah'ī, kichh dā
roaring was. We many men were, any fear
 nū lāgal. Magar āju ōhī rah-tē ham āpan māmū-kū
not seized-(us). But to-day that-very road-by I my-own maternal-uncle-of
 gāwē thik dū-pah'rē akēlō gail-rahū. Jab pahār-ke tarē
to-village just at-noon alone gone-was. When hill-of below
 nadī-arē pahūchuī, tab achakkē barī har'harī ban-mē nadī
on-this-river-side I-reached then suddenly great disturbance forest-in river
 ōrē sunāili, jōhī-sō hamār jiw sudh-mē nū rahal. Ham
towards was-heard, which-from my mind sense-in not remained. I
 bujhuī kī bāgh āil āūr ham'rū-kē dhailas. Ham'rū hāth-mē taruū
thought that tiger came and me caught. My hand-in sword
 rahal, magar jūn nū milal kī miān-sē bah'rō nikālī.
was, but opportunity not was-found that sheath-of out I-may-take-it-out.
 Karējā kāpē lāgal, dar-kā mārē ham sūkh gailī, bāgh-kē
Liver to-shudder began, fear-of through I dried-up I-went, tiger
 bē-dekh'lē tak'taki lāg gailī. Magar thorikā dēri-mō jab ham
without-seeing motionlessness seized me. But little time-in when I
 oh ōr takuī, tō kā dekhuī kī egurā būrḥ Saūtāl nadī-ke
that side looked, then what did-I-see that one old Saūtāl river-of
 pāni jē pahār-ke up'rō-sē girat rahuē mach'h'rī-mārē-kō bānhat
water which hill-of above-from falling was fish-to-kill embanking
 rahuē. Ōhar-sē jō pathal nich'wā phēkat rahuē, sēi
was. That-side-from which stone downward throwing was-(he), they-(very)

bisōhā	hāth	nich* ^{wā}	khar* ^{barātō}	āwat	rahuē.
<i>for-scores</i>	<i>(of)-cubits</i>	<i>downward</i>	<i>crashing</i>	<i>coming</i>	<i>were.</i>
Jab i	taku-ī	tō	jīw-mē	sāhas	bhaūwē
<i>When this</i>	<i>I-saw-(I)</i>	<i>then</i>	<i>heart-in</i>	<i>courage</i>	<i>became</i>
plurūtī	auē.	Ham	ap'nē	i	bāt
<i>agility came.</i>	<i>I</i>	<i>my-self</i>	<i>this</i>	<i>thing</i>	<i>remembering</i>
				iad-kari-ke	āpan
				<i>my-own</i>	<i>courage-at</i>
hāsat-bānī.					
<i>laughing-am.</i>					

FREE TRANSLATION OF THE FOREGOING.

Brother, what can I say ? I was so terrified by an imaginary fear that it is impossible for me to describe it. It so happened that yesterday, when we were returning from market along the hill-side, we heard a tiger roaring very loudly above us. As we were a large company, none of us felt any fear. But, to-day, I was going alone along that very road to my uncle's village, and had reached the foot of the hill by the river, when, all at once, I heard a tremendous noise in the forest, which altogether turned my soul out of its senses. I thought to myself that the tiger had come, and had already caught me. I had a sword in my hand, but I had no time to draw it out of its sheath. My heart began to tremble, and I dried up through fear. Although I had not seen the tiger, I became motionless and fascinated by his supposed presence. A little while after, when I looked in that direction, what should I see, but an old Santal, who had been damming up the water which fell from the upper part of the hill, in order to catch fish. He had been throwing down stones from there, and they had come crashing down for scores of cubits. When I saw that, my heart was again filled with courage, and my limbs regained their wonted activity. When I remember this, I keep laughing at my own courageousness.

The dialect of the eastern half of Ghazipur, both north and south of the Ganges, is practically the same as that of Shahabad. This will be evident from the following version of the Parable of the Prodigal Son. The only special points which require notice are the forms of the Relative Pronoun and of its Correlative, which are *jewan* and *tevan*, instead of *jawan* and *tawan* respectively. We may also note the third person singular of the Verb Substantive, which is *bāi* instead of *bā*. These distinctions do not entitle us to class the language of eastern Ghazipur as a dialect separate from that of Shahabad. Ghazipur is a border district between the Standard Bhojpuri spoken in Ballia and the western form of the dialect spoken in Benares District. In the eastern Parganas of Muhammadabad and Gadha the dialect is the same as that of Ballia, while in the west, in Pargana Mahraich, it is the same as that of Benares District. The total number of speakers of Bhojpuri in Ghazipur is 938,000, of whom half, or 469,000, may be estimated as speaking the Standard, and half as speaking the western Sub-dialect.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

(DISTRICT GHAZIPUR.)

(Babu Bholanath Ray, 1898.)

एगो अदिमी का दुसरे वेठा नहै। ओ में से कोठका ठनिका अपना बाप से कहैसि की ए बाप अन धन में जेवन हमान वष्या होये जेवन वांछि ह। एव जे धन में वष्या विजारा दिहैनि। थोड़िक दिन में कोठका वेठका कुएहि धन ओ दखन वठानि के पनदेस यठि गारठ। ओहिजा गार के आपन कुएहि धन ओ दखन सुकड़ी में बुक्ति दिहैसि। एव कुएहि ओनार गारठ, एव ओ देस में वड़ा सूया पड़ठ एव कंगार हो गारठ एव ओहिजा के गङ्गन कोहें गारठ। जे अपना योग में सूअन यनावे प्यानि मेजनि। जेवन बोझा सूअन प्यानि नहो जेवना से पेट मने के ओकन मन जनग नहे। केहू ओकना किछु ना देग नहे। एव ओकन आँखो प्युठि औन सोयठिसि की हमना बाप कहें जेवना मणुना प्यार के जोअन वाँछेस औन हम के हावा नश्ये पूनग। अब हम अपना बाप कोहो गारठो औन उन से कहो कि, ओ बापू हम गोहन औन मगधान के वड़ा पाप करे वाँछो अब यह ठाएक नश्यो कि गोहन वेठा कहाइ हमना के अपना मणुन में जान। एव उठि के अपना बाप कहें यठनि अवहो सुठने नहैनि की एवे उन जन बाप उन के देखनि। बापका कोह ठागठ औन दौड के उठा ठिहैनि औन यूना दिहैनि। एव जे वेठा बाप से कहैसि ए बाप हम मगधान औन गोहन सामने पाप करे वाँछो औन अब हम गोहन वेठा कहावे ठाएक नश्यो। एव ओकन बाप अपना नोकन से कहैसि की नोमन पुगा ठे आब औन रनका के पहिनाव औन यठ हम सज केहू प्याइ औन पोहो औन नौज कनो। काहेको ई हमान वेठा मनि गारठ नहैनि है ओ छेन जो गारठनि है, मुठा गारठ नहैनि है छेन मिठि गारठनि है। औन एव जे वधाव वधावे ठागठनि ॥

ओकन वड़का वेठा एव योग में नहे। एव उहाँ से यठि के धन के गोएड़ आरठ एव जे वाजा औन नायि के सोन सुनठिसि। औन एव अपना एक नोकन के वठार के पुछैसि की ई सज का होए वार। एव जे ओकना से कहैसि की गोहन नाई अरठन है औन गोहन बाप नौज जनग वाँछनि काहे को जे उनकना के मठा यंगो पड़ठन है। एव जे पिसिआर गारठ, औन धन वा जाए।

गव ओकन वाप वालन निकठि आसठ औन ओकना के येनठनी करठन । गव जे
 अपना वाप से करठनि देखीं हम एगना वनिअ नाउन सेना करठों कवहों नाउन
 आग्या ना ठनठों गवहूं नठआं हमना के एको वकना ना दिहठों की हम अपना
 रथानन के साथ मौज करीं ठेकनि जवहों नाउन ई वेठा अरठनि जे नाउन
 अज यन वेसा के साथ उड़ा दिहठन गेहू पन नठआं उनकरना प्यागिन मौज
 दिहठों । गव जे ओकना से करठन की हे वेठा गं हमना साथ वनावन वाड़
 औन जे कुछ हमान वार से गोहने ह । औन ई हमनोका ग्याहे का हमनोका
 प्युस होइ औन आनन्द करीं काहे को ई गोहान मारि मनि गसठ नहठनि है
 औन सेन जिअठनि गुठार गसठ नहठनि है औन सेन मिठठनि ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOPURI DIALECT.

(DISTRICT GHAZIPUR.)

TRANSLITERATION.

(Babu Bholanath Ray, 1898.)

Egō adimi-kā dui betā rah^{le}. Ō-mē-sē chhot^{kā} larikā ap^{nā} bāp sē kal^{lasi} kī, ‘ō bāp an-dhan^{l-mē} jewan hamār bakh^{rā} hōkhē tewan bāti-dā.’ Tab ū dhan-mē bakh^{rā} bil^{gāi} dih^{lani}. Thorik din-mē chhot^{kā} bet^{wā} kulhi dhan o daulat batōri-ke par^{dēs} chali gail. Ohī-jā jāi-ke āpan kulhi dhan o daulat phakari-mē phūki dih^{lasi}. Jab kulhi orāi gail, tab ō dēs-mē barū sūkhā paral. Tab kangāl hō-gail. Tab ohī-jā-ke thākur kihē gailan. Ō ap^{nā} khēt-mē sūar charwē khātir bhej^{lani}. Jewan bok^{lā} sūar khāti-rah^{lī} tewanā-sē pēt bhare-kē ō-kar man karat-rahē. Kēhu ok^{rā}-kē kichhu nā dēt-rahē. Tab ō-kar ākhī khulali aur soch^{lasi} kī, ‘ham^{rā} bāp kihē ket^{nā} majūrā khāi-ke jiat bārē-sā aur ham-kē dānā naikhē jūrat.’ Ab ham ap^{nā} bāp kihē jāibi aur un-sē kah^{bī} kī, ‘Ō bāpu, ham tohār aur Bhāg^{wān}-ke bārā pāp kailē-bārī. Ab eh lāek naikhī kī tohār betā kahāī. Ham^{rā}-kē ap^{nā} majūran-mē jānā.’ Tab uñhi-ke ap^{nā} bāp kihē chal^{lani}. Ab-lī phailawē rah^{lani} kī tabbāi un-kar bāp un-kē dekh^{lani}. Bāp-kā chhōh lāgal, aur daupī ke uñhā lih^{lani}, aur chūmā dih^{lani}. Tab ū betā bāp-sē kah^{lasi}, ‘ō bāp, ham Bhāg^{wān} aur toh^{rā} sām^{nē} pāp kailē-bārī, aur ab ham tohār betā kahāwē lāek naikhī.’ Tab ō-kar bāp ap^{nā} nōkar-sē kah^{lasi} kī, ‘niman lūgā lē-āwā aur in^{kā}-kē pahināwā, aur chalā, ham sabh kēhu khāī aur pihī, aur mauj karī, kāhe-kī i hamār betā mari gail rah^{lani} haī, au phēr jī gailani haī; bhulā-gail-rah^{lani} haī, phēr mili-gailani-haī. Aur tab ū badhāw bajāwē lag^{lani}.

Ō-kar bar^{kā} betā tab khēt-mē rahē. Jab uñh^{sē} chali-ke ghar-ke goērā āili, tab ū bājā aur nūchi ke sōr sun^{lasi}; aur tab ap^{nā} ēk nōkar-kē bulāi-ke puchh^{lasi} kī, ‘i sabh kā hōt bāi?’ Tab ū ok^{rā}-sē kah^{lasi} kī, ‘tohār bhāi aila haī aur tohār bāp mauj karat bārani, kāhe-kī un-k^{rā}-kē bhalā chaṅgā pūalan haī.’ Tab ū khisiāi gail, aur ghar nā jāē. Tab ō-kar bāp bāhar nik^{li} āil, aur ok^{rā}-kē cheraurī kailan. Tab ū ap^{nā} bāp-sē kah^{lani}, ‘dekhī, ham et^{nā} baris raur sōwā kailī, kab^{hī} raur āgyā nā tār^{lī}; tab-lī rauā ham^{rā}-kē ēkō bakh^{rā} nā dih^{lī} kī ham ap^{nā} jaran-ke sāth mauj karī. Lēkin-jab-lī raur i betā ailani, jē raur sabh dhan bēsa-ke sāth urā dih^{lan}, tēhu-par rauā un-k^{rā} khātir bhōj dih^{lī}.’ Tab ū ok^{rā}-sē kah^{lan} kī, ‘hē betā, tū ham^{rā} sāth barābar bārā, aur jē kuchh hamār bāi sē toh^r-ē hā. Aur i hamⁿⁱ-kā chāhi kī hamⁿⁱ-kā khus hōī aur ānand karī; kāhe-kī i tohār bhāi mari gail rah^{lani} haī, aur phēr jialani; bhulāi gail rah^{lani} haī, aur phēr mil^{lani}.’

¹ Grain and wealth² To me grain (i.e. food) is not available.

Opposite Shahabad, on the north bank of the River Ganges, lies the North-Western Provinces District of Ballia. It is closely connected with the Bhojpur Pargana by many ties, historical and traditional, and the language spoken in it is practically the same as that of Shahabad. This will be manifest from the following specimens, which are in the Dēva-nāgarī character.

Here and there, we see traces of the form of Bhojpurī which is common over the rest of the north Gangetic area. For instance, while the servant says to the elder brother *rāur bhāi āil bārē* quite correctly after the Shahabad fashion, the father uses the Sāran idiom, *bāṭē* instead of *bārē* in addressing the elder son.

INDO-ARYAN FAMILY.

BIHARI.

BHOJPURI DIALECT.

(DISTRICT BALLIA.)

SPECIMEN I.

कवनों अदिमी-के दुइगो बेटा रहे । उन्हनी में से छोटका अपना बाप से कहलसि जे ए बाबू-जी धन में से जे हमार बखरा होखे से हमरा के दे द । तब ऊ आपन धन उन्हनी के बाँटि दिहल । बहुत दिन ना बीते पावल की छोटका बेटा सभ कुछ जवर कद के दूर देस आपन राह पकड़लसि । उहाँ लुचई में आपन दिन बितावत आपन धन उड़ा दिहलसि । अगर जब ऊ सभ उड़ा चुकल तब ओह देस में बड़ा अकाल पड़ल अगर ऊ कंगाल हो गइल । अगर उहाँ के रहनिहारन में से एगो कीहाँ रहे लागल । ऊ अपना खेत में सूअर चरावे के ओ के भेजि दिहलसि । ऊ ओही कीमी से जे सूअर खात रहल स आपन पेट भरे चहलसि अगर दोसर केहु किछु ना दे । तब ओकरा चेत भइल की हमरा बाप का बहुत नोकरन का अधिक रोटी हो-ला अगर हम भूख से मरत बानी । हम ऊठि के अपना बाप के पास जाइबि अगर उनिकरा से कहबि की ए बाबू हम सरग के उल्लिटा अगर रउरा सामने पाप कइले बानी । अब हम राउर लरिका कहावे जोग नइखी । हम के अपना नोकरन में से एगो के बराबर मानी । तब ऊ ऊठि के अपना बाप के पास गइल । लेकिन जब तक ऊ दूर रहे ओकर बाप ओकरा पर दया कइलसि अगर दौरि के ओकरा के अपना गला में लागि के चुमलसि । लरिका ओकरा से कहलसि ए बाबू हम सरग के उल्लिटा अगर रउरा सामने पाप कइले बानी । अगर अब राउर लरिका कहावे जोग नइखी । बाकी ओकर बाप अपना अदिमिन से कहल की सब से अच्छा कपड़ा निकालि के ओकरा-के पहिनाव अगर ओकरा अँगुरी में अँगुठी ओ गोड़ में जूता पहिनाव अगर हमनीका खाई पीई चैन करी । काहे की ई हमार बेटा मरल रहल हा फिर जीभल । भूलि गइल रहल हा फिर मिलल हा । तब ऊ लोग खुसी करे लागल ॥

ओकर जेठका लरिका खेत में रहे । और जब ऊ भावत खाँ घर के निभरा पहुँचल तब नाच ओ बाजा के भनक ओकरा कान में पहुँचल । और ऊ अपना अदिमिन में से एगो के अपना निभरा बोलाई के पुकलसि की ई का हवे । ऊ नोकर उनिकरा से कहलसि की राउर भाई आइल बाड़े । अगर राउर बाप नीमन भोज कइल हा ग्रह खातिर की ऊ उनिकरा के भला चंगा पडल हा । लेकिन ऊ खोसि कइलसि अगर भीतर ना जाए चहलसि । तब ओकर बाप बाहर आइ के मनावे लागल । ऊ अपना बाप के कहलसि की देखीं हम प्रतना बरिस से राउर सेवा करत बानी और रउरा बात के कबहीं ना टरली और रउवाँ एकी पठियो ना कबहीं दिहली की हम अपना संगिन के साथ खुसी करी । लेकिन ई राउर लरिका जे कसबी के साथ राउर धन खोइ चललसि जवे आइल तबहीं रउवाँ ओकरा खातिर अच्छा भोज कइली । बाप ओकरा से कहलसि की ए बेटा तू हमरा साथ जरदम रहल और जे किछु हमार हँ से तोहार हँ । लेकिन हमनी के खुसी कइल ओ आराम कइल भल बाटे काहे की ई तोहार भाई सुभल रहल हा फिर जीभल हा । भलल रहल हा फिर मिलल हा ॥

[No. 39.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

(DISTRICT BALLIA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kaw'nō adimi-kē dui-gō bēṭā rahē. Unh'nī-mē-sē chhot'kā
A-certain man-to two sons were. Them-in-from the-younger
 ap'nā bāp-sē kah'lasī jē, 'ē bābū-ji, dhan-mē-sē jē hamār
his-own father-to said that, 'O father, property-in-from what my
 bakh'rā hōkhē sē ham'rū-kē dō-dā.' Tab ū āpan dhan unh'nī-
share may-be that me-to give.' Then he his-own property them-
 kē bhāti-dih'lō. Bahut din nā bite pāwal kī chhot'kā betā
to dividing-gave. Many days not to-pass got that the-younger son
 sabh-kuchh jawar-kaī-ke dūr dēs āpan rāh pakar'lasī. Uḥā
all-things collecting a-distant country-to his-own way took. There
 luchai-mē āpan din bitāwat āpan dhan urā-dih'lasī. Awar
evil-conduct-in his-own days causing-to-pass his-own fortune he-squandered. And
 jab ū sabh urā-chūkāl tab oh dēs-mē bārā akāl parāl,
when he all had-spent then that country-in a-great famine fell,
 awar ū kangāl hō-gail. Awar uḥā-ke rah'nihāran-mē-sē ōgō kihā
and he poor became. And there-of inhabitants-in-from one near
 rahe lāgal. Ū ap'nā khēt-mē sūar charāwe-kē ō-kē bhē-ji-
to-live he-began. He his-own fields-in sowing feeding-for him sent-
 dihl'lasī. Ū ōh-ī chhīmī-sē jē sūar khāt-rah'lō-sā āpan
away. He those-very husks-with which sowing used-to-eat his-own
 pēt bhare chah'lasī, awar dōsar kēhu kichhu nā
belly to-fill wished, and other any-one anything not
 dē. Tab ok'rā chēt-bhail kī, 'ham'rā bāp-kā
used-to-give-(him). Then him senses-became that, 'my father-of
 bahut nok'ran-kā adhiḥ rōti hō-lā awar ham bhūkh-sē
many servants much bread is and I hunger-from
 marat-bānī. Ham ūthi-ke ap'nā bāp-ke pās jāhi, awar
am-dying. I arising my-own father-of near will-go, and
 unik'rā-sē kahabi kī, "ē Bābū, ham sarag-ke ulitā
him-to I-will-say that, "O Father, I heaven-of against

dih¹lī kī ham ap^{na} saṅgin-ke sāth khusi karī. Lekin i rāur
gave that I my-own friends-of with merriment might-make. But this Your-Honour
 larikā jē kas^{bi}-ke sāth rāur dhan khōi-ghal¹lasi, jabē
son who harlots-of with Your-Honour's wealth has-lost, when-re-
 āil tab^hī rāuwā ok^{ra} khātir acchhā bhōj kailī. Bāp ok^{ra}-s
he-came then-even Your-Honour him for good feast made. The-father him-to
 kah¹lasi kī, 'ō bēṭi, tū ham^{ra} sāth har dam rahālā, āūr jē kiehhu hamā
said that, 'O Son, thou me with every moment livest, and what thing mine
 hā sē tohār hā. Lekin ham^{nī}-kē khusi-kail ō āram kail bhal bāt
is that thine is. But for-us merriment-making and pleasure making good is
 kāhe-kī i tohār bhāi mual rahal-hā, phiri jīal-hā; bhūlal rahal-hā, phir
because this thy brother dead had-been, again alive-is; lost had-been, again
 milal-hā.
found-is.'

The next specimen, also from Ballia, is a villager's wail over hard times.

[No. 40.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

(DISTRICT BALLIA.)

SPECIMEN II.

कपिल-देव आज तोहरा के ढेर दिन पर हम देखत बानीं। अतना दिन तू काँहाँ रहल ह। जब तब हम तोहरा बारे में तोहरा गाँव को लोगन से पूछत रहलीं हों मगर केहु हाल साफ ना बतावत रहल ह। अब कह तोहरा घर को सब बेकति अच्छी तरे बाड़ीं नूँ ॥

जीबोध भइया तू का पूछत बाड़। जब हमरा हाल के सुनब त तोहरो दुख बिआपो ओ आँखिन में से लीर गिरावे लगबे। जब हम ठठाँ से घरे गइलीं तब से गिरइतो के काम में बभलीं। राति दिन एहि काम में हम बानीं। दोसर केहु हमरा घर में अइसन नइखे जेकरा से हम के एकी लेइजा के आराम मिली। काहे से की हमरा बाप के अँखिये जवाब दे दिहलिस ओ हमरा जठ जना भाई हमरा पडुंचला का पडिलि-ही परदेस चलि गइल अवर तब से एकी चिठियो न भेजले ह। हमार मजतारो ओ अउरी बेकति उनिकरा हाल चाल का ना पाउला से बेहाल बाड़ीं। हमार काका जो अपना लरिका वाला समेत अलगे रहलें। एही सब भोजइ से हम राति दिन फिकिरि भी तरदुत से पिसाइल रहलीं। अबहीं दुइ दिन बीतल ह को हम राति खों कपरबयी का मारे खेत में अगोरे ना गइलीं। चारिगो बोझा लागल गोहं के हमरा खेत में से चोर काटि ले गइल ह स। महराज के तहसोलदार मालगुजारी खातिर दुइ पियादा तनात कइले बाड़े। एका कउड़ी हमरा पाभे नइखे को उन के दीआउ। मामा भी परसों अइले ओ उनिकरा से जब हम कुछ रुपया मँगलीं त उ साफे इनकार कइले। खोसा ह को घर को मारल बन में गइलीं। बन में लागलि आगि ॥

[No. 40.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOPURI DIALECT.

(DISTRICT BALLIA)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kapil Dēv ! āju toh'rā-kē qhēr din par ham dēkhat-bānī.
Kapil Dēv ! to-day you many days after I seeing-am.

At'nā din tū kãhã rah'lā-hā ? Jab-tah ham toh'rā bārō-mē
So-many days you where were ? Some-times I you about

toh'rā gāw-ke lōgan-sē pūchhat rah'lī-hā, magar kēhu hāl sāph
your village-of people-from asking was, but any-body news plainly

nā batāwat-rahāl-hā. Ab kalā, toh'rā ghar-ke sabh bekati achohhī tarō
not telling-was. Now say, your house-of all persons good ways-in

bārī, nū ?
are, (or) not ?

Jibōdh bhaiyā, tū kã pūchhat bāra ?¹ Jab ham'rā hāl-kē
Jibōdh brother, you what asking are ? When my account's

sun'bā ta toh'rō dukh biāpī, ō ākhin-mē-sē lōr
you-will-hear, then your-also anxiety will-fill-(you), and eyes-in-from tears

girāwe lag'bā. Jab ham eḥhā-sē gharō gailī
to-cause-to-drop you-will-begin. When I here-from home-to went,

tab-sē gir'hatī-ke kām-mē bajh'lī. Rāti din ohi kām-mē
then-from household-of work-in was-I-entangled. Night (and) day this work-in

ham bānī. Dōsar kēhu ham'rā ghar-mē aisan naikhē jek'rā-sē
I am. Another anyone my house-in such is-not whom-from

ham-kē ēkō leh'jā-ke āram milī ; kābe-sē-ki ham'rā bāp-ke ākhiyē
me-to one-even moment-of ease will-be-got ; because my father-of eyes-even

jawāb dē-dih'lis, ō ham'rā jēḥ janā bhāi ham'rā pahūch'lā-kā
replies gave, and my elder man brother my reaching-of

pahilē-hī pardēs chālī-gailē, awar tab-sē ēkō chīṭhiyō
before-even foreign-land-to went-away, and that-time-since one-even letter-even

nā bhej'lē hā. Hamār mah'tārī ō auri bekati unik'rā hāl-chāl-kā
not he-sent-has. My mother and other female-persons his news

nā paūlā-sē bēhāl bārī. Hamār kākā-ji ap'nā larika
not getting-from uneasy are. My uncle his-own children

¹ Kā pūchhat bārī means 'what you are enquiring about is so bad that the less said about it the better.'² I.e. have become useless

bālā samēt al'gē rahī-lē. Bhi sab ojah-sē ham rāti-din
wife with separate lives. These all causes-from I night-day
 phikiri ō tar'dut-sē pisāl rahī-lē. Ab'hī dui din bital-
anxiety and trouble-with crushed remain. Now-only two days passed-
 hā ki ham rāti-khā kapar-bathī-kā-mārē khēt-mē agōre nā
have that I night-at headache-from field-in to-look-after not
 gailī. Chāri-gō bōjhā lāgal gōhū-ke ham'rā khēt-mē-sē chōr kāṭi
went. Four bundles standing wheat-of my field-in-from thieves cutting
 lē-gailē-hā-sā. Mah'rāj-ke Tah'sildār māl'gujāri kbātir
taken-away-have. The-Mahārāja-of rent-collector rent for
 dui piyādā tanāt kailē-bārē. Ekō kauṛī ham'rā pasē naikhē ki
two peons quartered has. One-even cowry me with not-is that
 unī-kē diāu. Māmā bhi par'sō aīlē ō unik'-
him-to may-be-given. The-paternal-uncle also the-day-before came and him-
 rā-sē jab ham kuchh rup'yā māg'lī ta ū sāphē in'kār-kailē. Khisā
from when I some money asked then he plainly refused. The-proverb
 hā ki, 'ghar-ke mārāl ban-mē gailī; ban-mē lāgali āgi.'
is that, 'home-of beaten forest-in I-went; forest-in was-set fire.'

FREE TRANSLATION OF THE FOREGOING.

To-day I see you, Kapil-dēo, after a long time. Where have you been so long? I now and then asked about you from your fellow-villagers, but no one gave a clear account. Tell me whether all your family is well.

Brother Jibōdh, what do you ask me! When you know about me, grief will overcome you also, and you will drop tears from your eyes. When I went home from this place, I became entangled myself in agriculture. By day and night I worked at it. There is no one in my family to relieve me for a moment from the toil; for my father's eyes have become useless, and my elder brother went off elsewhere, before I reached home, and has sent no letter since then. My mother and the rest of the family are unhappy because they hear no news from him. My uncle with his wife and children lives separately. For these reasons care and trouble crush me both day and night. Only two days ago I could not go to watch my field in the night on account of a headache. Thieves therefore cut away four bundles from my standing wheat crop. The rent-collector of the Mahārāja has quartered two peons on me to realize the rent, but I have not a cowry to pay them. My maternal uncle also came the day before yesterday and when I asked him for some money he flatly refused. Mine is only an instance of the saying, 'I was beaten at home and went to the jungle. When I got there the jungle took fire.'

¹ Out of the frying-pan into the fire.

The District of Saran lies on the north of the Ganges, opposite the east side of Shahabad, and the west side of Patna. I have already stated, *ante*, p. 186, that the language of the portion of Saran which borders on the Ganges is Standard Bhojpuri. This statement, however, requires a certain amount of modification.

A reference to the map will show that the language of Muzaffarpur, which lies to the east of Saran, across the river Gandak, is western Maithili, which, as has been shown, is largely infected with Bhojpuri, and is in fact, a border form of speech between the two dialects. Again, the language of Patna, opposite the south-east corner of Saran, is Magahi. Hence, as might be expected, the language of the east of Saran is tinged with Maithili peculiarities, and that of the south-east with Magahi ones. To give specimens of all such mixed forms of speech would extend the volumes of the Survey beyond reasonable limits. It must suffice, in the case of Saran, to deal, in detail, with the two main forms of speech, that of the south, and that of the north. For a more minute account of the various forms of speech current in the District, see *Notes on the Vernacular Dialects spoken in the District of Saran*, by Babu Girindra-nāth Dutt, in the *Journal* of the Asiatic Society of Bengal, Vol. lxvi, 1897, Part I, pp. 194 and ff. It is to this gentleman that I am indebted for the specimens here given, which represent the Standard Bhojpuri spoken in the south of the district, over against Shahabad.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHÄRI.

BHOJPURI DIALECT.

(DISTRICT SARAN)

SPECIMEN I.

(Babu Girāndra-nāth Dutt, 1898.)

५५—म ५॥—भा३—१२—प्रा५॥—
 ५३३॥—५०—१२—५१२५—५॥५—२
 मम॥—५३०२—५—५०—५॥१—
 मा५—५१०५—प्रा३—५॥५—५०—
 ५१२—५३०—५१—५१—५—५१२५—
 ५५॥—५०—५३०३—भा३—५३॥
 ५०३०—प्रा३—३०—५५५॥—५—
 २०—५०—५३॥—५३०—२०—५०
 ५३०—२०३०—५५—५३—मा३०
 ५१०—प्रा३—५३—मा—५१५—३॥—

[illegible]

୧- ୧୧୧- ୧୧୧- ୧- ୧୧୧- ୧୧୧୧
 ୧- ୧୧୧୧- ୧୧୧- ୧୧- ୧୧୧୧-
 ୧୧୧- ୧୧- ୧୧୧- ୧୧୧୧୧- ୧୧୧
 ୧୧୧୧- ୧୧୧- ୧- ୧୧୧- ୧୧୧୧-
 ୧୧୧- ୧- ୧୧୧- ୧- ୧୧୧- ୧୧୧୧
 ୧୧- ୧୧୧୧- ୧୧୧- ୧୧୧୧୧- ୧୧- ୧
 ୧୧୧- ୧୧୧- ୧୧୧୧୧- ୧୧- ୧୧୧୧-
 ୧୧୧୧- ୧୧୧୧- ୧୧୧୧୧- ୧୧୧- ୧୧୧-
 ୧୧୧୧- ୧୧୧୧- ୧୧୧୧୧- ୧୧୧୧- ୧୧୧୧-
 ୧୧୧୧- ୧୧୧୧- ୧୧୧୧୧- ୧୧୧୧- ୧୧୧୧-
 ୧୧୧୧୧- ୧୧୧୧୧- ୧୧୧୧୧- ୧୧୧୧୧- ୧୧୧୧୧-

५।-गैशह्री-लान-माथन-माथेय-
 ५।-उठिह-वाप-पड़-५।-क-
 ५।-मा-वाप-शंग-वाप-
 ५।-पड़-५।-५।-५।-५।-
 ५।-५।-५।-५।-५।-५।-
 ५।-५।-५।-५।-५।-५।-
 ५।-५।-५।-५।-५।-५।-
 ५।-५।-५।-५।-५।-५।-
 ५।-५।-५।-५।-५।-५।-
 ५।-५।-५।-५।-५।-५।-

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT SARAN.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Girindra-nāth Dutt, 1898.)

Ek ad'mī kōi rahē. Ok'rā dui-gō bētā rahē. Chot'kā bāp-sē ap'nā
A man certain was. To-him two sons were. The-younger the-father-to his-own
 kah'las kī, 'dhan hamār ādhā bāṭ-dā.' Ōkar bāp dhan
said that, 'the-wealth my half dividing-give.' His father the-wealth
 bāṭ-dihal. Thōrē din-mē chhoṭ'kā babuā dhan okatṭhā kar-ke
dividing-gave. A-few days-in the-younger son the-wealth together having-made
 bah'rā chal-gailē. Ohā gailē luchābāji-mē sajē dhan
forth went-away. There he-went in-riotous-living the-entire wealth
 uyāe-dih'lē. Sajē dhan un-kar sadh-gail, tal bayā
he-squandered. The-entire wealth his spent-was, then a-great
 akāl paral oh dēs-mō. Garib hōe-gailē, ō jini-kēhu kīhā
famine fell that country-in. Poor he-became, and somebody near
 rahe lag'lē. Ihō kah'lē kī, 'khēt-mē sūar charāwā.' Suariā-ke
to-dwell began. This-one said that, 'the-field-in swine feed.' The-swine-of
 dhēphī jē khāe-kē rahē, sō ap'ne lag'lē khāe.
the-husks which eating-for were, those he-himself began to-eat.
 Kēhu kuchhu dēt nā rahē. Tab un-kā akil khulal, ū kah'lē
Anyone anything giving not was. Then his senses opened, he said
 kī, 'ham'rā bāp-ke majūrā-lōg-ke dhēr rōṭī bāch jā-lā. Ab ham
that, 'my father's servant-people-of much bread surplus goes. Now I
 bhūkhē muat-bānī. Ham ap'nā bāp kihā uth-ke jāib. Un-kā-sē
of-hunger dying-am. I my-own father near having-risen will-go. Him-to
 jāe-ke kahab kī, "ham bayā pāp kailī Baikunth-kā, adhikā raurā
having-gone I-will-say that, "I great sin did Heaven-of, moreover Your-Honour
 sām'nē. Raur bētā kahāwe lāek naikhī. Hē bāp,
before. Your-Honour's son to-be-called fit I-am-not. O father,
 ham'rā-kē ē-gō banihārē-kē sāmān jānī." ' Tab ap'nā bāp-kanē
me one servant-to equal consider." ' Then his-own father-near
 gailē. Phaīlāwā rah'lē tās-li bāp-kē chhōh lagal.
he-went. At-a-distance he-was then-even the-father-to compassion was-attached.

Dawar-ke kōrā-mē dhai-ke chūmā dēwo lag^llē. Bētā kah^llan ki, 'hē bāp, ham
Running lap-in seizing kisses to-give he-began. The-son said that, 'O father, I
 sar^g-ke kām raurā āgē nū kail^l-hā, raurā āgē
heaven-of duty Your-Honour's before not have-done, Your-Honour's before
 pāp kail^l-hā. Ab pher raurā bētā kahāwe laek nū rah^llī.
sin have-done. Now again Your-Honour's son to-be-called fit not I-was.'
 Lēkin ō-kar bāp kah^llan nōkar-kē ki, 'niman kap^rā
But his father said the-servants-to that, 'excellent clothes
 nikāl-ke pahiro-kē dā : logⁿi in-kū-ke hāth-mē āguthi
having-brought-out wearing-for give : you-people his hand-on a-ring
 pahirā-dā, gōr-mē jutū pahirā-dā. Hamⁿi khā, khusi karī. Kahe
put-on, feet-on shoe put-on. (Let) us eat, happiness make. Because
 ki hamār bētā mar-gail-rah^l-hā, tā ji-gail^l-hā ; bhula-gail-rah^l-hā,
that my son had-died, indeed has-lived ; had-been-lost,
 sē milal-hā.' Tab khusi kare lag^llē-hā.
he has-been-found.' Then happiness to-make they-began.

Un-kar jēth bētā khēt-mē rah^llē. Ghar-kū nagieh ailē, tab
His elder son field-in was. The-house-of near he-came, then
 nūch bājā un-kā kūr-sē sunāil. Apⁿā nōkar-mē-sē
dancing music his cars-by were-heard. His-own servants-in-from
 balāe-ke puchh^llē ki, 'hō, i kawan tamāsā hōt-bātē ?' Ō
having-called he-asked that, 'ho, this what strange-thing is-occurring ?' He
 kah^llan ki, 'rāur bhāi ailē-hā. Rāur bāp niman
said that, 'Your-Honour's brother has-come. Your-Honour's father excellent
 bhōjan karaul^l-hā, ehi-wāstē jē khusi sūth sē ailē
dinner has-caused-to-be-made, this-on-account-of that happiness with he has-
 hā.' Lēkin ū khisiā-ke gharē nū gailan. Ehi-wāstē
come.' But he being-angry in-the-house not went. This-on-account-of
 unhi-ke bāp bāhar ā-ke manāwe lag^llē Ō apⁿā bāp-sē
his father outside having-come to-appease began. He his-own father-to
 bol^llē ki, 'dēkhī, barisan-sē rāur sēwā kail^l-hā ; raurā
said that, 'see, years-from Your-Honour's service I-have-done ; Your-Honour's
 bāt-kē kab^hi tar^ll-hā nā. Rau^li ē-gō patharu-ō nā di^hl^l.
word ever I-have-disobeyed not. Your-Honour a-single kid-eorn not has-
 hā, ki apⁿā iār-kē khilāi. Lēkin ihē rāur
given, that my-own friends-to I-may-give-to-eat. But this Your-Honour's
 bētā jē bārē, randī-kū sūth sajē dhan nok^sān kar-dih^llē, jaisē
son who is, harlots-of with the-entire wealth destruction has-made, just-as
 ailē-hā tāis^hi niman bhōjan karaul^l-hā.
he-has-come at-that-very-time an-excellent dinner thou-hast-caused-to-be-made.'
 Un-kar bāp kah^llē-hā ki, 'tū tō barōbar saṅgē bar^llē-bārā ;
His father said that, 'thou indeed always with-(me) remainest ;

jē-kuchhu hamār hāwē, sō sajē tohār hā. Lēkin tohār
whatever mine is, that entire thine is. But thy
 bhāī mar-gail-rah'lē-hā, sē jī-gailē-hā, ab anand khusī kar'nā
brother had-died, he has-lived, now rejoicing happiness making
 chāhī.
is-proper.'

[No. 42.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT SARAN.)

SPECIMEN II.

(Babu Girināra-nāth Dutt, 1898.)

હો સિયાન નહો, હો ગાદ નહો નહો । ન ઉગળા ખાન ઘોગ પુલ્લ
 દ મારિ કૈસે મોઠારો વાડ, કહોન કો હમ કાખિને કા વેના મુંહ ચોરો. દક ગાઠ
 નોખો થાંકન અવારો, ગંગાખી કે પાની દક યિનુથા પોથે, દાં નહવાગો । સિયાન ઘોગ
 કહો કો દાં હમાન પૂન દિહોન । અઠ ચોદનોકનો કે માનો । ગોઠ ઘોગ નો ના
 મેઠારો । કોકન ખાખિથા ગૈર કે મુથા દોરો ।

TRANSLITERATION AND TRANSLATION.

E-gō	siār	rah'lē.	E-gō	gāo	rah'lē-rah'lē.	Tā	un-kar
A	jackal	there-was.	A	cow	he-used-to-keep.	Then	his

jāt-lōg puchhal, 'ō bhūi, kaisē motāil bārā ' Kah'lan kī, 'ham
caste-people asked, 'o brother, how fattened are-you?' He-said that, 'I
 phajirō-kū bēra mūh dhōi-lē, ēk gāl rōj-ō ākar chabāi-lē,
morning-of at-the-hour face wash, one mouthful daily-also gravel I-chew,
 Gangā-jī ke pāni ēk chiruā pī-lē, dāt bhah'rā-gail.' Siār-lōg kah'le
Ganges of water one handful I-drink, teeth have-fallen-out.' The-jackal-people said
 kī, 'dāt hamār tūr-dih'lan. Chālā chodanikarō-kē mārī.' Gail lōg. To
that, 'teeth of-us he-broke. Come the-vile-one let-us-kill.' Went the-people. Then
 nā bhētāil. Ō-kar jatiā gailō-kē muā-dih'lē.
not they-found-him. His caste-fellows the-cow killed.

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a jackal who kept a cow (and lived upon its milk). Then the other jackals, his caste-fellows, asked him, saying, 'O brother, how have you got so fat?' He replied, 'every morning I wash my face. Every day I also chew a mouthful of gravel, and drink a handful of Ganges water. The result is that my teeth have all dropped out.' The other jackals said, 'this fellow has broken our teeth.' Come, let us kill the base one.' They went (to look for him), but could not find him. So the jackals, his caste-fellows, killed the cow.

¹ The jackal is chaffing them. His tribe is notorious for impiety. He pretends that he has got so fat, not by drinking the milk of the cow, but by pious practices. He lives upon the purest food, and as he no longer requires to eat flesh, his teeth have dropped out as useless incumbrances. The absence of his teeth he puts forth as an additional proof of his piety.

² *Anglice*, he has pulled out her legs.

NORTHERN STANDARD BHOJPURĪ.

This form of speech slightly differs from the true Standard Bhojpuri with which we have just been dealing. It may be called the speech of the Doab of the Gandak and the Gogra, omitting the tract of country immediately opposite Shahabad. This Doab includes the Districts of Saran, Gorakhpur and Basti, and the language varies slightly as we go north-west. The language of Central and North Saran, and of a portion of Tahsil Deoria in Gorakhpur, may be considered the model of the south-eastern part of this tract.

It has well-marked peculiarities which deserve notice. As we go further north, into Gorakhpur, we find two distinct sub-dialects, that to the east being commonly known as Gorakhpuri; and that to the west as Sarwariā. The latter extends still further to the west, and covers the whole of the Basti District, being, if we except the Thārū dialects of Gonda and Bahraich, the extreme north-western outpost of Bihārī. The eastern dialect of Gorakhpur, or Gorakhpuri, differs only slightly from that of Central and Northern Saran. All these various forms of speech will be found on the map facing page 1.

The following are the approximate figures for the population speaking the various forms of Northern Standard Bhojpuri :—

Name of District.	Approximate population speaking Northern Standard Bhojpuri
Saran	1,104,500
Gorakhpur, Northern Standard Bhojpuri of Deoria, about	100,000
„ Gorakhpuri	1,307,500
„ Sarwariā	1,569,307
Basti, Sarwariā	1,783,544
Total	6,165,151

The dialect spoken in Central and North Saran is fully explained in the Bhojpuri Grammar of the present writer. It will suffice to mention a few of the principal points in which it differs from the Standard Bhojpuri of Shahabad.

I.—NOUNS—

The plural is sometimes formed by adding the syllable *sā*. Thus *ghōṛā-sā*, horses. In Standard Bhojpuri it is more usual to employ this suffix with verbs than with nouns.

II.—PRONOUNS—

Besides *ham*, I, *hamē* is also used. Besides the standard forms for ‘this’, Saran has also *hai*, genitive *hē-kar*, oblique form *hē* or *hek-rā*. Similarly, for ‘that’, we find *haiū*, *haiūē*, *haiūē*, or *ūhē*, with a genitive, *hō-kar*, and an oblique form *hō* or *hok-rā*. For ‘anyone’, we sometimes meet *kōi*, and for the adjective ‘what’ *kanan*.

III.—VERBS—

A.—Auxiliary Verbs.

The Verb Substantive *bārē*, he is, often takes the form *bāṛē* in all districts north of the Ganges, though the form *bāṛē* is also used. We thus get forms like *bāṛē*, or *bānē*, I am; *bāṛā*, you are, and so on.

B.—Finite Verbs.

Simple Present.—Optional forms used in Saran are, 2nd Sing., *dekhū, dekhues*; 3rd Sing., *dēkhuē, dēkhai*; 3rd Plur., *dēkhen*.

Past.—This, as has been remarked in the case of the Palamau specimens, beside having a form whose characteristic letter is *l*, has also a form whose characteristic letter is *u*. The following are the optional forms of this tense in use in Saran. 2nd Sing. *dekh^htes, dekhūē*; 3rd Sing., *dekhūē*; 1st Plur., *dekhūē*; 2nd Plur., *dekhūāh, dekhūā*; 3rd Plur., *dekh^hten, dekhuan*.

The following forms in use in Saran are due to the influence of the Maithilī spoken to the east of the Gaṇḍak.

1st person,—*ham dekh^hliyain*. Only used when the object of the verb is in the third person and special respect is shown to it. Thus, *ham rājā-kē dekh^hliyain*, I saw His Majesty the King.

Ham dekh^hliyāwā. Only used when the object of the verb is in the second person and special respect is shown to it. Thus, *ham raurā-kē dekh^hliyāwā*, I saw you Honour.

2nd person, *tū dekh^hlahus*. Only used when contempt is shown to the object in the third person. Thus, *tū maliyā-kē dekh^hlahus*, you saw the wretched gardener.

Tū dekh^hlahun. Only used when respect is shown to the object in the third person. Thus, *tū rājā-kē dekh^hlahun*, you saw His Majesty.

Past Conditional.—2nd Sing., *dekh^htes*. 3rd Plur., *dekh^hten*.

Generally speaking, Saran uses the suffixes *hā, hū, hū, hū*, etc., much more freely than Shahabad. They appear in all the Past tenses, and not only in the Perfect and Pluperfect. Thus, the Imperfect may be *ham-dēkhat rak^hlī hū*, I was seeing.

The characteristic feature of the Saran dialect is the use of the Past Tense with *u* instead of that with *l*. This peculiarity extends to the Deoria Tahsil of Gorakhpur, but is not met with elsewhere in that district.

The following specimen comes from Deoria; note the frequent use of this *u*-Past. One or two forms may also be noted which properly belong to the Western Bhojpur spoken across the Gogra. Such are the Instrumental in *an* as in *bhūkhan*, by hunger and the third person in *ai*, as in *rahuai*, they were. It has not been thought necessary to give an interlinear translation.

[No. 43.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DEORIA, GOBAKHPUR DISTRICT.)

(Pandit Murli-dhar Nāgar, 1898.)

एक अदिमी के दुइ छेवड़ रहएँ। उम्हने में से लहुरका कहुए की ए काका घर के धन में जवन हमरा बखरा होखे तवन दे दीं। ऊ आपन सगरी धन उम्हने के बाँटि दिहए। धीरे दिन भउए की लहुरका छेवड़ा सगरी धन अपने पाले ले-के बड़े लम्बे बहरा चलि गउए। उहवाँ सगरी धन बदमासी में लुटा दिहए। जब सगरी धन चोरा गउए तँ भी देस में अकाल पड़ए। गरीब हो गउए। तँ भी देस के एगो बसिया केहाँ रहे लगए। ऊ ओकरा के सूअरि चरावे के अपना खेत में भेजि दिहए। ओकरा मन में अउए की सूअरि जवन काल खातारीं ओझी से आपन पेट भरतीं। अवर केहु ओकरा के खाये के ना देत रहए। तँ ऊ होस करए आ कहुए की हमरा बाप कीहाँ दुकोतना बनिहार के खाये से अधिक रोटी मिलतारें आ हम भूखन मरतानी। हम अपना बाप के लगे उठि के जाव आ उनका से कहबि की हे बाप हम भगवान भागे आ तोहरी हजर में बाउर काम कइले बानीं। हम तोहरा छेवड़ कहावे लायक ना बानीं। हमरा के अपने बनिहारन में एक के तरे राखीं। तब उठि के अपने बाप के लगे चलए। अबहीं पर-कहीं रहए की उन के बाप के उनका देखि के कोह लगए। आ दवरि के घर में गर मिला लिहए। उसए चटए। तँ छेवड़ा कहुए की हे बाप हम अपने भगवान के उलटा आ तोहरा भगाड़ी बाउर काम कइले बानीं। अब ए लायक ना बानीं की तोहरा छेवड़ कहाई। लेकिन बाप अपने नोकर चाकर से कहुए की खूब बढ़ियाँ कपड़ा निकाार इनकरा के पहिरावे आ हाथ में भेगूठी और गोड़ में जूता पहिरावे अवर सुख से खाई। काहे से की हमरा बेटा मूअल रहए अब जी गउए। भुलाइल रहए मिलि गउए। तब सब केहु खुसी करे लगएँ।

उन के बड़का छेवड़ा खेत में रहए। जब घर के लग अउए तँ बाबा आ नाँच के अवाज सुनए। आ ऊ अपने नोकर में से एगो के बुला के पुहए, ई का है। तँ लोग बतललें की तोहरा भाई अइलें हैं। तोहरा बाप आछा २ खियडलें इअभनि। काहे की उनका सब तरे आछा पडलें। लेकिन ऊ खिसिया गउए आ भीतर ना आवे चहुए। तँ उनका बाप बहरा हो के मनावे लगए। ऊ बाप के जबाब दिहए की देखि हम प्रतना दिन से तोहार खिजमति करतानी आ कवनी तोहरा इज्जत ना टकई। बाकी तू कबहीं एकी भैंरी के बाचा ना दिहए की अपने संघातयन के संगे खुसी खहतीं पियतीं। लेकिन तोहरा बेटा जे हरजाइन में तोहरा धन माटी मिला दिहए जवना घरी ऊ अउए ओही घरी रवाँ आछा भोजन कइई। बाप कहलनि की तू सब दिना हमरा लगे बाड़ें आ जवन हमरा है तवन तोहरा है। लेकिन खुसी करे के अवर खुस होखे के जरूर चाही काहे से की ई तोहार भाई मूअल रहए से जी गउए भुलाइल रहए से मिलि गउए ॥

[No. 43.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIPĀRI.

BHOJPURI DIALECT.

(DEORIA, GORAKHPUR DISTRICT.)

TRANSLITERATION.

(Pandit Murli-dhar Nāgar, 1898.)

Ek alimī-kē dui chhāwar rahuāī. Unhan-mē-sē lahur^{ka} kahue ki ‘ō kakā, ghar-ke dhan-mē jawan hamār bakh^{ra} hōkhai tawan dē-dī.’ Ū āpan sag^{ri} dhan unhan-kē bāti dihuē. Thōrai dīn bhadē ki lahur^{ka} chhāw^{ra} sag^{ri} dhan ap^{ne} pālē lē-ke barē lammē bah^{ra} chali gauē. Uh^{wā} sag^{ri} dhan bad^{masi}-mē luta dihuē. Jab sag^{ri} dhan orā gauē, tā ō dēs-mē akal parnē; garīb hō gauē. Tā ō dēs kō ēgō basima kehā rāhe laguē. Ū ok^{ra}-kē sūari charāwe-kē ap^{nā} khet-mē bhēji dihuē. Ok^{ra} man-mē aūē ki ‘sūari jawan chhāl khūtārī ohī-sē āpan pēt bhar^{tī}.’ Awar kēhu ok^{ra}-kē khāye-kē na dēt rahuē. Tā ū hōs karuē, a kahue ki ‘ham^{ra} bāp kihā duket^{nā} banihār-kē khāye-sē adhik rōfi mil^{tāra} ā ham bhūkhan mar^{tāni}. Ham ap^{nā} bāp-ke lagē uthi-ke jāb ā un^{kā}-sē kahabi ki, “ hē bāp ham Bhag^{wān} āgē ā tohr^{ra} hajūr-mē-baur kām kailē-bānī. Ham tohr^{ra} chhāwar kahāwe lāyak nā bānī. Ham^{ra}-kē ap^{ne} banihāran-mē ēk-ke-tarē rakhī.”’ Tah uthi-ke ap^{ne} bāp-kē lagē chaluē. Ab^{hi} phar^{kahī} rahuē ki un-ke bāp-kē un-kā dēkhi-ke chhōh laguē. Ā dawarī-ke gar-mē gar milā lihūē, chumuē chatuē Tā chhāw^{ra} kahue ki, ‘hē bāp ham ap^{ne} Bhag^{wān}-kō ul^{tā} ā tohr^{ra} agarī baur kam kailē bānī. Ab ē lāyak na-bānī ki tohr^{ra} chhāwar kahāī.’ Lēkin bāp ap^{ne} nōkar chakar-sē kahue ki ‘khūb barhiyā kap^{ra} nikāri in-karā-kē pahirāwā ā hāthi-mē āgūthī aur gōr-mē juta pahirāwa, awar sukhi-sē khāī kāhe-sē ki ham^{ra} bēta mūal rahuē, ab jī gauē; bhulāil rahuē, mili gauē.’ Tab sab kēhu khūsī karē laguāī.

Un-ke bar^{kā} chhāw^{ra} khet-mē rahuē. Jab ghar ke lag aūē tā baja ā nāch kō awāj sunuē ā ū ap^{ne} nōkar-mē sē ēgō-kē bulā-ke puchhuē, ‘i kā hai?’ Tā lōg bataulāī ki ‘tohr^{ra} bhāī aīlāī-hā. Tohr^{ra} bāp achhā āchhā khīyaulāī haūani kahē-ki un-kā sab tarē āchhā paūlāī.’ Lēkin ā khīya gauē ā bhitar na āwe chahuē. Tā un^{kā} bāp bah^{ra} hō-ke manāwe laguē. Ū bāp-kē jabab dihuē ki ‘dēkhā ham et^{nā} dīn-sē tohr^{ra} khij^{matī} kar^{tāni} ā kaw^{nō} tohr^{ra} hukumi na jarūī. Bakī tū kab^{hi} ēkō bhēri-ke bāchā nā dihua ki ap^{ne} sāgh^{tiyan} ke sangē khūsī khāīī piyatī. Lēkin tohr^{ra} bēta jē har^{jāin}-mē tohr^{ra} dhan matī milā dihuē, jaw^{nā} gharī ū aūē, ohī gharī rawā āchhā bhōjan karūī.’ Bāp kah^{lani} ki ‘tū sab dīna ham^{ra} lagē barā, ā jawan ham^{ra} hai tawan tohr^{ra} hai. Lēkin khūsī karē-kē awar khūsī hōkhe-kē jarūr chāhī kāhe-sē ki i tohar bhāī mūal rahuē, sē jī gauē; bhulāil rahuē, sē mili gauē.’

GORAKHPURĪ.

Although the preceding specimen comes from the Gorakhpur District, it should not be taken as a sample of its language. It is only spoken in the south-east corner, in a small portion of Tahsil Deoria, and is really an example of the dialect of the north-west of Saran. As we go north and west from this point, the use of the letter *u* in the Past Tense of verbs is abandoned, and we find a return to the letter *l* as in the South Saran and Shahabad. Omitting from consideration this small overflow of dialect from Saran, we find two kinds of Bhojpuri spoken in Gorakhpur, separated by a line running nearly north and south through the centre of the District. To the east of that line, the language is the ordinary Bhojpuri of North-West Bihar, except that the *u*-form of the Past Tense is not used. To the west of that line, the local dialect is that known elsewhere as Sarwariā which is also spoken in the adjoining District of Basti, and which will be dealt with later on.

As regards the Bhojpuri of the east of the District, it is, to speak more definitely, the language of the two Tahsils of Padrauna and of Deoria and of about two-thirds of the Tahsil of Hata. The language of the rest of the District is Sarwariā. The population figures of the District may be estimated as follows :—

Northern Standard Bhojpuri	1,407,500	(including about 100,000 speakers of the Saran Dialect.)
Sarwariā	1,569,307	
Eastern Hindi (spoken by middle class Musalmans)	9,989	
Urdū (spoken by educated Musalmans)	6,204	
Other languages	1,057	
TOTAL	2,994,057	

These figures take no account of the secret languages spoken by wandering tribes of Dōms and Nāts, which have not been separated out in the local return. The languages spoken by Dōms and Nāts are not of importance, and specimens will be given from other Districts.

AUTHORITIES—

A brief sketch of the local form of Bhojpuri will be found on p. 372 of the District Gazetteer. The language is generally described by Dr. Buchanan Hamilton, in vol. II of Montgomery Martin's *Eastern Indian* on p. 429.

Two specimens of the dialect spoken in Eastern Gorakhpur are here given. The first is a version of the Parable of the Prodigal Son. It is printed in the Kaithī character, and is a facsimile of the writing in current use in the District. A transliteration has also been given, but, after the other translated specimens, it has been considered useless to give an interlinear translation. The second specimen is a piece of folk-lore showing how the jackal outwitted the alligator. It is interesting to note that the incidents closely correspond to the adventures of 'Brer Tarpin' and of 'Brer Rabbit and Brer Wolf' in the Negro stories of Uncle Remus. In this case an interlinear translation as well as a free paraphrase has been given.

As might be expected, there are a few local peculiarities in the dialect. The one which most prominently strikes the eye is the method adopted for writing the broad *a*-sound, which is so marked a feature of Bhojpuri. It is represented by writing the letter *a* twice. Thus *aa*. Examples are *dau* for *da*, *lau* for *la*, *pahirāuaa* for *pahirāua*, and many others. The only other point regarding pronunciation which is worthy of note is that the letter *r* is preferred to *ṛ*. Thus we have *paral*, it fell, instead of *parāṛ*.

Instead of *tek'ra*, the oblique form of *sē*, he, we find *sek'ra*. Instead of *kuchhu*, we find *kuchh*.

As usual in the North-Gangetic Districts, forms like *bāṭā* and the like are preferred to the southern *bāṛē*, he is. The form with *r*, is, however, also used. There is a third person plural *bāuē*, they are, or, honorifically, he is, which is based on the optional form of the first person, *bānī*.

There is a third person plural in *ē*, which has been borrowed from the trans-Gogra *ai* previously alluded to, see p. 225. Thus, *rak'le*, they were. It has a feminine in *ī*, as in *kah'ī*, she said, used honorifically. It should be noted that, in the second specimen, *nāki*, the word translated 'alligator,' is feminine. Hence the verbs which it governs are in the feminine gender.

Another instance of borrowing from the trans-Gogra dialect is the use of the Instrumental case in *an*, in *bhūkhan*, by hunger.

SPECIMEN I.

(*Pandit Murlī-dhar Nāgar, 1898.*)

[illegible]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN I.

TRANSLITERATION.

(Pandit Murlī-dhar Nāgar, 1898.)

Ek adimī-kē dui bēṭā rah'lē. Unhan-mē-sē ehhot'kā kah'las kī, 'ē dādā ghar-ke dhan-mē jawan hamār bakh'rā hō-lā tawan ham-kē dē-dā.' Ū dhan unhan-mē bāt dih'las. Thor'ki dīn pachhē ehhot'kā put'wā sag'rī dhan batōri-ke baṛī dūr bah'rā nikari gail. Ā uh'wā sagārī dhan bad'māsi mē lutā dih'las. Jab sag'rī dhan orā gail tab ō dēs-mē akal paral ā ū garib hō-gail. Tab ō dēs-ke ēgō baṛē adimī kihē chali gailē. Ū unkā-kē sūari eharāwe-kē ap'nā khēt-mē bhēj dih'las. Ōkar man karē kī sūari jawan ehhāl khātārī ōhi-sē āpan pēt bhar'tī. Kēhū ō-kē khāc-kē nāhī dēt rahal. Tab hōs kailas, ā kal'las kī, 'ham'rā bāp kehā du-ke'nā majūr-kē khāc-sē adhikā rōṭī mil'tārē ā ham bhūkhan mar'tārī. Ham ap'nā bāp-ke lagē utthi-ke jāib ā ō-sē kahab kī "ham Bhag'wān ā tohārī hajūr-mē bāur kām kailī, ā ē lāek naikhī kī tohār bēṭā kahāī. Han'rā-kē ap'nā majūran-mē rākhī-lā." Tab utthi-ke ap'nā bāp-ke lagē chal'lē. Ab-hī phar'kalī rah'lē kī un kā bāp-kā un-kē dēkhi-ke ehhōh lāgal ā dauri-ke gar-mē gar milā lih'lē, ā baṛī bēṛ lē chum'lē chut'lē. Bēṭā kah'lē kī, 'hē bāp ham Bhag'wān kā ā toh'ra mokābil bāur kām kailī ab ē lāek naikhī kī tohār bēṭā kahāī.' Bāp ap'nā nōkar chūkar-sē kah'lē kī, 'khūb baṛhiā kap'rī nikārī lē-āwā ā in'kē pahirāwā. Jā lūth-mē āguthī ā gōrē-mē jūta pahirāwā, awar sukh-sē khāī. Kāho-sē kī hamār bēṭā mūal rahal hā, ab jī gail; bhulāil rahal, ab mil gail.' Tab sab kēhū khus hō gailē.

Un-kā' bar'kā put'wā khēt-mē rahal. Jab ghar-ke lagē āil tā bājā nāch sune-mē āil. Tā ap'nē nokar-mē-sē ēgō-kē bulā-ke puchh'las kī 'ī kā hai?' Tā lōg bataulē kī, 'tohār bhāi ulē hai. Tohār bāp aehhā aehhā khiaulē-hē, kī un-kā aehhā paulē-hē.' Ū ehi par bigari gailē ā bhitar nāhī āwe chah'lē. Tā un-kā bāp bah'rā ā-ke manāwe lag'lē. Ū bāp-kē jabāb la(gaū)lē kī, 'dēkhā, ham et'nā dīn-sē tohār khid'mat kar'tāni ā kaw'nō tohār hukum nāhī tar'lī, bāki tū kab'hī ēkō bhēri-ke bāchā nāhī dihā-lā kī ap'nā sāghatīan-ke sangē khūsi-sē khaitī piatī. Ā jab ī tohār bēṭā āil-hē jē tohār dhan khēl kūd-mē māti milāy dih'las sek'rā-kē jaw'nā ghārī ū āil taunā ghārī raiūā aehhā bhōjan karaūlī. Bāp kah'lan kī, 'sunā, tū sab dīnā ham'rā lagē bhārā ā jawan hamār-hē tawan tohār-hē. Lēkin khus hōkhe-kē jarūr chūhī, kāhe-sē kī ī tohār bhāi mūal rahal-hē, sē jī gailan; bhulāil rah'lē-hē, sē mili-gailē.'

* Mistake for *un-ke*.

[No. 45.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN II.

(Pandit Murlī-dhar Nāgar, 1898.)

एगो सियार आ एगो नाकि में बड़ी संघत रहल। रात दिन बरबबर एक संग लोग रहे। ना उन के ऊ बिसारे ना उन के ऊ छड़े। कुछ दिन एही तरा बीत गइल। एक बेर कवनो बात में बिगार हो गइल, आ बिगारी अइसन भइल की एक के देखे में एक नभ। नाकि कइनों की से सियार तूं हम से का लपटियाइल बाड़थ, तोहरे अइसन हम बीस जने के ठाढ़ लील जाईलें। सियार भरना दिहलें की तूं का हथक। हम बड़े बड़े के देख लिहब। तोहरा देहि के जोर बा हमरा अकिल के बा। तोहरा से जवन बने तवन करिहथ। हम तोहरा के मना नइखीं करत। हमरा के राम बानें। फिर एही तरे दूनी जने कलह कइ के आपन आपन राह लिहलें। नाकि नही में चलि गइलीं सियार बन में ॥

नही के तोरे एगो पीपर के पेड़ रहे। ओकर सोरि कुछ दूर ले पानी में चलि गइल रहल आ कुछ ऊपर रहे। एक दिन सियार राम ओही सोरि पर बइठ के पानी पीयत रहलें। तब लेक नाकि देख लिहलस आ डुबल डुबल आ के उन के गोड़ धइलस। सियार अपने मन में कइलस की नाकि तथ आपन दाँव लिहलस अब कवन उपाय करीं। फेर कइलें की, से नाकि तूं भल बाड़ू। धरे के गोड़ तथ धइल हथ सोरि। बस नाकि गोड़ छोड़ि के सोरि हउका के धइ लिहलीं। सियार मूँह रिगायत भांगि गइलें आ नाकि हाथ माल के रचि गइलीं ॥

अब बयर अउरी बढ़ि गइल। एक दिन नाकि सियार के मानि में जा के बइठि गइलीं। सियार अवतें मइकि से बूझि गइलें की नाकि बइठल बाड़ीं। कइलें की से भया हमरा मानि गंगुघात रहल हथ। आजु काहे नइखीं गंगुघात। तब लेक नाकि गंगुअइलीं। सियार कइलें की अब हमरा मानो लेहलू। अच्छा एही में रहथ आ ई कहि के चलि दिहलें आ मानि में के रहल काँड़ दिहलें ॥

तब एगो पतई के गाँज में ऊ गोड़ बटोरेलन से रहे लगलें। नाकि जोह लगा के गाँजो में पहुँचलि। पीछे सियार अइलें। तथ गाँज के पतई खड़बड़ देखि के बूझि गइलें की एह में नाकि आ गइल बाटीं। कइलें की से भया आगि तथ हमरा गाँज खरखरात रहल। आजु काहे नइखीं खरखरात। तब ले नाकि पत्ता खरखरइवे तथ कइलीं। सियार कइलें, अच्छा तथ बूझि गइलीं। बस करथ, दउरल चलि-गइल। तनिकी एक आगि ले आ के गाँज फूँक दिहलें। नाकि ओही में भसम हो गइलीं ॥

अकिल के आगि जोर कुछ ना काम करेला ॥

[No. 45.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIIHĀRI.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Murlī-dhar Nāgar, 1898.)

Egō siyār ā egō nāki-mē bari saṅghat rahal. Rāt din barahbar
One jackal and one alligator-in great friendship was. Night day always
 ēk-saṅgē lōg rahē. Nā un-kē ū bisārē nā un-kē ū chhārē. Kuchh
together (these-)people lived. Not her he forgets not him she leaves. Some
 din ēhī tarē bīt-gaī. Ēk bār kaw^{nō} bāt-mē bigār
days in-this-very way passed. One time some thing-in enmity
 hō-gaī. Ā bigār-ō aisan bhail ki ēk-kē
took-place. And the-enmity-also of-such-a-nature became that one
 dēkh-mē ēk nā. Nāki kal^ī kī, 'hē siyār, tū
seeing-in the-other not.¹ The-alligator said that, 'O jackal, you
 ham-sē kī lap^{tiyāī} bārā? Toh^r-ē aisan ham bis janē-kē thāphē
me-with why entangled are?² Thee like I twenty individuals standing
 līl-jāī-lē.' Siyār bhar^{nā}-dih^{lē} kī, 'tū kī
(i.e. entirely) am-accustomed to-eat-up.³ The-jackal staked-the-word that, 'you what
 hāū? Ham bārē bārē-kē dēkh-kīb.³ Toh^{rā} dēhi-ko jōr bā, ham^{rā} akil-
are? I great-men great-men will-see. Thine body-of strength is, mine wisdom-
 ko bā. Toh^{rā}-sē jawan banē tawan karihā. Ham toh^{rā}-kē manā
of is. You-by what can-be-done that you-may-do. I you-to forbidding
 naikhī karat. Ham^{rā}-kē Rām bānē.' Phir ēhī tarē dūnō janē
not am-doing. Me-to Rām is.³ Again in-this-very way both-even people
 kallah-kaī-ko āpan āpan rāh līl^{lē}. Nāki naddi-mē chali gaī^{lē},
quarrelling their-own their-own way took. The-alligator river-into went away,
 siyār ban-mē.
the-jackal forest-in.

¹ This means 'one could not brook the sight of the other', i.e., each desired the annihilation of the other.

² Lap^{tiyāī} bārā is spoken when one bears a long grudge against another on account of imaginary wrongs. The other sense in which it is used is 'when one has in wait for the other to do wrong or injury to him.' Here the phrase has been used in the latter sense. The sentence therefore means, 'It is of no avail to you to lie in wait for me.'

³ Tū kī, etc.—*dēkh kīb*, you are nothing to me. I can face those who are really great in cunning and power.

Naddi-ke tirē ēgō pipar-ke pēr rahē. Ō-kar sōri kuchh dūri-lē
River-of bank-on one pipal-of tree was. Its root some distance-to
 pāni-mē chali-gail-rahā, ā kuchh ūpar rahē. Ek din siyār-Rām' ōhī
water-into had-gone, and some above was. One day jackal that-very
 sōri-par baith-ke pāni piyat rah'lē. 'Tab-lok nāki dekh-
root-on sitting water drinking was. In-the-meantime the-alligator happened-
 lih'las ā dūb'lē-dūbal ā-ke un-ke gōr dhaḥas. Siyār ap'ne
to-see (him) and diving coming his foot caught. The-jackal his-own
 man-mē kah'las ki, 'nāki tā āpan dāw lih'lasī, ab kavan
mind-in said that, 'the-alligator to-be-sure her-own turn' took, now what
 upāy karī?' Pher kah'lē kī, 'hē nāki, tū bhaḥ' bārā; dhare-kē
device may-I-do?' Again he-said that, 'O alligator, you good are; holding-for
 gor tā dhailū-hā sōri.' Bas' nāki gōr ehhor-ke sori
feet to-be-sure you-have-caught the-root.' Enough the-alligator feet letting-go the-root
 haūhā-ke dhai-lih'lē. Siyār mūh rigāwat bhazī-gailē, ā
eagerly' caught. The-jackal with-face making-(him)-angry ran-away, and
 nāki hāth malī-ke rahi-gailē.
the-alligator hand rubbing remained.

Ab bayar aur-i baḥi-gail. Ek din nāki siyār-ke māni-mē
Now the-enmity more-even increased. One day the-alligator the-jackal-of den-in
 jā-ke baithi-gailē. Siyār aw'tē mahāki-sē bājhi-gailē kī nāki
going sat-down. The-jackal on-coming the-scent-from understood that the-alligator
 baithal-bāḥē. Kah'lē kī, 'hē bhayā, hamār māni gūguāt-rahali-hā,
is-scated. Said-he that, 'O brother, my den your-making-a-sound-like-gū-gū,
 āju kāhe naikhī gūguāt?' Tab-lok nāki
to-day why is-not making-a-sound-like-gū-gū?' In-the-meantime the-alligator
 gūguailē. Siyār kah'lē kī, 'ab hamār mān-ō loh'lū.
made-a-sound-like-gū-gū. The-jackal said that, 'now my den-also you-took.
 Achchhā, chī-mē rahā.' Ā i kahi-ke chālī-dih'lē, ā māni-mē-ke
All-right, this-very-in live.' And this saying he-went-away, and den-in-of
 rahal ohhāri-dih'lē.
living gave-up.

Tab ēgō patai-ke gāj-mē jē Gōr baṭōro-lan sē raho lag'lē.
Then one leaves-of pile-in which Gonds collect he to-live began.
 Nāki jōh-lagā-ke gājō-mē pahūchali. Pichhē siyār
The-alligator search-applying the-pile-also-into went. Afterwards the-jackal

¹ In relating a tale the heroes of it are sometimes jokingly given the title of *Rām*, especially when they are cunning animals of the pattern of a jackal or a fox. But *Rām* is only added to the name of a male hero. To the name of a heroine *Rāni* is added, or sometimes *Dēi*.

² *Dāw lēb*, to take revenge upon.

³ *Tū bhaḥ bārā* means 'you are a great fool.'

⁴ *Bas*=thereupon suddenly.

⁵ *Hoūhā ke* is used when one makes a mess of a thing by too great haste.

nāĩ ; tā gāĩ-ko pataĩ khar̥bar̥ dēkhi-ke bājhi-gailē ki
came ; then pile-of leaves upset seeing understood that
 eh-ū-mē nāki ā-gail-batĩ. Kah̥lē ki, 'hē bhayā, āgē tā
this-also-in the-alligator has-come. He-said that, 'O brother, formerly to-be-sure
 hamār gāj khar̥kharāt-rabal. Āju kāhe nāikhĩ khar̥kharāt?' Tab-lē
my pile was-rustling. To-day why not-is rustling?' In-the-meantime
 nāki pattā khar̥kharāibē tā kailĩ. Siyār kah̥lē,
the-alligator leaves to-rustle actually made. The-jackal said,
 'achehhā, tā bājhi-gailĩ. Bas-karā.' Daural chali-gail tani-ki-čk
'well, then I-have-understood. Put-a-stop-to-it.' Running he-went a-little
 āgi lē-ā-ko gāj phūk-dih̥lē. Nāki ōhi-mē bhasam hō-gailĩ.
fire bringing the-pile set-fire-to. The-alligator that-very-in ashes became.
 Akil-ke āgē jōr kuchh nā kām karē-lā.
Wisdom-of before brute-force any not work does.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a jackal and a she-alligator in great friendship. Night and day lived they together; neither did he forget her, nor she leave him. In this way they lived for some time, till all of a sudden they quarrelled. So hot became the strife between them, that one could not bear the sight of the other. Said the alligator, 'O jackal, what is the use of your lying in wait for me? Why, my regular meal is twenty people like you.' Said the jackal, 'what are you? I am not afraid of any big animal. Your body may be strong, but it is I who have the brains. Do what you please. I don't ask you to stop. God will take care of me.' So wrangling in this way each went off on his own way. The alligator took to the river, and the jackal to the forest.

Now, on the bank of the river there was a fig-tree, with a root which projected over the stream, partly in the water, and partly out. One day master jackal was sitting on this root having a drink, when the alligator caught sight of him, and with a dive seized hold of his foot. Then said the jackal to himself, 'I faith, the alligator has got her revenge now. What is the best thing for me to do?' Then he added aloud 'hulloa, alligator, you're a genius, you are. You thought you were going to catch my foot, and you have only caught hold of the root of the tree.' That was enough for the alligator. She let go his foot and grabbed at the root, while the jackal marched away making faces at her. All that she could do was to rub her hands together in disgust at the trick.

So the enmity increased more and more, and one day the alligator set out, and sat down in the jackal's den. When he came home, he perceived her scent, and guessed that she was sitting inside. To make sure, he said, 'well, upon my word. My den alway said 'gū gū,' and to-day it says nothing at all.' Then the alligator cried out 'gū gū,' and the jackal knew she was there. Said he, 'so you've taken my den too,' and went off and gave up living in it.

Then he made a home in a heap of dry leaves which had been collected by the Gōnds. Here, too, the alligator traced him out, and one day hid herself in the pile

to wait for him. When he came home, he found the leaves all upset, and guessed that she was there. Said he, 'I' faith, my heap of leaves always rustled before. Why it is not rustling to-day?' So the alligator made the leaves rustle, and the jackal said to himself, 'all right, now I know what's up. This must be stopped.' So off he ran, and fetched a little fire, with which he lit the pile of leaves, so that the alligator was burnt to ashes.

The moral of this is that brute force is of no avail against mother-wit.

SARWARIĀ.

Sarwariā, properly means the language of the Saruār country, but the name is not quite accurate, for the dialect which it connotes is not spoken over the whole of the Saruār tract, and is, moreover, spoken in parts of the country to which the name Saruār does not properly apply. Sarwariā is, however, a name sanctioned by the Census Report, and is a convenient one. I hence use it with the above explanation.

The word 'Saruār' is a corruption of *Sarayū-pāra*, or Trans-Sarayū; that is to say, the tract of country on the far side of the Sarayū or Gōgrā River, looking from the city of Ajudhiā, the ancient Ayōdhyā, near the modern town of Fyzabad. Strictly speaking, it therefore includes the whole of the districts of Bahraich, Gonda, Basti, Gorakhpur, and Saran, but, owing to a local tradition, it now-a-days only means the country on the left bank of the Gogra between Ajudhiā in Fyzabad, and Majhauri in Gorakhpur. The story runs that when Rāma-chandra returned to Ayōdhyā from his exile the local Brāhmins refused to sacrifice for him, on the ground that he was guilty of killing Rāvaṇa who was himself a member of their caste. He then imported some Brāhmins from Kanauj, who performed the sacrifice, but who were promptly put out of caste for doing so by their brethren. They appealed to Rāma, who stood on the bank of the Gōgrā at Ayōdhyā, and shot an arrow across the river towards the east. It fell near Majhauri in the south-east of the Gorakhpur District, and he declared that all the land from the Sarayū, *i.e.*, the modern Gōgrā, to the place where the arrow fell should belong to these Brāhmins and their heirs for ever. Hence arose the well-known caste of Sarwariā Brāhmins, and the country held by them is considered the true Saruār country to the present day.

The Sarwariā sub-dialect of Bhojpuri is spoken all over the district of Basti, and over the western half of Gorakhpur. A glance at the map will show that only a small portion of the Basti district falls within the traditional Saruār tract, while on the other hand, the latter extends, in Gorakhpur, beyond the limits of the Sarwariā sub-dialect, and into the area in which the Northern Bhojpuri of Eastern Gorakhpur is spoken.

The population speaking Sarwariā is estimated as follows:—

Name of District.	Number of persons estimated as speaking Sarwariā.
Basti	1,783,844
Gorakhpur	1,569,307
TOTAL .	3,353,151

Taking the form of the dialect spoken in Basti, as the most extreme variety, we find that it differs from the Bhojpuri of East Gorakhpur principally in vocabulary. The words for things in common use frequently differ considerably. This will be observed in the two following specimens, and it is not necessary to draw attention to specific instances.

There are also, however, some differences of Grammar. The principal are the following. With them, I shall also mention the points in which the Basti dialect differs from Standard Bhojpuri.

We see the same reluctance to use the cerebral *r* in Basti that we observed in Gorakhpur. Thus, we find *paral*, it fell, used instead of *paṛal*. The termination of the genitive is *kāi*, with an oblique form *kē*. This is borrowed from Western Bhojpuri. Thus, *daiu-kai*, of God, but *bāp-kē lagē*, near the father. As in Gorakhpur, the instrumental singular ends in *an*, as in *bhūkhan*, by hunger. Adjectives sometimes change for gender. Thus, we have *fasil अच्छि-हूँ*, the harvest is good.

There are several peculiarities in the declension of pronouns. The oblique form of the genitive always ends in *ē* instead of *ā*. Thus *ham're bāp-ke ihā*, near my father. So, *tuk'rē*, *ok'rē*, *in-kē*, *ap'nē*; and similarly, *taunē-sē*, from *thus*. For the second personal pronoun honorific, instead of *raṭā*, etc., Sarwarīā has *tā*, genitive *tuhār*, obl, *tuhē* or *tuk'rē*. The third personal pronoun is *ū*, with an oblique form *ō* or *wah* instead of *oh*. The relative and correlative pronouns are *jann* and *taun*, instead of *jē* and *se*. Their oblique forms are *jaunē* and *taunē*. *Kāo* is 'what?', *kuchh* is 'anything', and *ku'nā* is 'how many.' Most of these pronominal peculiarities are also shared in common with Western Bhojpuri.

In verbs, the most noteworthy peculiarity of the Basti dialect is that the third person singular of the Past ends in *is* instead of in *as*. Thus, *kah'tis*, he said; so also, *dih'tis*, *lih'tis*, *pūchh'tis*, *kallis*, and others. In one instance, we have the Eastern Hindi *uṛāis*, he squandered, instead of *uṛāulis*. The Respectful Imperative ends in *an* as in *rākhau*. The Past Conditional may be the same in form as the present participle, here, too, following Eastern Hindi. Thus, we have *manāil*, for *manāilī*, might have made. The termination of the Conjunctive Participle may be *ke*, as in *jāy-ke*, having gone, or *kāi*, as in *dēkhī-kāi*, having seen. The oblique case of the verbal noun ends in *ai*, instead of in *e*. Thus, *churawai-ke*, for *freed*.

It is important to notice that the Potential Passive is formed by adding *wa* and not *ā* to the root of the verb; thus, *kah'wāi*, I may be called, instead of the standard Bhojpuri *kahāi*.

The form of the Verb Substantive with *ī* is, as usual north of the Ganges, preferred to that with *r*. Thus, *bāīē*, he is, and so on.

Of the two following specimens of the Sarwarīā of the Basti District, the first is a version of the Parable of the Prodigal Son, and the second a letter written by one native of the district to another.

[No. 46.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

SARWARĪ SUB-DIALECT.

(DISTRICT BASTI.)

SPECIMEN I.

एक मनई के दुइ बेटवा रहलें। वह में से छोटका बेटवा बाप से कहलिस कि बाप धन में जीन हमार बखरा होय तीन हम के मिलै। तब बाप ओ के बाँटि दिहलिस। और थोरिक दिन बितलें छोटका बेटवा सब जीन कुछ रहल तीन लै के एक दूर देस में गइल और उहाँ आपन माल सब बदमाशी में उड़ाय दिहलिस। जब सब ओराय गइल तब वह देस में अकाल परल और ऊ गरीब हो गइल। तब ऊ एक बड़ मनई के इहाँ गइल। तब ऊ बड़ मनई ओ के सुअर चरावे के कहि दिहलें। और ओकरे मन में रहल कि जीन बोकला सुअर खाति बाय तोने से आपन पेट भरल करी कि केह ओ के कुछ नाहीं देत रहल। तब ऊ होस में आय गइल कि हमरे बाप के इहाँ कितना मजूर जीअत खात बाटें और हम भूखन मरत बाटें। हम अपन बाप के लगे जाय के कहब कि हम दइउ के ओ तुहार कौन कसूर कइलीं। अब अइसन नाहीं बाटें कि तुहार बेटवा कहवाईं। अब तू हम के अपन मजूरन में राखौ। तब ऊ अपन बाप के पास गइल और ऊ इतने लामे रहल तबइ ओकर बाप देखि के मोह में आय के गटईं लगाय लिहलिस ओ चुम्मा-लिहलिस। और बेटवा बाप से कहलिस कि हम दइउ के ओ तुहरे कसूर कइलीं और एहि जोग नाहीं बाटें कि तुहार बेटवा कहवाईं। तब बाप अपन मनई से कहलिस कि नीक से नीक कपड़ा निकामि के इन के पहिरावे और इन के हाथ में सुनरी गोड़ में जूता पहिरावे जीने में हम खाईं ओ खुस होईं। काहें कि हमार ई बेटवा मनीं मरल रहल जीअल ओ हेराइल रहल मिलल। ऊ सब खुस भइल ॥

तब बड़का बेटवा जीन खेत में रहल ऊ जब घर के लगे आइल और गाइब बजाइब सुनि के एक मनई के बोलाय के पुँछलिस कि ई काव होत बाय। तब ऊ कहलिस कि तुहार भाई आइल है और तुहार बाप बहुत खातिर कइलें है काहें से कि भला चंगा पडलें हैं। तब ऊ रिसिआय के घर में नाहीं गइल। तब ओकर बाप बहराँ आय के मनुहार कइलिस। तब ऊ बाप से कहलिस कि देखीं इतने दिन से हम तुहार खिदमत करत बाटें और कब्बों तुहरे मन के बाहर नाहीं चललीं। तीन कब्बों एक्को डेगड़ी के बघी हम के नाहीं दिहल कि अपने बेओहरिकन के साथे खुसी मनाइत और जब तुहार ई बेटवा आइल जीन तुहार धन दीलत पतुरिअन में उड़ाइस तेकर बहुत खातिर कइलें। तब ऊ कहलिस कि ए बेटवा तू सदा हमरे साथ बाट। और जीन हमार है तीन सब तुहार होय। और खुसी मनावे ओ खुस होवे के चाही काहें कि तुहार छोट भाई मरल रहल जीअल है और हेराय गइल रहल और मिलल है ॥

[No. 46.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

SARVARĪĀ SUB-DIALECT.

(DISTRICT BASTI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek manai-kē dui bet'wā rah'laī. Wah-mē-sē chhot'ka bet'wā
One man-to two sons were. Them-in-from the-younger son
 bāp-sē kah'lis ki, 'bāp, dhan-mē jaun hamār bakh'rā hōy, taun
the-father-to said that, 'father, the-wealth-in what my share may-be, that
 ham-kē milai.' Tab bāp ō-kē bāti dih'lis. Āūr thōrik
me-to be-given.' Then the-father him-to having-divided gave. And a-few
 din bit'lē chhot'kū bet'wā sab jaun kuchh rahal, taun
days on-passing the-younger son all what any-thing was, that
 lāī-ke ek dūr dēs-mē gail, āūr uhlē āpan māl sab
having-taken a far country-in went, and there his-own property all
 bad'māsi-mē ur'iy-dih'lis. Jab sab ur'iy-gail tab wah dēs-mē akāl
debauchery-in squandered. When all was-squandered then that country-in a-famine
 paral, āūr ū garib hō-gail. Tab ū ek baṛ-manai-ke ihā gail. Tab ū
fell, and he poor became. Then he a rich-man-of near went. Then that
 baṛ-manai ō-kē sūar charāwāi-kē kahi-dih'laī, āūr ok'rē man-mē rahal ki,
rich-man him swine feeding-for told, and his mind-in it-was that,
 'jaun hok'lā sūari khāti-bāy, taunē-sē āpan pēt bharal karī,'
'what hucks the-swine are-eating, those-with my-own belly filled I-may-make,'
 ki kēhū ō-kē kuchh nāhī dēt-rahāl. Tab ū hōs-mē āy-gail ki,
for any-one him-to any-thing not giving-was. Then he sense-in came that,
 'ham'rē bāp-kū ihā kit'nā majūr jīat khāt bāṛāī, āūr ham
'my father's near how-many servants living eating are, and I
 bhūkhan marat bāṛī. Ham ap'nē bāp-kē lagē jāy-ke kahāl ki,
by-hunger dying am. I my-own father-of near having-gone will-say that,
 "ham daīu-kāī o tuhār kaun kasūr kaīlī. Ab aīsan nāhī bātī ki
"I God-of and of-thee what fault did. Now such not I-am that
 tuhār bet'wā kah'wāī. Ab tū ham-kē ap'nē majūran-mē rakhau"
thy son I-may-be-called. Now thou me thine-own servants-among keep."
 Tab ū ap'nē bāp-kē pās gail āūr ū it'nē lāmē rahal tabhāī ō-kar
Then he his-own father-of near went and he when far was then-even his

bāp dēkhi-kāi mōh-mē āy-ke gataĩ lagāy lih'lis,
father having-seen pity-in having-come embracing having-applied took,
 o chummā - lih'lis. Āūr beṭ'wā bāp-sē kah'lis ki, 'ham Daīu kāi o
nd kisses took. And the-son the-father-to said that, 'I God of and
of-thee fault did, and this worthy not I-am that thy son
kah'wāi.' Tab bāp ap'nē manāi-sē kah'lis ki, 'nik-sē nik
'-may-be-called.' Then the-father his-own men-to said that, 'good-than good
cap'rā nikāsi-ke in-kē pahirāwā, aūr in-kē hāth-mē
clothes having-brought-out this-person-to put-on, and this-person's hand-on
nun'rī, gōr-mē jūtā pahirāwā, jaunē-mē ham khāĩ o khus hōĩ ;
ring, feet-on shoes put-on, so-that we may-eat and happy be ;
kāhē ki hamār i beṭ'wā manō maral-rahal, jāi ; o herāil-rahal,
because that my this son as-it-were had-died, lived ; he had-been-lost,
milal.' Ū sab khus bhail.
was-found.' They all happy became.

Tab bap'kū bot'wā jaun khēt-mē rahal, ū jab ghar-
Then the-elder son who the-field-in was, he when the-house-
 kē lagē āil, aūr gāib bajāib suni-ke, ēk manāi-kē
of near came, and singing music having-heard, one man-to
 bolāy-ke pūchh'lis ki, 'i kām hōt-bāy ?' Tab ū kah'lis ki,
having-called he-asked that, 'this what is-being ?' Then he said that,
 'tuhār bhāi āil-hai, aūr tuhār bāp bahut khātir kailāĩ-haĩ ;
'thy brother come-is, and thy father much affection has-made ;
 kāhē-sē ki bhalā chaṅgā paūlāĩ-haĩ.' Tab ū risiāy-ke
because that good healthy he-has-found-(him).' Then he having-become-angry
 ghar-mē nāhĩ gail. Tab ō-kar bāp bah'rā āy-ke manuhār
the-house-in not went. Then his father outside having-come remonstrating
 kailis. Tab ū bāp-sē kah'lis ki, 'dēkhĩ, it'nē din-sē
did. Then he the-father-to said that, 'see, so-many days-from
 ham tuhār khid'mat karat-bāĩ, aūr kabhō tuhrē man-kē bāhar
I thy service doing-am, and ever thy mind-of outside
 nāhĩ chal'ĩ ; taun kabhō ekkō chheg'ri-kāi bacheh-ō
not went ; still ever a-single she-goat's young-one-even
 ham-kē nāhĩ dihlā ki ap'nē beoharikan-kē sāthē khusī
me-to not thou-gavest that my-own friends-of with happiness
 manāit. Āūr jab tuhār i beṭ'wā āil, jaun tuhār
I-might-have-made. And when thy this son came, who thy
 dhan daulat paturian-mē urāis, tē-kar bahut khātir
wealth property harlots-on has-squandered, his much affection
 kailā.' Tab ū kah'lis ki, 'ē beṭ'wā, tū sadā ham'rē
you-made.' Then he said that, 'O son, thou always me

sāth	bāṭā,	āūr	jaun	hamār	hai,	taun	sab	tuhār	hōy.
<i>with</i>	<i>art,</i>	<i>and</i>	<i>what</i>	<i>mine</i>	<i>is,</i>	<i>that</i>	<i>all</i>	<i>thine</i>	<i>is</i>
Āūr	khusī	manāwāl	o	khus	hōwāl-kē			chāhī,	
<i>And</i>	<i>happiness</i>	<i>making</i>	<i>and</i>	<i>happy</i>	<i>being-for</i>			<i>is-to-be-wished,</i>	
kāhē-ki	tuhār	chhōt	bhāī	maral-rahāl,				jīal-hai ;	
<i>because-that</i>	<i>thy</i>	<i>younger</i>	<i>brother</i>	<i>had-died,</i>				<i>has-lived ;</i>	
āūr	herāy-gail-rahāl,	āūr	milal-hai.'						
<i>and</i>	<i>had-been-lost,</i>	<i>and</i>	<i>has-been-found.'</i>						

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

SARWARĪA SUB-DIALECT.

(DISTRICT BASTI.)

SPECIMEN II.

स्वस्ति श्री शिवकुमार लाल जीव के लि० जगत नारायण लाल को सलाम । कुसल पाराम दोनों तरफ़ को नेक चाही । भागे इहाँ के हान अस है कि खेत बारी सब बोर गइल ओ फ़सिल अच्छी है ओ कटे के जून भाय गइल । से देखत चिहो के तू दुइ हरवाह ले के इहाँ तक आइ जाव, जौने से सब खेत कटि जाय । ओ असो जवन पत्थर गिरल है तवने से भगवान हमार गाँव बँचाय दिहलै ओ फ़सिल में कवनो रोग दोख नाहीं लगल है । ओ और हाल सब अच्छा है । जियादे शुभ । मि० फागुन सुदी १३ सन १३०५ साल ॥

TRANSLITERATION AND TRANSLATION.

Swasti.	Śrī	Śiv-kumār	Lāljiw-kē	li(khitam ¹)	Jagat-narāyan
<i>It-is-well.</i>	Śrī	Śiv-kumār	Lālji-to	<i>are-written</i>	<i>Jagat-narāyan</i>
Lāl-kāl	salām.	Kusal	ārām	dōṇō	taraf-kāl nēk chāhī.
<i>Lat's compliments.</i>		<i>Welfare</i>	<i>comfort</i>	<i>both</i>	<i>sides-of good are-to-be-wished.</i>
Āgē,	ihā-kāl	hāl	as hai	ki khēt	bāri sab bōi-gail,
<i>Moreover, here-of</i>		<i>affairs</i>	<i>such</i>	<i>are</i>	<i>that fields farms all are-to-be-sown,</i>
o	fasil	achchhi	hai,	o	kaṭāi-kāl jūn āy-gail.
<i>and the-harvest</i>		<i>good</i>	<i>is,</i>	<i>and</i>	<i>cutting-for the-time has-come.</i>
Sē	dekhat	chitṭhi-kē	tū	dui	har'wāh lāl-ke ihā tak
<i>Therefore</i>	<i>seeing</i>	<i>the-letter</i>	<i>you</i>	<i>two</i>	<i>labourers taking here to</i>
āi-jāw,	jaunē-sē	sab	khēt	kati-jāy.	O aṣō jawan
<i>come,</i>	<i>so-that</i>	<i>all</i>	<i>fields</i>	<i>may-be-cut.</i>	<i>And this-year what</i>
patthar	giral-hai	taw'nē-sē	Bhag'wān	hamār	gāw bāchāy-dih'laī.
<i>hail</i>	<i>has-fallen</i>	<i>from-that</i>	<i>God</i>	<i>my</i>	<i>village has-preserved.</i>
O	fasil-mē	kaw'nō	rōg	dōkh	nāhī lagal-hai. O
<i>And the-harvest-in</i>		<i>any</i>	<i>disease</i>	<i>defect</i>	<i>has-attached. And</i>
āur	hāl	sab	achchhā	hai.	Jiyādē śubh. Mi(tī) Phāgun
<i>other</i>	<i>affairs</i>	<i>all</i>	<i>good</i>	<i>are.</i>	<i>Further blessings. Date Phāgun</i>
sudi 13,	san	1305	sāl.		
<i>light-half</i> 13,	<i>Fasli-year</i>	1305	<i>year.</i>		

FREE TRANSLATION OF THE FOREGOING.

It is well. The compliments of Jagat-narāyan Lāl to Śiv-kumār Lāl. May both the writer and the recipient of this letter be prosperous. Moreover, the state of affairs

¹ A Sanskrit Past Participle Neuter, commonly used at the beginning of letters.

here is that all the fields have been sown, and have borne a fine harvest, which is now ready for reaping. Therefore, immediately on receipt of this letter, come here with two labouring men, so that all the fields may be cut. God Almighty has protected my village from the hail which fell this year, and there is no disease or defect in the crop. Everything else is prospering. Further blessings. Dated the 13th of the bright half of Phāgun, 1305 F. S.

The following version of the Parable of the Prodigal Son is in the dialect spoken in South-West Gorakhpur, which forms a portion of the true Saruār tract. It has been made by Pandit Rām-gharib Chaubē, who is a native of that part of the country. As might be expected, while in the main closely corresponding with the dialect of Basti, it has some points of resemblance with the language of Eastern Gorakhpur. The most striking point of difference from the language of Basti, is that the third person singular of the Past Tense of Transitive verbs, ends in *as*, as in Standard Bhojpuri, and not in *is*, as in the dialect of that district. Thus, *kah'las*, not *kah'lis*, he said. Among minor points, we may notice the occasional use of *rāūr*, instead of *luhūr*, for the genitive of the second personal pronoun honorific, the latter being the Sarwariā, and the former, the Standard Bhojpuri form. Instead of *un*, the usual plural oblique form of the third personal pronoun, we have the slightly different *on*, while the singular oblique form is *ohi*, and not *wah*, as in Basti. The only other point worthy of special note is that the Potential Passive is formed, as in Standard Bhojpuri, by the addition of *ā* to the root, and not, as in Basti, by the addition of *'wā*. Thus, *kahā'?*, not *kah'wā'?*, I may be called.

The specimen is printed in the Dēva-nāgarī character, and a transliteration is given of it.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

SARWARĪA SUB-DIALECT.

(SOUTH-WESTERN GOBAKHPUR.)

(Pāṇḍit Rām gharīb Chaubē, 1899.)

एक जने के दुइठों बेटा रहैं। ओहि में से कोटका अपने बाप से कहलस, को हे बाबू जो घर के धन दोलति में जवन हमार बखरा होय तवन हम के बाँटि दं। तब ओकर बाप ओकर बखरा ओ-के बाँटि दिहलस। धीरिक दिन में कोटका बेटा आपन कुलि धन एकठा के के परदेस निकसि गइल, और उहाँ आपन कुलि धन कुकरम में उड़ा दिहलस। जब ऊ आपन सर्वस उड़ा चुकल तब ओहि देस में बड़ा भकाल पड़ल। तब ऊ बड़ा दलहर हो गइल। तब ऊ ओहि देस के एक धनी अदिमी के इहाँ जा के रहे लागल। ऊ धनी अदिमी भी के अपने खेतें सूखरि चरावै के भेजि दिहलस। उहाँ ओकर मन ओहि घास पात के देखि के जवन सूखरि खाति रहनीं डोलि गइल और मन में कहै लागल को हम के जो ईहो मिलत तं खातीं। लेकिन ओ के कहै किनु नाहीं दंत रहल। तब ओकरे सूभल और ऊ अपने मन में कहलस की देख हमरे बाप के केतना मजूरन के प्रतना खाये के मिलत बा की ऊ भरि पेट खइयो करे-लैं अवर बचइयो करे-लैं। अवर हम इहाँ भुखन मरत बाटीं। भाव चलीं अब अपने बापे किहाँ आ उन से कहों की हे बाबू जो हम भगवान के परतिकूल अवर तोहर अगाड़ीं पाप के चुकलीं, अब हम प्रह लायक नाहीं बाटीं की तोहार बेटा कहाईं। से अब तू हम के अपने एक चकरिहा के तरे राखं। प्रइसन मोचि के ऊ अपने बाप के लगे चलल। जब लामहीं रहल तब ओकर बाप ओ के देखि के मारे कोह के दारि के ओकरे लगे गइल और भेंट अंकवारि लिहलस और सुभो चाटे लागल। तब बेटा कहै लागल की हे बाबू जो हम भगवान के परतिकूल अवर तोहर अगाड़ीं पाप के चुकलीं अवर अब प्रह लायक नाहीं बाटीं की तोहार बेटा कहाईं। से अब हम के अपने एक मजूर के तरे राखं। ओकर बाप ई सुनि के अपने एक नोकर से कहलस की सब से नोक कपड़ा निकारि लै भाव और इन के पहिराव। अवर इन के हाथ में अंगुठी अवर गोड़े में पनहीं पहिराव। अवर चल सभे खाईं पीईं अवर खुसी करीं। तब सब जने खुसी मनावै लगलें॥

ओकर बड़का बेटा खेत में रहल। जब घर के लगे आइल तं नाचि अवर बाजा के भनक ओकरे काने पड़ल। तब ऊ अपने एक नोकर के बुलाय के पुहलस की ई का होत हवै। नोकर कहलस की राउर भाई जी अइलें हैं अवर राउर बाबू जो ओन के निमित्तिक भोज करत बाटें। काहे से की ओन के ओगे देहें अवर कुसल अनन्द से पउलें हैं। ऊ ई सुनि के रिसिया गइलें अवर घर के भितर जाये के मन नाहीं कलें। तब ओन के बाप बहरा अइलें अवर ओन के मनावै लगलें। तब ऊ अपने बाप से कहलें हे बाबू जो देख हम प्रतना दिन से तोहार सेवा सुबित करत चलि आवत ईई और कब्यों तोहार प्रको हुकुम नाहीं टरलीं। तबो तू हम के प्रको भेड़ी के बन्धी नाहीं दिहल की हम अपने संवतिन के साथे आनन्द करीं। बाकी ज्योंही तोहार ई बेटा आइल त्योंही तू ओन के खातिर भोज कइल ई। ई नाहीं सोचल की ई तोहार उहै बेटाभा हउभैं के तोहार धन कुकरम में नष्ट के दिहलें। तब बाप बोखल

की है बैठा तू हमारे संगे सदाँ से बाटँ अवर जवन कुछ हमारे है तवन तुझारे है । और है तोझारे भाई मानों मरि के जीअल है अवर भुला के मिलल है ए मेँ हमरन केँ चाही की खुसी करोँ अवर पानन्द मनाई ॥

TRANSLITERATION.

Ek janē-kē dui-thō bēṭā rahaī. Ohi-mē-sē chhot'kā ap'nē bāp-sē kah'las kī 'hē bābū-jī ghar-kē dhan daulati-mē jawan hamār bakh'rā hōy tawan ham-kē bāṭī dā.' Tab ō-kar bāp ō-kar bakh'rā ō-kē bāṭī dih'las. Thōrik din-mē chhot'kā bēṭā āpan kuli dhan ekatthā kāt-ko par'dēs nikasi-gail, aur uhā āpan kuli dhan kukaram-mē up' dih'las. Jab ū āpan sarbas up' chukal tab ohi dēs-mē barā akāl paṛal. Tab ū barā daliddar hō-gail. Tab ū ohi dēs-kē ek dhanī adimī-kē ihā jā-ke rahaī lāgal. Ū dhanī adimī ō-kē ap'nē khētē sūari charawai-kē bhōji dih'las. Uhā ō-kar man ohi ghās pāt-kē dēkhi-ke jawan sūari khatī-rah'ī dōli gail, aur man-mē kahāī lāgal kī ham-kē jō ihō milat tā khātī. Lēkin ō-kē kēhū kiehhu nāhī dēt rahal. Tab ok'rē sūjhal aur ū ap'nē man-mē kah'las kī, 'dēkhā, ham'rē bāp-kē kot'nā majūran-kē of'na khāye-kē milat hā, kī ū bhari pēt khaibō karat-lāī awar bachaibō karat-lāī. Awar ham ihā bhukkhan marat bātī. Awā chalī ab ap'nē bāpai kihā ā un-sē kahī kī, "hē bābū-jī ham Bhag'wan-kē paratikūl awar tohrē agāī pāp kar chuk'ī, ab ham ch lāyak nāhī bātī kī tohār bet'wā kahaī. Sē ab tū ham-kē ap'nē ek chakaribā-kē tarē rākhā." Eisan sochi-ke ū ap'nē bāp-kē lagē chahal. Jab lūm'ī rahal tabhai ō-kar bāp ō-kē dēkhi-ke mārē chhōh-ke dauri-ke ok'rē lagē gail aur biētē āk'wari lih'las aur chummāt chāṭai lāgal. Tab bēṭā kahāī lāgal kī, 'hē bābū-jī, ham Bhag'wan kē paratikūl awar tohrē agarī pāp kar chuk'ī awar ab ch lāyak nāhī bātī kī tohār bēṭā kahaī. Sē ab ham-kē ap'nē ek majūr-kē tarē rākhā.' Ō-kar bāp ī suni-ke ap'nē ek nōkar-sē kah'las kī, 'sab-sē nik kap'rā nikārī lāī ūwā aur in-kē pahirāwā. Awar in-kē hāth-mē āguthī awar gōrē-mē pan'hi pahirāwā. Awar chalā, sabhē khāī pīī awar khusī karī.' Tab sab janē khusī manāwāī lag'laī.

Ō-kar bāp'kā bēṭā khēt-mē rahal. Jab ghar-kō lagē āil tā nāchi awar bajaī kī bhanak ok'rē kānē paṛali. Tab ā ap'nē ek nōkar-kē bulāy-ke puchh'las kī 'ī kā hōt hāwai?' Nōkar kah'las kī 'rūr bhai-jī ālāī-haī, awar rūr bābū-jī on-kē nimittik bhōj karat bāṭaī. Kāhō-sē-kī on-kē āgē dēhē awar kusal anand sē paulāī-haī.' Ū ī suni-ke risiyā gaulāī awar ghar-kē bhittar jāye-kāī man nāhī kailāī. Tab on-kāī bāp bakh'rā ālāī awar on-kē manāwāī lag'laī. Tab ū ap'nē bāp-sē kah'laī, 'hē bābū-jī, dēkhā, ham et'nā din-sē tohār sēwā subit karat chālī āwat hāī, aur kabhō tohār ekko hukum nāhī tar'ī. Tabbō tū ham-kē ekko bhēri kāt bachch-ō nāhī dihlā kī ham ap'nē sūg'atin-kē sūthē ānand karī. Bākī jyō-hī tohār ī bēṭā āil tyō-hī tū on-kē khātīr bhōj kailā-hā. I nāhī soch'ī-lā kī ī tohār uhai bet'wā bāuāī jē tohār dhan kukaram-mē nashṭ kār dihlāī. Tab bāp bōlal kī, 'hē bēṭā, tū ham'rē saṅgē sadā-sē bātā awar jawan kuchh hamār hai, tawan tuhār hai. Aur ī tohār bhāī māṭō mari-ke jial hai; awar bhulā-ke milal hai; ē-sē ham'ran-kē chahi kī khusī karī awar ānand manāī.'

WESTERN BHOJPURĪ OR PŪRBĪ.

The Bhojpuri spoken in the Districts of Fyzabad, Jaunpur, Azamgarh, and Benares, in the centre of Mirzapur, and the West of Ghazipur differs in many particulars from the Standard Bhojpuri of Shahabad. The most striking point is the abandonment of the oblique form of nouns and pronouns which ends in *ā*, and which is so characteristic of all the dialects of Bihārī, and the substitution of an oblique form in *ē*, such as we meet in Standard Hindi. Western Bhojpuri is, in fact, the most Western outpost of the Eastern group of the Indo-Aryan family of languages, and possesses some of the features of its cousins to its West.

Western Bhojpuri has been admirably and most fully illustrated by Mr. J. R. Reid, and also forms the foundation of Dr. Hoernle's Gaudian Grammar. We thus possess more full information regarding it than we have about any form of the Bihārī language except, perhaps, Maithili. It is a pity that Mr. Reid's grammar should be buried in a comparatively inaccessible settlement report.

The following is the estimated number of speakers of Western Bhojpuri :—

Name of District.	Number of Speakers.
Azamgarh	1,594,500
Fyzabad	250,000
Jaunpur	80,000
Benares	736,000
Ghazipur	469,000
Mirzapur	810,000
TOTAL	3,939,500

AUTHORITIES—

HOERNLE, A. F. R., C.I.E.,—*A Comparative Grammar of the Gaudian Languages*. London, 1880
Contains a grammar of Western Bhojpuri, under the name of 'Eastern Hindi'

REID, J. R., I.C.S.,—*Report on the Settlement Operations in the District of Azamgarh*. Allahabad, 1881
Appendix II contains a complete account of the dialect of the District. Appendix III, which has been separately printed, consists of a full Vocabulary of the same.

In Jaunpur and Fyzabad the dialect is spoken only in the extreme east of the District. In the rest of these two districts a form of Eastern Hindi is spoken. Regarding Ghazipur, *vide ante*, p. 201, and regarding Mirzapur, *post*, p. 261.

The following are the principal points in which Western Bhojpuri differs from the Standard form of the dialect. For further particulars, the student is referred to Mr. Reid's grammar from which most of these notes are taken.

I.—NOUNS—

The Plural is usually the same as the Singular, the typical termination *an*, being seldom used.

The postposition for the genitive is *ka* or *kaĩ* (instead of *ke*) with an oblique form *kē* (instead of *kā*). It may be stated as a general rule that, while in Standard Bhojpurī the oblique form of many nouns and pronouns ends in *ā*, in Western Bhojpurī it ends in *ē*.

Thus—

Standard Bhojpurī—

Kap'fī kā mar'lā-ke kuchhu-ō dōkh nāhĩ;

Western Bhojpurī—

Kap'fī kē mar'lē kái kichha-ā dōkh nāhĩ, there is no sin in (*lit.* of) slaying a deceiver.

Standard Bhojpurī—

Ap'nā bāp-sē kah'lan;

Western Bhojpurī—

Ap'nē bāp-sē kah'laĩ, he said to his father.

Standard Bhojpurī—

Oh dēs-kā ēk sahar-kā rah'waiyā-kā pās;

Western Bhojpurī—

Oh dēs-kē ēk sahar-kē rah'waiyā-kē pās, near an inhabitant of a city of that country.

Nouns have the usual Locative Singular in *ē*, as *gharē*, in a house, and also an Instrumental Singular in *an*, as *bhūkhan*, by hunger. Both the long and the redundant form of the noun are frequently used. Thus, *beṭ'wā* or *betauā*, the son. The redundant form sometimes ends (in the west of the District) in *annā* or *ivā*. Thus, *ghoṛaunā*, the horse; *paniwā*, the water. The long and redundant forms usually give the force of the definite article, as above translated. For instance, *ēk nōkar-kē bulā-ke*, having called a servant; *nōkar'wā kah'las*, the servant said.

II.—ADJECTIVES—

Adjectives change for gender and case as in Standard Hindi. Thus, *barē bēlē kái ghar*, the house of the elder son; *barī bēlī*, an elder daughter; *bis barē barē ghar*, twenty very big houses.

III.—PRONOUNS—

	I		Thou		Your Honori.	He, she (near).	He, she (remote).	It (near).	It (remote).
	Inferior.	Superior	Inferior.	Superior					
Sing.									
Nom.	<i>maĩ, m^o</i>	<i>ham, ham^e</i>	<i>taĩ.</i>	<i>tũh, t^ũ</i>	<i>raurẽ, raurã, raurã</i>	<i>i</i>	<i>ũ</i>	<i>itthũ, itthũ</i>	<i>otthũ, othũĩ.</i>
Obl.	<i>mã, m^o</i>	<i>ham, ham^e, hamuĩ</i>	<i>tõ.</i>	<i>tũh, tũh</i>	<i>raurẽ, raurũ, raurũ</i>	<i>ĩ, ehi, in, inhaĩ</i>	<i>õ, ohi, un¹, unhaĩ</i>	<i>itthũ, itthũ</i>	<i>otthũ, othũ</i>
Gen.	<i>mõr,</i>	<i>hamõr</i>	<i>tõr,</i>	<i>tuhãr, tohãr</i>	<i>raurẽ kãĩ, etc.</i>	<i>ẽ-kar, in-kar</i>	<i>õ-kar, un-kar</i>	<i>itthũ-kãĩ, etc.</i>	<i>otthũ-kãĩ, etc.</i>
Plur.									
Nom.	<i>hamman, ham^era</i>	<i>ham^era</i>	<i>tũhan</i>	<i>tuk^ere</i>	<i>rauran</i>	<i>inhan, inh^ere</i>	<i>unhan, unh^ere</i>	<i>itkhan</i>	<i>othuan</i>
Obl.	<i>ham^ehan</i>	<i>ham^era</i>	<i>tũhanẽ</i>	<i>tuk^eran</i>	<i>rauran</i>	<i>in-k^ere, un-k^ere</i>	<i>un-k^ere, un-k^era</i>		
	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.

¹ or on, and so throughout.

	This	That	Self	Who	Like jẽ are declined tẽ or sã, he (correlative), and kã, who? The Nominative Singular of the first is tẽ, sã, tauu. Its obl. plur is tihau, sinhan.
Sing.					
Nom.	hai	haũ	{ ap. apũ apai ap ^e nã, ap ^e nẽ	jẽ, jawu	
Obl.	hẽ, hin	hõ, hun	apan, ap ^e nẽ	jẽ, jehi, jin, jaunẽ, jãhĩ	
Gen.	hẽ-kar, hin-kar	hõ-kar, hun-kar	apan	jẽ-kar, jin kar, jaunẽ-kãĩ, jãhĩ-kãĩ	
Plur.					
Nom.	hinhan, hinhanẽ	huhhan, huhhanẽ	apan, ap ^e nau	jinhan, jinh ^e nẽ, jin k ^e rĩ, jin-k ^e ran	
	hin-k ^e rẽ, hin k ^e ran	huh-k ^e rẽ, huh-k ^e ran		jaunhan, jaunhan, jãunhanẽ, jãunhanẽ	
Obl.	Ditto.	Ditto	Ditto	Ditto.	

In all the above, the Genitive Singular has a feminine in *ĩ*, as *mõrĩ bẽĩ*, my daughter. The oblique form ends in *ẽ*, as *mõrẽ bãp-kẽ*, to my father. As usual, the oblique genitive can be used as a declensional base. Thus *mõrẽ-kẽ*, and so on. The oblique form of *hamõr* is *ham^ere*, of *tuhãr*, *tuk^ere*, of *ẽ-kar*, *e-k^ere*, and so on.

The relative and correlative pronouns have neuter forms, viz., *jilthũ* or *jilthũ*, *sithũ* or *sithũ*, *tithũ* or *tithũ*, which are declined exactly like *itthũ*. The neuter Interrogative Pronoun is *kã*, *kitthũ*, or *kitrũ*, what? obl., *kãhẽ*, *kitthũ* or *kitrũ*. Any one is *kew*, *kehu*, or *kamũ*. Anything is *kichh*, *kichchhũ*, or *kichhaũ*. In both of these two last, the oblique form is the same as the nominative.

IV.—VERBS—

We find the first person singular much more generally used than in Standard Bhojpuri.

The Verb Substantive is as follows :—

Present, I am, etc.—

	FORM I.				FORM II			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
(1) <i>bāṭh</i>		<i>bāṭhi</i>	<i>bāṭhi</i>	...	<i>baṭh</i>	<i>baṭhi</i>	<i>baṭhi</i>	...
(2) <i>bāṭh</i>		<i>bāṭhi, baṭhi</i>	<i>bāṭh</i>	<i>bāṭhi, bāṭhi</i>	<i>baṭh</i>	<i>baṭhi, baṭhi, baṭhi</i>	<i>baṭh</i>	<i>baṭhi, baṭhi</i>
(3) <i>ba</i>								
<i>bāṭh</i>		<i>bāṭhi</i>	<i>bāṭhi</i>	<i>baṭhi</i>	<i>baṭh, baṭh</i>	..	<i>baṭhi</i>	<i>baṭhi, baṭhi</i>

In the first form *r* may be substituted for *l*. Thus *bārṭh*, and so on throughout. This is principally in the east of the District. Note that, in Western Bhojpuri the first person plural throughout ends in *i*, not in *ī*.

The Past tense is *rah'ṭh*, I was, which is conjugated regularly like the past tense of a neuter verb.

The following are the principal tenses of the Finite verb. Only Masculine forms are given. The Feminine forms are formed on the analogy of *baṭh*, above.

Simple Present and Present Conditional, I see, (if) I see				Present Indicative, I see, etc.			
Sing.		Plur.		Sing.		Plur.	
(1) <i>dēkhṭh</i>		<i>dēkhṭhi</i>		<i>dēkhṭh</i>		<i>dēkhṭhi</i>	
(2) <i>dēkh</i>		<i>dēkh</i>		<i>dēkhṭh</i>		<i>dēkhṭhi</i>	
(3) <i>dēkhai, dēkh</i>		<i>dēkhai</i>		<i>dēkhṭh</i> (fem. <i>dēkhṭhi</i>)		<i>dēkhṭhi</i>	
Past, I saw, etc.				Future, I shall see, etc.			
Sing.		Plur.		Sing.		Plur.	
(1) <i>dēkh'ṭh</i>		<i>dēkh'ṭhi</i>		<i>dēkh'ṭh</i>		<i>dēkh'ṭhi</i>	
(2) <i>dēkh'ṭh</i>		<i>dēkh'ṭhi</i>		<i>dēkh'ṭh</i>		<i>dēkh'ṭhi</i>	
(3) <i>dēkh'ṭh</i> (fem. <i>dēkh'ṭhi</i>)		<i>dēkh'ṭhi</i>		<i>dēkh'ṭh</i>		<i>dēkh'ṭhi</i>	

<i>Past Conditional, (if) I had seen</i>		
Sing	Plur.	
(1) <i>dekḥ^alā</i>	<i>dekḥ^alā, dēkhit</i>	<i>Imperative—Present—Sing dēkh, dēkh^u; Plur. dēkhā, Future—Sing dekḥihē; Plur. dekḥihā. Present Definite—dēkḥat bāṭī, or dekḥ^alāṭī, or dēkḥat hauṭ. Imperfect—dēkḥat rah^alā. Perfect—dekḥ^alā bāṭī (or hauṭ) Pluperfect—dekḥ^alā rah^alā.</i>
(2) <i>dekḥ^alā</i>	<i>dekḥ^alā</i>	
(3) <i>dēkhāt</i>	<i>dekḥ^alāṭ</i>	
<i>Past Tense of a Neuter verb, I fell, etc.</i>		
Sing	Plur.	
(1) <i>gir^alā</i>	<i>gir^alā</i>	<i>Perfect—gir^al bāṭī. Pluperfect—girāl rah^alā.</i>
(2) <i>gir^alā</i>	<i>gir^alā</i>	
(3) <i>girāl (from girālā)</i>	<i>gir^alāṭ, gir^alān</i>	

The rest of the Conjugation is as in Standard Bhojpuri, except that the oblique forms of the Verbal nouns are as follows :—

- (1) *dēkh*, — oblique form, *dēkhe*, or *dēkhai*
- (2) *dēkhai*, — oblique form, *dekḥ^alā*.
- (3) *dēkḥab*, — oblique form, *dekḥ^abai*.

The Perfect sometimes has forms like *āīlāṭ-haṭī*, he (hon.) has come; *kaīlāṭ hai*, he (hon.) has done.

As regards the irregular verbs they are as in Standard Bhojpuri, except that beside the form *dik^alas*, he gave, I have noted *dek^alas*, as also used. The verb for 'to begin' is *lagal*, not *lājal*. 'I will go' is *jāb*.

The two following specimens are in the dialect illustrated in the foregoing grammatical sketch. The only thing to note is the attempt made to represent the peculiar *ā* sound by a long *ā*. Thus *dā*, give, is written दा *dā*. In transcribing such cases, I shall write *a* not *ā*. The specimens are printed in Kaithī type. The first is a version of the Parable of the Prodigal Son, and the second is a statement made by a person accused in a criminal case and recorded in his own language.

They were written in Azamgarh, and may be taken as specimens of the dialect of that District and of Fyzabad. The western boundary of Bhojpuri in the latter district may be taken to be a line drawn from Tanda to the trijunction point of the Districts of Fyzabad, Sultampur, and Azamgarh.

[No. 49.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN I.

(Babu Rama Smaran Lal, 1898.)

एक भदनी के दू बेठा १६० । ओ में से छोटा अपने बाप से कहस का
 ए बाप हमने बप्पा के जन्म माँ असवाव हो गवन हम के दा, एहो पन वपरा
 दूनों वेठन के आपन यन बाँट देहस । वहुन दिन ना बोर पावस को छोटा वेठा
 कुँ आपन यन वठो के कठनों दू देस के गिकठ १२० ओन आपन यन प्याव
 याँ में उड़ा पुड़ा उठस । जब कुँ ओकन यन ओना १२० गव आर देस में
 वहुन काँ पड़, ओ उ दाना के मोहगाण होवै ठाँ । गव ज जा के ओ देस के
 एक सहन के १६२३ के पास पहुँच । ज अदनी ओ के अपने प्ये में सूत्र यनावै
 के ब्रासगे मेज देहस । ओकन ३ दसा हो १२० को जन्म सुअन आ गुसी प्याग
 १६० जहो जो ओ के मिठन गो ज अहि से आपन पेठ पुसी से नान, ठेकिन री
 ना ओ के केव देग १६० । जब ओ के येग १२० गो ज अपने मन में कहस को
 केगना बोकनहा मजदुरहा हमने बाप के बाँट जेकरे प्या के वहुन हव बाँट
 वय जाँ ओ हम नूयन मन हई । हम यठव अपने बाप किहा जाव ओ कहव का
 ए बाप हम गोहने आगे ओ दंड के पाप करी, एह ठाँक बर्या को अव हन के
 केव गोहन वेठा कहै । अपने बोकनहा मजदुरहा में से हन के समुह के नक्या ।
 रई कह के ज उठ ओ अपने बाप किहा १२० । जब दूने १६० गवे ओकन बाप ओ के
 देहस । ओ के द१६ १२०, द३३ के १२०, ओकने गठ ठाँ ओ ओ के युमठस । गव
 वेठीओ अपने बाप से कहस को ए बाप हम गोहने हपून ओ दंड के पाप
 करी, अव गोहन वेठा कहवै ठाँक बर्या । ठेकिन वपरा अपने बोकन से कहस
 को जन्म अक्या से अक्या कपड़ा हो गवन पिया के ओन के पानात्रा जा ओ उन
 के हाथ में भंजू ओ पैर में जूना पानात्रा ओ सब केहु आवा प्याग जाइ ओ
 पुसी कनो, काहे से का ३ हमान वेठा नन के सेन जाअ है, हेनाए के सेन
 मिठ है । एहो पन सब केहु पुसी कने ठाँ ।

वडका वेढा ओह घड़ो ज्येगे नहण । जव आशठ घरे के नजीये पहुँचठ गो
 देखठस ज़ा वाजा वजन हव नाय होण हव । गव एक नोकन के वोठा के पुखठस
 र का होण हव । गव नोकनवा कहठस ज़ा, गोहान मारि अशें हैं ओही पन गोहान
 वाप सव जन नेवणा ज़रें हैं ज़ा गोहने मारि से सही सठामण मठ मरठ है ।
 ए पन वडका वेढा के नंज मरठ, ओ जे घन में मरये न जने । गव ओकन
 वाप आशठ ओ यिनवनी मिनगो जने ठाठ । गव वडका वेढा अपने वाप के जवाव
 देखठस, मठा देखा एगवा दिन ज़रठ वनस गक हम गोहान पिदमण ज़रठ,
 ज़रवो गोहान कहवा ना टनठो ओ गुं ज़रवो हम के एक ठो वज़रो कै वय्यो ना
 देखठो जो हम अपने संजान के ठे के पुसा जनिग । अब गोहान र वेढा जैसे आशठ
 है जे गोहान यन दठमण ज़रवो पगुनआ में गुंज उठठस, मरसे '।' दावण ओकने
 वदे ज़रठ है । गव वपवा वडके वेढोआ से कहठस ज़ा ए वेढा गुं गो हनदमें
 हमने साथ वाठा ओन ज़रवण जुख हमान हव, सव गोहान हव । र गोहान मारि
 मन के जाशठ है, हेनाए के सेन मिठठ है, गो मोगासिव र है नहण जो हम ठोग
 पुसा ज़नी ओ पुस हारि ॥

[No. 49.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHAR.

BHOJPURI DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Rama Smaran Lal, 1898.)

Ek ad'mī-kē dū bēṭā rahal. Ō-mē-sē ehhoṭ'kā ap'nē bāp-sē
One man-of two sons were. Them-in-from the-younger his-own father-to
 kah'las kī, 'ē bāp, ham'rē bakh'rā-kāi jawan māl as'bāb hō tawan ham-kē
said that, 'O father, my share-of what property goods may-b' that me-to
 dā.' Ehi-par bap'wū dūnō bēṭan-kē āpan dhan bāṭ deh'las.
give.' This-upon the-father both sons-to his-own property dividing gave
 Bahut din nā bitāi pāwal kī ehhoṭ'ka bēṭā kul āpan dhan
Many days not to-pass were-allowed that the-younger son all his-own property
 bator-ke kaūnō dūr dēs-kē nikal-gail, aur āpan dhan kharāb chāl-mē
collecting some far-off country-to went-out, and his-own fortune bad conduct-in
 urā-purā-dal'las. Jab kul ōkar dhan orā-gail tab oh dēs-mē bahut
squandered. When all his fortune was-exhausted then that country-in much
 kāl papal, o ū dānū-kāi moh'tāj hōwāi lagal. Tab ū jā-ke oh
famine fell, and he grain-of poor to-be began. Then he going that
 dēs-kē ek sahar-kē rah'wāi-kē pās pahūchal Ū ad'mī ō-kē ap'nē khēt-mē
country-of one city-of inhabitant-if near reached. That man him his-own field-in
 sūar eharāwāi-kē wāstē bhēj-deh'las. Ō-kar i dasā hō-gail kī jawan suarū
scine to-feed sent-away. His this condition became that what scine
 bhūsi khāt-rah'ī ūh-ō jō ō-kē milat tō ū ōhī-sē āpan
husks used-to-eat that-even if him-to was-given then he that-very-with his-own
 pēt khusī-sē bharat, lēkin ih-ō nā ō-kē kew dēt-rah'al.
belly pleasure-with would-have-filled, but this-even not him-to anybody used-to-give
 Jab ō-kē chēt bhail, tō ū ap'nē man-mē kah'las kī, 'ket'nā
When him-to senses became, then he his-own mind-in said that, 'how-many
 nokarihā maj'durihā ham'rē bāp-kē bātaī, jek'rē khāe-kē bahut
servants day-labourers my father-of are, with-whom (food) for-eating much

hāw, balik bach-jā-lā, o ham bhūkhan marat-hāi. *Pam ehalah, is, and-also is-saved, and I by-hunger dying-am. I will-start,*
 ap'nē bāp kihā jāb o kahab kī, "ē bāp, ham toh'rē āgē *my-own father near I-will-go and I-will-say that, "O father, I thee before*
 o Daū-kai pāp kaili; eh lāek naikhī kī ab ham-kē kēw *and God-of sin have-done; this-(for) fit not-am that now me any-body*
 tohār bētā kahai. Ap'nē nokarihā maj'durihā-mē-sē ham-kē samujh-ke *thy son may-call. Thy-own servants day-labourers-in-from me knowing*
 rakkhā." ' ' Thai kalh-ke ū uthal o ap'nē bāp kihā āil. Jab *keep."* *This (very) saying he arose and his-own father near came. When*
 dūrai rahal, tabai ō-kar bāp ō-kē dekh'las. Ō-kē darad *far-off-even he-was, then-even his father him saw. Him-to compassion*
 bhail. Daup-ke gail. Ok'rē galē lagal, o ō-kē chum'las. Tab *became. Running he-went. His neck-on applied, and him kissed Then*
 betauā ap'nē bāp-sē kah'las kī, 'ē bāp, ham toh'rē hajūr o Daū- *the-son his-own father-to said that, "O father, I thy presence-in and God-*
 kai pāp kaili. Ab tohār bētā kahāwai lāek naikhī. Lēkin bap'wā *of sin did. Now thy son to-be-called worthy I-not-am.* ' But the-father
 ap'nē nok'ran-sē kah'las kī, 'jawan achchhā-sē achchhā kap'rā hō, *his-own servants-to said that, "what good-than good clothes there-may-be,*
 tawan liā-ke on-kē pahirāwat-jā, o on-kē hāth-mē āgūhī o *those having-brought him-to cause-to-be-clothed, and his hand-on a-ring and*
 pair-mē jūtā pahirāwā, o sab-kehu āwā, khāt-jāī o khusī karī. *feet-on shoes put-on, and every-one come, let-us-eat and merriment let-us-make.*
 Kāhō-sē-kī i hamār bētā mar-ke phēr jial-hai; herāe-ke *Because this my son having-died again become-alive-is; having-been-lost*
 phēr milal hai.' Bhi-par sab kehu khusī karai lagal. *again found is.* ' This-upon all persons merriment to-make began.

Bar'kā bētā oh ghapi khētē rahal. Jab āil gharē-kē *The-elder son (at)-that hour the-field-in was. When he-came the-house-of*
 nagichē pahūchal, to dekh'las kī bājā bajat-hāw, *near he-arrived, then he-saw that musical-instruments are-being-played-upon,*
 nāch hōt hāw. Tab ek nōkar-kē bolā-ke puchh'las, 'i kā *dance being-(carried-on) is. Then one servant calling he-asked, "this what*
 hōt hāw?' Tab nokar'wā kah'las kī, 'tohār bhāi āilāñ-haī. Ohī-par *being-(done) is?' Then the-servant said that, "thy brother come-has. That-very-upon*
 tohār bāp sab-kar new'tā kailāñ-haī; kī toh'rē bhāi-sē sahī-salāmat *thy father all-of invitation made-has; that thy brother-with with-safety*
 bhēt bhail-hai. E-par bar'kā bētā-kē rañj gail, o ū ghar- *meeting has-taken-place. This-upon the-elder son-to anger went, and he house-*

¹ i.e., Pressed neck to neck, the equivalent of embracing. A custom common among women when welcoming their returned relatives.

mē jābhāi na karai. Tab ō-kar bāp āil o chhauri-min'iti kare
into going not would-do. Then his father came and entreaties to-make
 lagal. Tab bap'kā bētā ap'nē bāp-kē jabāb deh'las, 'bhalā ! dēkhā,
began. Then the-elder son his-own father-to answer gave, 'well ! see,
 et'nā din kaū baras tak ham tohār khid'mat kaīli, kaunō tohār
so-many days how-many years for I thy service did, any thy
 kah'nā nā tar'li, o tū kabh-ō ham-kē ek-thō bak'rī-kāi bachch-ō
saying not transgressed, and thou ever-even me-to one goat-of young-one-even
 nā deh'lā, kī ham ap'nē sāngin-kē lō-ko khusī karit. Ab
not gavest, that I my-own companions taking merriment might-make. Now
 tohār i bētā jaisē āil-hai, jē tohār dhan-daulat kas'bi paturijā-mē
thy this son as-even he-come-is, who thy fortune harlots dancing-girls-in
 phūk-dul'las, tai'sē tū dāwat ok'rē badē kaīlā-hai. Tab bap'wā bap'kē
burnt-down, so-even thou a-feast him for made-hust. Then the-father the-elder
 be'auā-sē kah'las kī, 'ē bētā, tū, to, har dam-ai ham'rō sūth
son-to said that, 'O son, thou, to-be-sure, every moment-even me with
 bāfā ūr jawan-kuchh hamār hāw, sab tohār hāw. I tohār bhāi mar-
art and whatever mine is, all thine is. This thy brother having-
 ke jial-hai, herāe-ke phēr milal hai, tō monāsib ibai
been-dead has-become-alive, having-been-lost again found is, then proper this
 rahal kī ham lōg khusī kari o khus hoi.'
was that we people merriment might make and glad might-be.'

[No. 50.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHÂRI.

BHOJPURÎ DIALECT

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN II.

(Babu Rama Smaran Lal, 1898.)

मैं महुआने वनधा बनोई जारों । नव बेगोपट्टी जारों । महुआने वनधा ना
 भोग । बेगोपट्टी में वनधा ना भोग । ठरठ आन नहो । पठो में साई
 हो जार । वनिआ के दुकान पर वजान में रह जारो । नाम वनिआ के नाहीं जानिग ।
 सवेना मैठ नव सब ठोठा सोन करै को नाजा के रहीं योनो जार । सवेना के
 जून हम सड़क बसे जाग नहो । नाजा के गोन यउकीदान हम के पकड़ ठिहैं । गोनो
 भदो ठपठ के मनमें । वारस जुपेया हमने पास नहो और अंगौआ मोनजर दुपट्टा
 हमने पास नहो । से खोन ठिहैं । एक बोगी नहो उहो खिन ठिहैं । जुपेआ भी
 खोन ठिहैं हम अकेले नहो । ठाग मुका से मनमें और उठा वैडा के दे मनमें । सजानो
 वदन में ओठ ठाग है । गढ़ नाहीं हा जाग । मैं ना योनो जने जार नहो । खण पर
 से हम नाहीं जिनगी खण पर से जिनगि गो कपान खाट जाग । बोखे के दिन जात्र
 से यठ नहो । जुपेआ हम एक वनिआ से जनजा ठिहो नहो । नाहीं । वनिआ
 से हम जुपेआ ना ठिहो, धन से जुपेआ ठे के यठ नहो । गोन वनधा हमने
 बने हा । एक हम और बनोई जार नहो ।

[No. 50.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Rama Smaran Lal, 1898.)

Maĩ Mahuārē bar'dhā kharidai gailō. Tab Khētā-paṭṭi gailō
I Mahuārā-to or to-buy went. Then Khētā-paṭṭi-(to) I-went
 Mahuārē bar'dhā nā milal. Khēt-ō-paṭṭi-mē bar'dhā nā milal. Lautal
In-Mahuārā or not was-found. Khētā-paṭṭi-also-in or not was-found. Back
 āwat rah'li, Pal'thi-mē sājhi hō-gai. Baniā-kē dukān-par bajār-mē
coming I-was, Pal'thi-in evening became. A-shopkeeper-of shop-at market-in
 thahar-gaili. Nām baniawā-kai nāhī jānit. Sabērā bhail tab sab
I-stayed. The-name the-shopkeeper-of not I-know. The-dawn became then all
 lōg sōr kaīlāi, ki Rājā-kē ihā chōri bhail. Sabērā-kē jūn
people a-noise made, that the-Rājā-of near a-theft has-occurred. Dawn-of time
 ham sarak dhailē jāt rah'li. Rājā-kai tin chāukidār ham-kē pakar lih'laī.
I road holding going was. Rājā-of three watchmen me hold-of took.
 Tinō ad'mī lapat-ke mar'laī. Bāis rupeā ham'rē pās rahal, aur
The-three men closing-with(-me) beat(-me). Twenty-two rupree me with were, and
 āgauchhā mir'jai dupaṭṭā ham'rē pās rahal, sō chhōr-lih'laī. Ek
body-cloth a-waist-coat double-trapper me with were, those they-seized-by-force One
 dhōti rahal; uhō chhin-lih'laī. Rupeā bhī chhōr-lih'laī. Ham
loin-cloth was; that-too they-seized-by-force. Rupees too they-seized-by-force. I
 akēlē rah'li. Lāt mūkā-sē mar'laī, aur uṭhā batthā-ke
alone was. Kicks fists-with they-beat(-me), and taking(-me)-up (and)-making(-me)-it
 dō-mar'laī. Sag'rō badan-mē chōṭ lagal-hau. Thāph nāhi
threw(-me)-down. The-entire body-in wounds have-been-produced. To-stand not
 hō-jāt. Maĩ nā chōri-kare gail rah'lō. Chhat-par-sē ham nāhī gir'li
I-am-able. I not to-do-theft gone had. The-roof-on-from I not fell.
 Chhat-par-sē girit tō kapār phāt-jāt.
The-roof-on-from (if)-I-had-fallen then (my)-skull would-have-been-fractured

Biphē-kē din gāw-sē chalal-rah'li. Rupeā ham ek baniyā-sē
Thursday-of day the-village-from I-started-had. Rupees I one shopkeeper-from
kar'jā lih'lē-rah'li. Nāhī, baniyā-sē ham rupeā nā lih'li. Ghar-sē
loan had-taken. No, a-shopkeeper-from I rupees not took. House-from
rupeā lē-ke chalal-rah'li. Tin bar'dhā ham'rē gharē hau. Ek ham aūr
rupees taking I-had-started. Three oxen my house-at are. One I more
kharīde gail rah'li.
to-buy gone had.

FREE TRANSLATION OF THE FOREGOING.

I went to the village of Mahuārā to buy a bullock. Then I went on to Khēta-paṭṭī, as I could not find one at Mahuārā. Nor could I find one in Khēta-paṭṭī either. Evening fell when I was at Palthī, on the way home; so I stopped for the night in a shop in the *bāsār*. I do not know the name of the shopkeeper. As soon as it was morning the people raised a cry that a theft had been committed in the Rājā's palace. Just then I was going home along the road, and three watchmen of the Rājā's came and caught hold of me. They all closed upon me and beat me. I had twenty-two rupees upon me, and they forcibly took from me not only these, but also my body cloth, my waistcoat, and my double-wrapper. I was wearing a loin-cloth, too, and that also they seized by force. They even took my money from me. I was quite alone, and they kicked me and struck me with their clenched fists, and lifted me up and threw me down.¹ My whole body is covered with wounds, so that I cannot stand up. I never fell from the roof. If I had done that I should have fractured my skull.

I started from my village on Thursday last, after borrowing the money from a shopkeeper. No, I did not borrow it from a shopkeeper. I had the money with me in my house, and took it and started. I have three bullocks at home, and had set out to buy one more.

Western Bhojpuri is also spoken by some 80,000 people in the east of the District of Jaunpur, mainly in Taluka Dobhi of Pargana Chandwak. In the rest of the District a form of Eastern Hindi, locally known as Banaudhī, is spoken. The former dialect is practically the same as that of Azamgarh, as will be evident from the following specimen of the Parable of the Prodigal Son. The following peculiarities may be noticed. The broad Bhojpuri *ā* is represented in writing by *ā*. Thus *dyā* for *dyā*, give. The oblique form of the pronoun of the third person is usually written *vahi* instead of *ohi*, and, in the conjugation of verbs, the two vowels *ai* are usually, but not always, written *aya*. Thus, *gayal*, *bhayal*, instead of *gail*, *bhail*, etc. These are all mere varieties of spelling. Among verbal forms, we may note *dyā*, above mentioned, which is the second person plural Imperative, instead of the more usual *dā*.

The specimen comes from Pargana Chandwak, Tahsil Keraket.

¹ This is a technical term for a kind of assault. The victim is first made to sit down, and the aggressor then lifts up his legs and throws him on his back.

[No. 51.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT JAUNPUR.)

एक जर्न के दुइ बेटवा रहलें। लहुरका बेटवा अपने बाप से कहलेस की बाप धन में से जवन हमार बखरा होय तवन हमें देइ या। बाप बखरा देइ दिहलेस। किछु दिन पाछे लहुरका बेटवा जवन बखरा पउल रहल तवन लोइ के बिदेस गयल। उहाँ अपने चाल चलन के खराबी से कुल अह्वुम कह दिहलेस। और जब सब खरिव होय चुकल तब वहि देस में काल पड़ल। जब दाना बिना मरे लगलें तब कौनेउ भला अदमी के इहाँ गयलें। ऊ उहाँ खेतारी में सूअर चरावै के रखलेस। उहाँ ऊ चहलें की जीन किकुला सूअर खात रहलें ऊही हमें मिलत ती खाइत। बाकी ऊही नाहीं मिलल। जब पेट जरै लागल तब घर के चेत भयल की हमरे बाप के इहाँ नोकर चाकर खात पहिरत और बचावत हउएँ और हम इहाँ दाना बिना मरत हई। तब भोज के जिय में भयल की अब हम अपने घरे चलो और बाप से कही की हम से कसूर भयल और ईसर के इहाँ से हम बेजाँय कयल और चल के कहब की अब हम तोहार बेटवा बन के रहै लायक नाहीं बाटी। जैसे और मजूर बाटे तइसे हमहूँ से मजूरी करावा। उहाँ से अपने मन में एसन गुन के चलल और बाप के इहाँ भायल। जब बेटवा लामें रहल तब बाप देखलेस की हमार बेटवा उहाँ भावत हौ। देख-के मोह बढ़ल मारे कोइ के भागी होइ के भँकवारी भर धइ के चूमे लगलें। तब बेटवा कहलेस की बाप हम तोहार कसूर कइली और परमेसर के इहाँ से बेजाँय कइली। अब हम तोहार बेटवा कहावे लायक नाहीं बाटी। नोकरन से बाप कहलेस की बढियाँ कपडा ले आवा पहिरावा और भंगुरी में मूनरो और गोड़े में पनहीं पहिरावा और रजगज होइ या काहे से की अनुक बेटवा हमार मर के नीचल और हेरायल रहल फेर मिलल है। और रजगज होइ लागल ॥

जठ बेटवा कतहूँ खेतारी में रहलें। ऊ जब घरे अइलें नब ई सब खुसिहानी के बात देख के एक नोकर से पुछलेस की का भयल है। नोकर कहलेस की तोहार लहुरका भाय भायल हौ और उन के कुसलकारी से लउटले के संती तोहार बाप खिभावत पिभावत हउएँ। ई सुन के जेठरे बेटवा के जिव में खुस भायल और बखरी में नाहीं गयल। जब ई सुन के बाप बाहर भायल और मनावै लागल तब बेटवा कहलेस की तोहार धंघा ढेर दिन ले कइली और तोहरे कहल मतिन चलली। भागी तोहार जो कबहूँ नाहीं भयल की एक खमी मार के लेइ प्रउता की अपने मंगिन के खिभावत पिभावत। और ई तोहार बेटा जवन तोहार धन और दौलत बाँट के रंडो मंडी के दिहलेस जैसे लाँट के भायल तइसे प्रतवत भोज दिहला। बाप कहलेस की बेटवा तू हमरे संग सब दिन रहला। जवन किछु धन और ईस्वरज हौ तवन तोहरे हौ। ई बेटवा हम जनली की मुइ गयल अब हम पउली तवने से ई जलसा करे के चाहत रहल ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT JAUNPUR.)

TRANSLITERATION AND TRANSLATION.

Ek janē-kē dui beṭwā rah^{la}ī. Lahur^{kā} beṭwā ap^{nē} bāp-sē
One man-to two sons were. The-younger son his-own father-to
 kah^{les} kī, ‘bāp, dhan-mē-sē jawan hamār bakh^{rā} hōy tawan
said that, ‘father, property-in-from what my share may-be that
 hammañ dei-dyā.’ Bāp bakh^{rā} dei-dih^{les}. Kichhu din pāchhē
to-me give’ The-father share gave-away. Some days after
 lahur^{kā} beṭwā jawan bakh^{rā} paulē-rahāl tawan loi-ke bidēs
the-younger son what share had-got that taking (to)-a-foreign-land
 gayal. Uhā ap^{nē} chāl-chalan-kē kharābi-sē kul jahannum kai-dih^{les}.
went. There his-own conduct-of wickedness-with all (to)-hell he-made (sent).
 Āūr jab sab kharich hōy-chukal tab wahi dēs-mē kāl payal. Jab
And when all spent had-been then that country-in famine fell. When
 dānā binā marai lag^{la}ī tab kauneu bhalā ad^{mī}-kē ihā gay^{la}ī. Ū
grain without to-die he-began then a-certain well-to-do man-of near he-went. He
 unhaī khetārī-mē sūar charāwāi-kē rak^{les}. Uhā ū chah^{la}ī kī,
him fields-in swine to-feed kept. There he wished that,
 jaun chhikulā sūar khāt-rah^{la}ī, ‘ūhau hammañ milat,
what husks swine used-to-eat, ‘those-also to-me (if)-they-had-been-given,
 tau khāt.’ Bāki ūhau nāhī milal. Jab pēt
then I-would-have-eaten (-them).’ But those-even not were-given. When belly
 jarai lāgal tab ghar-kai chēt bhayal kī, ‘ham^{rē} bāp-kē ihā
to-burn began then house-of the-remembrance became that, ‘my father-of near
 nōkar-chākar khāt pahirat, āūr bachāwat haūaī āūr ham ihā
servants eating wearing (clothes) and saving (money) are and I here
 dānā binā marat-bāī.’ Tab on^{kē} jiy-mē bhayal kī, ‘ab ham
grain without dying-am.’ Then his heart-in became that, ‘now (let)-me
 ap^{nē} gharē chali, āūr bāp-sē kahī kī, “ham-sē kasūr
my-own in-house go, and the-father-to let-me-say that, “me-by fault

bhayal, aur Isar-kē ihā-sē ham bejāy kayal," aur chal-ke
has-come-to-pass, and God-of near-from I evil did," and going
 kahab ki, "ab ham tohār beṭ'wā ban-ke rahai layak nāhī bātī.
will-say that, "now I thy son becoming to-live worthy not am.
 Jaisē aur majūr bāṭāī tāsē ham-hū-sē majūri karīwā." Uḥā-sē
As other labourers are so me-also-by labour cause-to-be-done." There-from
 ap'nē man-mē aisan gun-ke chahal, aur bāp-kē ihā āyal. Jab
his-own mind-in so thinking he-started, and father-of near came. When
 beṭ'wā lānē rahal, tab bāp dekh'los ki, 'hamār beṭ'wā uhai
the-son far-off was, then the-father saw that, 'my son there-yonder
 āwat hau.' Dēkh-ke mōh baṭhal. Mārē chhōh-kē āgē-hōi-ko āk'wāri-
coming is.' Seeing pity arose. Goaded-by pity advancing the-lap-
 bhar dhai-ke chūmāī lag'laī. Tab beṭ'wā kah'les ki, 'bāp, ham tohār
in holding to-kiss began. Then the-son said that, 'father, I thy
 kasūr kaīlī aur Par'mēs-ar-kē ihā-sē bejāy kaīlī. Ab ham tohār beṭ'wā
fault did and God-of near-from evil did. Now I thy son
 kahāwāī layak nāhī bāṭī.' Nok'ran-sē bāp kah'les ki, 'baṭhiyā
to-be-called fit not am.' Servants-to the-father said that, 'good
 kap'rā lē-āwā, pahirāwā, aur āguri-mē munarī aur gōrū-mē pan'hī
clothes bring, put-on-(him), and finger-in a-ring and feet-on shoes
 pahirāwā; aur raj-gaj hōe-dyā, kāhē-sē-ki januk beṭ'wā hamār
put; and rejoicings be-made-let, because as-if son my
 mar-ke jīal; aur herāyal rahal, phēr milal-hai.' Aur
having-been-dead came-to-life; and lost was, again found-is.' And
 raj-gaj hōe lāgal.
rejoicings to-be-made began.

Jēth beṭ'wā kat'hū khetāri-mē rah'laī. Ū jab gharē
The-elder son somewhere fields-in was. He when into-house
 ālaī, tab i sab khushālī-kā bāt dēkh-ke ek nōkar-sē puchh'les ki,
came, then these all rejoicings-of matters seeing one servant-from asked that,
 'kā bhayal-hai?' Nōkar kah'les ki, 'tohār lahur'kā bhāy āyal-han,
'what has-occurred?' The-servant said that, 'thy younger brother come-is,
 aur un-kē kusal-kāri-sē lau'tle-kē santī tohār bāp kḥiāwat
and his safety-with returning for thy father feeding (his-people)
 piāwat hauāī.' I sun-ke jēth'rē beṭ'wā-kē jiw-mē
causing-to-drink (his-people) is.' This hearing the-elder son-of heart-into
 khuns āyal aur bakh'rī-mē nāhī gayal. Jab i sun-ke bāp
anger came and the-house-into not went. Then this hearing the-father
 bāhar āya. Aur manāwāī lāgal, tab beṭ'wā kah'les ki, 'tohār
outside came and to-appease (him) began, then the-son said 'hat, 'thy

dhandhā dhēr din lē kaulī, āūr toh'rē kah'lē matin chal'li. Āgē tohār jī
works many days for I-did, and thy saying according-to went. But thy heart
 kab-hū nāhī bhayal kī ēk khasī mār-ke lei-āūtā,
ever-even not became that one he-goat having-slaughtered thou-mightest-have-brought,
 kī ap'nē sangin-kē khiāit-piāit. Āūr i tohār bētū jawan tohār
that my-own companions I-might-have-feasted. And this thy son who thy
 dhan āūr daulat bāt-ke raṇḍī-muṇḍī-kē dih'les, jaisē laut-ke
fortune and property dividing harlots-etcetera-to gave, as-even returning
 āyal taisē c'twat bhōj dih'lā.' Bāp kah'les kī, 'beṭ'wā tū
came so-even so-great feast thou-gavest.' The-father said that, 'son thou
 ham'rē saṅgō sab din rahā-lā; jawan-kiēhu dhan āūr iswar'j hau
me with all days livest; what-even property and prosperity is
 tawan toh'rai hau. I beṭ'wā ham jan'li kī mui gayal, ab ham paūli;
that thine-verity is. This son I thought that dead he-was, now I got;
 taw'nē-sē i jal'sā karāi-kē chāhat rahal.'
owing-to-that this rejoicing to-do proper was.'

The dialect spoken in the District of Benares is Western Bhojpuri, the same as that of Azamgarh. It is locally known as Banār'sī. The following specimens, which I owe to the kindness of Pandit Mahārāj Nārāyan Śivapurī, Rai Bahādur, are admirable examples of the language spoken of the country portions of the district, as distinct from the dialect of the city. The first is a version of the Parable of the Prodigal Son, for which no interlinear translation is necessary, and the second is the statement made in a criminal court by a man accused of theft.

The only peculiarities which need be noticed are methods of spelling. The peculiar Bhojpuri *ā* is represented by *visarga, h*. Thus *दः* *dā*; *लः* *lā*, and many others. The two vowels *ā* are often spelt *ae*, or *aya*. Thus *क़ैलान*, *gaël*, *bhayal*. Similarly *au* are usually spelt *aua*. Thus, instead of *bachaūl-ō*, we have *bachaū't-ō*, and instead of *lagau'les*, *lagau'les*.

The same specimen will also do as an example of the dialect spoken in Western Ghazipur and Central Mirzapur. As already explained on p. 201, we may estimate half the 938,000 speakers of Bhojpuri in the former district as speaking Standard and half as speaking Western Bhojpuri.

As regards Mirzapur, 1,111,500 persons were originally estimated as speaking 'Purbī.' Subsequent enquiry has shown that this is not a correct statement of the case, and that this population must be further sub-divided. Mirzapur District consists of three distinct areas. There is a small portion on the north of the Ganges. There is then the main, central, portion of the District, south of the Ganges and north of the Sone, and finally there is the tract south of the Sone, known as the Sōnpār.

Taking the North-Gangetic area first, it lies immediately to the east of Benares District, and south of that of Jaunpur. It is mainly composed of Pargana Bhadohi,

which is a portion of the Family Domains of the Mahārāja of Benarés; but in its south-east corner, on the north bank of the Ganges and close to the Benarés border, lie the small tracts of Tappa Kon, Taluka Majhwa, and Pargana Karyat Sikhar. In Bhadohi, the language is a form of Eastern Hindī, similar to that which we shall find in Western Jaunpur and Eastern Allahabad. In Kon, Majhwa, and Karyat Sikhar, it is the Western Bhojpurī which is spoken in Benarés District. The same form of Bhojpurī is spoken in the portion of Mirzapur which lies between the Ganges and the Sone. In the Sonpar, on the contrary, it appears that the mixed population there settled speak a form of Eastern Hindī, which, for convenience sake may be called Sōnpārī.

Converting the revised local estimates to round numbers, we find the original 1,111,500 speakers of 'Purbī' sub-divided as follows :—

Eastern Hindī	252,000
Western Bhojpuri	810,000
Sōnpārī	49,500
TOTAL	<u>1,111,500</u>

[No. 52.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BILĀRI.

BHOJPURĪ DIALECT.

WESTERN, BANĀRĀSĪ, SUB-DIALECT.

(DISTRICT BENARES.)

SPECIMEN I.

(Paurit Mahārāj Nārāyaṇ Śivapurī, Rai Bahādur, 1898.)

एक अदमी के दुइठे बेटवा रहलन। ओ में से छोटका अपन बाप से कहलेस ह बाबू जीन कुछ माल असबाब हमरे बखरा में पड़े तीन हम के दे दे। तब ऊ आपन कमाई दूनों के बाँट दिहलेस। योरिकी दिन के बितली लखुरका बेटवा सब माल समेट के बड़ी दूर परदेस चलल गएल और उहाँ सब धन लुचपन में फूँक दिहलेस। जब सब गवाँय चुकल तब ओहि देस में बड़ा काल पड़ल। और ऊ भूखन मरे लगल। तब ओहि देस के एक रहोस से जाय मिलल और ऊ ओ के अपन खेत में सुपर चरावे बदे पठे दिहलेस। और जीन किकुला भूमी सुपर खात रहलन ओही से ऊ आपन पेट भरे बदे ललचत रहल। केहू ओ के न दिहलेस। तब ओ के चेत भयल और मन में सोचलेस की हमरे बाप किहाँ केतना अदमी नोकर बाटन की ऊ लोग पेट भर खाय के कुछ बचवती होइहें और हम भूखन मरत बाटी। हम उठौं और अपन बाप के पास चलीं और ओन से कहौं की हे बाबू भगवान के सामने और तोहरे सामने हम बड़ा पाप कइली। तोहार बेटवा कइवा लायक नाहीं बाटी हमें अपन मजूरन में रख लः। ई बिचार के ऊठल और अपन बाप के पास गयल। बाप बड़ो दूर से बेटवा के आवत देख के मया के मारे टकर के अपने घर लगवलेस और चुम्मे लगल। बेटवा बोलल बाबू भगवान के और तोहरे सामने हम अपराधी हई अब हम तोहार बेटवा कइवा लायक नाहीं बाटी। मुदा बाप अपने नोकरन से कहलेस की बढ़ियाँ से बढ़ियाँ कपडा निकाल के हमरे लड़िका के पहिरावः और हाथ में मुनरो और गोड़ में पनहीं पहिरावः और हम लोग खाय पी के खुसो मनाई काहे से की ई लड़िका हमार मर के फिर जीभल है बिबुड़ के फिर मिलल है। तब सब लोग खुसो मनावे लगलन ॥

बड़का बेटवा खेत में रहल जब उहाँ से लौटल और घर के नगीच पहुँचल तब गीत और नाच के धूम सुनाई पड़ल। एक नोकर की बोलाय के पुछलेस की ई सब का होत बाय। ऊ जबाब दिहलेस की तोहार भाई अइलन हैं और सही सलामत उन के बहुरले के खुसी में तोहार बाप जेवनार कइलन हैं। ई सुन के ऊ गुस्सा भयल और भित्त नहिँ गयल। तब बाप बाहर निकल पइले और लड़िका के मनावे लगलें। लड़िका बाप के जबाब दिहलेस बाह्र एतना दिन से तोहार गुलामी करत हई कबहीं तोहार बकुम नाहीं टरली तेह पर तू कबहूँ एक खस्रो के बन्धी नाहीं दिहलः की हम अपने संगी के संग खाए पी के चैन करित। मुदा अपने छोटका बेटवा के भवते जीन तोहार सगरी कमाई रंडो बाजी में फूँक दिहलेस तेकर बदे भीज दिहलः है। बाप बोलल की बेटा तू हमरे लगे मदा रहलः और जीन कुछ हमरे पैसे बाय तीन सब तोहरे हो। हम लोगन के खुसो करे के उचित रहल काहें से ई तोहार भाई मर के फिर जीभल है और बिबुड़ के फिर मिलल है ॥

[No. 52.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRI

BHOPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARĒS.)

SPECIMEN I.

TRANSLITERATION.

(Pundit Mahārāj Nārāyaṇ Śivapurī, Rāi Bahādur, 1898.)

Ēk ad^{mi}-kē dui-thē bet^{wā} rah^{lan}. Ō-mē-sē chhot^{kā} ap^{nē} bāp-sē kah^{les}, 'he bābū, jaun kuchh māl as^{bāb} ham^{rē} bakh^{rā}-mē parai taun ham-kē dē-dā.' Tab ā āpan kamāi dūpō-kē bāt di^{hles}. Thorikai din-kē bīt^{le} lahur^{kā} bet^{wā} sab māl samēt-ke barī dūr par^{dēs} chalal-gael, aur uhā sab dhan luch^{pan}-mē phūk-di^{hles}. Jab sab gawāy chukal tab ohi dēs-mē barī kāl paral, aur ā bhūkhan marai lagal. Tab ohi dēs-kē ek rahis-sē jāy milal, aur ā ō-kē ap^{nē} khēt-mē sūr eharāwā badē pathai di^{hles}. Aur jaun ebhikulā bhūsi sūr khāt rah^{lan} ōhi-sē ā āpan pēt bharat badē lat^{chat}-rahal. Kēhū ō-kē na di^{hles}. Tab ō-kē chēt bhayal aur man-mē soch^{les} ki, 'ham^{rē} bāp kihā ket^{nā} ad^{mi} nokar bātan ki ā lōg pēt bhar khāy-ke kuchh bachaw^t-o hōhaī, aur ham bhūkhan marat-bāti. Ham utthī aur ap^{nē} bāp-kē pās chalī aur on-sē kahī ki, "hē bābū, Bhag^{wān}-kē sām^{nē} aur toh^{rē} sām^{nē} ham barā pāp kail. Tohār bet^{wā} kahāwāi lāyak nāhī bāti. Hamāī ap^{nē} majūran-mē rakh-lā." I bichār-ke uthal aur ap^{nē} bāp-kē pās gayal. Bāp barī dūr-sē bet^{wā}-kē āwat dēkh-ke mayā-kē mōrō daūr-ke ap^{nē} garē lagaw^{les} aur chummai lagal. Bet^{wā} bōlal, 'Bābū, Bhag^{wān}-kē aur toh^{rē} sām^{nē} ham ap^{rādhi} hāi. Ab ham tohār bet^{wā} kahāwāi lāyak nāhī bāti.' Mudā bāp ap^{nē} nok^{ran}-sē kah^{les} ki, 'barhiyā-sē barhiyā kap^{rā} nikāl-ke ham^{rē} larikā-kē pahirāwā aur bāth-mē mun^{ri} aur gōr-mē pan^{hī} pahirāwā, aur ham lōg khāv-pi-kē khusi manāī; kūhē-sē ki i larikā hamār mar-ke phir jial-hai; bichhur-ke phir milal-hai.' Tab sab lōg khusi manāwāi lag^{lan}.

Bar^{kā} bet^{wā} khēt-mē rahal. Jab uhā-sē lautal aur ghar-kē nagēch pahūchal tab gīt aur nāch kār dhūm sunat-paral. Ēk nokar-kē bolāy-ke puch^{hles} ki 'i sab kā hōt bāy?' Ū jabāb di^{hles} ki, 'tohār bhāi aīlan hāī, aur sahī salāmāt un-kē bahur^{le}-kē khusi-mē tohār bāp jew^{nār} kailan-hāī.' I sun-ke ā gussā bhayal, aur bhittar nāhī gayal. Tab bāp bāhar nikal aīlāī aur larikā-kē manāwāi lag^{lāī}. Larikā bāp-kē jabāb di^{hles} 'Bāh! et^{nā} din-sē tohār gulāmī karat-hāī, kal^{hī} tohār hukum nāhī tar^{li}; tēhū-par tū kab^{hū} ek khassi-kai bachch-ō nāhī di^hlā ki ham ap^{nē} sangi-kē sang khāc-pi-ke chain karit. Mudā ap^{nē} chhot^{kā} bet^{wā}-kē aw^{tai} jaun tohār sag^{rō} kamāi ran^{di}-bājī-mē phūk di^{hles}, tek^{rē} badē bhōj di^hlā-hai. Bāp bōlal ki, 'betā, tū ham^{rē} lagē sadā rahā-lā, aur jaun kuchh ham^{rē} pallē bāy taun sab toh^r-ai hau. Ham lōgan-kē khusi karai-kē uehit rahal, kāhē-sē, i tohār bhāi mar-ke phir jial-hai, aur bichhur-ke phir milal-hai.'

INDO-ARYAN FAMILY.

EASTERN GROUP,

BIHARI.

BHOJPURI DIALECT.

WESTERN, BANAR'SI, SUB-DIALECT.

(DISTRICT BENARES.)

SPECIMEN II.

(*Pandit Mahārāj Nārāyaṇ Śivapuri, Rat Bahādur, 1898.*)

सवाल ॥ अबको सोम्मार अउर मंगर जौन बीतल हौ आकरे बीच के रात में तू हरगीबिन्द
तिवारी के खेत से रहिला उपरलः ॥

जवाब ॥ पेट जरत रहल पिर्योनाथ एक मुझे उपरली ॥

सः ॥ तौह के रमैसर गौड़हत बाधो रात के चोरी के रहिला ले जात धइलेस ॥

जः ॥ बेर बिसौले हम रहिला खात घर जात रहली । राम जिआवन गवाह कोलू हाँकत
रहलन । हमें देख के पुकलन कहाँ से लिहले आवत हउथः । हम कहली की
दुसरे सिवान से ले अइली हैं । तब राम जिआवन हमें धइ लिहलन ॥

सः ॥ राम जिआवन ती के धइ के फिर का कहलन ॥

जः ॥ धइ के पिर्योनाथ गौड़हत बोलाय के अकस बस चलान कह दिहलन ॥

सः ॥ तौ से अउर राम जिआवन से का अकस हौ ॥

जः ॥ ई अकस हौ राम जिआवन से को हमरे खेते में से लिहले आवत हौवें ॥

सः ॥ तोहार पहिले कबहीं चोरी में सजाय भइल हौ ॥

जः ॥ हाँ बाबू एक दाँई पंदरह दिन के चोरी में कइद रहली ॥

[No. 53.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARÉS.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Mahārāj Nārāyaṇ Śivapurī, Rai Bahādur, 1898.)

Sawāl.— Ab'ki Sommār aur Mangar jaun bital-hau, ok're bich-kē

Question.— Of-now Monday and Tuesday which have-passed, of-them between

rāt-mē tū Har-gōbind Tiwārī-kē khēt-sē rahilā upar'lā ?

the-night-in you Har-gōbind Tiwārī's field-from gram plucked ?

Jawāb.— Pēt jarat-rahā, Pirthī-nāth ! Ēk muṭṭhī upar'li.

Answer.— Belly burning-was, Earth-lord ! A handful I-plucked.

Sawāl.— Tōh-kē Ramēsar Gōṛait ādhī rāt-kē chōri-kāi rahilā lē-jāt

Question.— You Ramēsar Gōṛait half night-at theft-of gram taking-away

dhailes ?

arrested ?

Jawāb.— Bēr-bisaulē ham rahilā khāt ghar jāt-rah'li. Rām-jiāwan

Answer.— At-sunset I gram eating home going-was. Rām-jiāwan

gawāh kōlhū hākat-rah'lan. Hamañ dēkh-ko puchh'lan,

witness sugar-cane-press driving-was. Me having-seen he-asked,

'kahā-sē lib'lē-awat-hauā ?' Ham kah'li kī, 'dus're siwān-sē

'where-from are-you-bringing-it ?' I said that, 'other side-from

lē-añi-haī.' Tab Rām-jiāwan hamañ dhai-lih'lan.

I-have-brought-(it). Then Rām-jiāwan me caught-hold-of.

Sawāl.— Rām-jiāwan tō-kē dhai-ke phir kū kailan ?

*Question.— Rām-jiāwan you having-seized again what did ?*Jawāb.— Dhai-ke, Pirthī-nāth ! Gōṛait bolāy-ke
*Answer.— Having-seized, Earth-lord ! the-Gōṛait having-called*akas bas chalān kaī-dih'lan.
enmity under-the-influence-of sent-up-for-trial he-made (me).

Sawāl.— Tō-sē aur Rām-jiāwan-sē kū akas hau ?

Question.— You-with and Rām-jiāwan-with what enmity is ?

Jawāb.—I akas hau Rām-jiāwan-sē, ki ham'rē khētō-mē-sē lih'lē

*Answer.—This enmity in Rām-jiāwan-with, that my field-in-from having-taken
āwat-hauwaī.
coming-he-is.*

Sawāl.—Tohār pahilē kab'hī chōrī-mē sajāy bhail-hau?

Question.—Of-you before ever theft-in punishment has-occurred?

Jawāb.—Hā, bābū, ek dāī pād'rah din-kē chōrī-mē kaid rah'li.

Answer.—Yes, Sir, one time fifteen days-for theft-in imprisoned I-was.

FREE TRANSLATION OF THE FOREGOING.

Question.—Did you pluck gram from Har-gōbind Tiwāri's field on the night between last Monday and Tuesday?

Answer. My Lord of the Earth, my belly was burning. I did pluck one handful.

Question.—Did Ramēsar Gōrait arrest you on the midnight of the theft, as you were going off with the gram?

Answer.—At sunset I was going home, munching the gram I had plucked. The witness Rām-jiāwan was driving his sugarcane-mill. He asked me where I had taken it from, and I told him that I had taken it from the other side of the village-boundary.¹ He then caught hold of me.

Question.—What did Rām-jiāwan then do?

Answer.—My Lord of the Earth, he had a grudge against me. And so he called the Gōrait and made me over to him.

Question.—What is the grudge between you and Rām-jiāwan?

Answer.—It is this. He comes and takes gram from my field.

Question.—Have you ever previously been punished for theft?

Answer.—Yes, Sir, I was once imprisoned for fifteen days for theft.

The language spoken by the natives of Benares City varies considerably according to the castes of the speakers. For instance, the use of the word *bāṭē* for 'he is' is said to be confined to the Kāsērās, or brass-workers, instead of which the Baniyās and other Vaiśya castes use *hau*, while the original inhabitants say *hāwō*. The city is, of course, largely inhabited by people from other parts of India, who speak corrupted forms of their mother-tongues, Panjābī, Gujarātī, Marāṭhī, Bengālī, or what not. The influence is felt by the native inhabitants, and the true Benares language is every year becoming more and more uniform. The following specimen, which I owe to the kindness of Babu Śyām Sundar Dās, is a version of the Parable of the Prodigal Son, in the dialect spoken by Kāsērās, Ahīrs, and similar castes. I have not thought it worth while to give any analysis of the local peculiarities. Most of them depend on pronunciation, or are mere varieties of spelling. It will be sufficient to draw attention to the representation of the Bhojpuri vowel *a* by the addition of another *a*, thus *dā*, give, is written दा daa.

¹ Such a theft would be venial compared with stealing crops grown in one's own village. No village is its brother's keeper.

[No. 54.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHÁRÍ.

BHOJPURÍ DIALECT.

WESTERN, BANÁR'SÍ, SUB-DIALECT

(BENARÉS CITY.)

(Babu Śyām Sundar Dās, 1898.)

कउनउ मिला के दुइठे बेटवा रहलथे । उनहन में से लहुरका अपने बाप से कहलेंस की ए बाबू अपने कमाई में जउन हमार बखरा होय तउन हमें दे दथ । तब ऊ उनहन के आपन लई पुंजी बाँट देहलेस । थोरिकी दिन में (or थोरो दिन नाहीं) बीतल को) लहुरका बेटवा आपन सब कुछ एकट्ठा काइ के (or जुझाय के) परदेस चल गयल अउर उहाँ लुच्चाई में दिन बितावे लगल अउर आपन कुल धन फूँक देहलेस । जब ऊ सब किछु उड़ाय चुकल ओही दिन म देस में भारी अकाल पड़ि गयल अउर ऊ कंगाल होय गयल । अउर ऊ जाय के ओहि देस के रहैवाहन में से एक के इहाँ रहइ लगल जउन ओ के अपने खेत में सूखर चरावे बदे रखलेस । अउर ऊ ओहि मोथा सोथा से जे के सूखर खात रहलिन आपन पेट भरे चहलेस काहे बदे की कर्त्तों ओ के अउर कुछ नाहीं मिलत रहल । तब ओकर बाँछ खुलल अउर ऊ सोचलेस की हमरे बाप के घर केतना मजूरन के खर्च ओ पर अलेल रोटी परल रहइ-ले अउर हम भुक्खन मूषत बाटी । हम अपने बाप के लगगे जाब अउर ओन से कहब की हे बाबू हम दइउ से फिर के तोहर सोभइ कुपद कइली । हम फिन तोहर बेटवा कहावइ ओग के नाहीं रहली । हमें अपने मजूरन में से एक के मतिन रख लथ । तब ऊ अपने बाप के नगरे चलल अउर लग्यों नाहीं पहुँचल की ओकर बाप ओ के देख के छोड़ाय गयल अउर दइउ के ओ के गरं लपट के भेटलेस । बेटवा ओहि से कहलेस की ए बाबू हम दइउ से बिमुख अउर तोहर सोभइ कुपद कइली हई से अब हम तोहार बेटवा कहावइ ओग नाहीं रहली । तब ओकर बाप अपने नोकरवन से कहलेस की सब से नीक कपड़ा काढ़ के ए के पहिरावथ अउर उकरे हाथे में मुंदरी अउर गोडे में पनही पहिरावथ । अउर आवथ आशु हमन खूब भोज भात करी, काहे की ई हमार मूषल बेटवा फिन से जोषल हइ, हेराय गयल रहल फिन से मिलल हइ । तब ओनहन खाए पीए चैन करे लगलेन ॥

ओकर जेठरका बेटवा खेत में रहल अउर जब ऊ बखरी के नियरे पहुँचल तब बाजा अउर नाच काइ हउरा सुनलेस अउर नोकरवन में से एक के गोहराय के पछलेस की ई का हउ । नोकरवा कहलेस की तोहार भाय भायल हइ अउर तोहार बाबू नीक नीक तोवन जेवनार जेववल हइ; काहे से की ओ के जोयत पउलेन हैं । ई सुन के ऊ खुनसयलेस अउर भितर जाए कइ मन न कइलेस । एहि से ओकर बाप बहरे निकस के ओ के मनावइ लगल । ऊ बाप के जबाब देहलेस की देखथ हम एतने बरिस से तोहार टइल करत हई अउर तोहार इकुम कब्ज नाहीं टारित बाकी तू हमें कब्ज एकठे छेड़िय नाहीं देहलथ की हम अपने संगिन के संग चैन करित । ई तोहार ऊ बेटवा हइ जउन पतुरियन के संग तोहार धन उड़ाय देहलेस । जैसही ई आयल तैसही एकरे बंदे तू नीक नीक जेवनार बनवलथ हइ । बाप ओ से कहलेस की बच्चा तैं तो निसे मोर संग बाटे अउर जउन कुछ मोर हउ तउन सब तोरथ हउ । पइ ती के आख खुसी अनन्द करे के चाहत रहल काहे से की तोर मूषल भाय बहुरल हइ ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

TRANSLITERATION.

(*Babu Śyām Sundar Dās, 1898.*)

Kaūnāū milā-kē duiṭhē beṭ'wā rah'laṭ. Un'han-mē-sē lahur'kā ap'nē bāp-sē kah'les ki, 'ē bābū, ap'nē kamāi-mē jāun hamār bakh'rā hōy taūn hammaī dē-dā.' Tab ū un'han-kē āpan lēi pūji bāṭ deh'les. Thorikai din-mē (*or* thōrō din nāhī bital ki) lahur'kā beṭ'wā āpan sab kuchh ekaṭṭhā-kaī-ke (*or* juhāy-ke) par'dēs chal-gayal aur uhā luchchāi-mē din bitāwāi-lagal aur āpan kul dhan phūk deh'les. Jab ū sab kichhu urāy chukal ōhi din-mē dēs-mē bhārī akāl pari-gayal aur ū kīgāl hōy-gayal. Aur ū jāy-ke ōhi dēs-kē rahāi-wālan-mē-sē ēk-kē ihā rahāi-lagal, jāun ō-kē ap'nē khēt-mē sūar oharāwāi badē rakh'les. Aur ū ōhi mōthā sōthā-sē jē-kē sūar khāt rah'liū āpan pēt bharāi chah'les kāhē badē ki kattō ō-kē aur kuchh nāhī milat-ralah. Tab ō-kar ākh khulal aur ū soch'les ki, 'ham'rē bāp-kē gharē ket'nā majūran-kē khailē-ō par alēl rōti paral rahāi-lē aur ham bhukkhan mūt bāṭi. Ham ap'nē bāp-kē laggō jāb aur on-sē kahab ki, "hē bābū, ham Daur-sē phir-ke tohrē sōjhaī kupad kaīli. Ham phin tohrē beṭ'wā kahāwāi jōg ka nāhī rah'li. Hammaī ap'nē majūran-mē-sē ēk-kē matin rakh-lā." ' Tab ū ap'nē bāp-kē laggō chahal aur laggō nāhī pahūchal ki ō-kar bāp ō-kē dēkh-ke chhohāy gayal aur dūr-ke ō-kē garē lapāṭ-ke bhēt'les. Beṭ'wā ōhi-sē kah'les ki, 'ō bābū ham Daur sē bimukh aur tohrē sōjha-i kupad kaīlē hāi, sē ab ham tohār beṭ'wā kahāwāi jōg nāhī rah'li.' Tab ō-kar bāp ap'nē nokar'wan sō kah'les ki, 'sab-sē nik kap'rā kār-ke ē-kē pahirāwā. Aur uk'rē hāth-mō mūd'rī aur gōrē-mē pan'hi pahirāwā. Aur āwā āju haman khūb bhōj bhāt karī, kāhē ki i hamār mūal beṭ'wā phin-sē jīal hāi; herāy-gayal-ralah, phin-sē milal hāi. Tab on'han kāō pie chain-kare lagalon.

Ō-kar jethar'kā beṭ'wā khētē-mē rahal aur jab ū bakh'rī-kē niyarē pahūchal tab bājā aur nāch kai haurā sun'les aur nokar'wan-mē-sē ēk-kē gohrāy-ke puchh'les ki 'i kā haū?' Nokar'wā kah'les ki, 'tohār bhāy āyal-hai aur tohār bābū nik nik tiwan jew'nār jewaw'lāī hāi; kāhē-sē ki ō-kē jiyat paūlen hāi.' I sun-ke ū khun'say'les aur bhittar jāe-kai man na kailes. Ehi-sē ō-kar bāp bah'rē nikas-ke ō-kē manāwāi lagal. Ū bāp-kē jabūb deh'les ki, 'dēkhā, ham et'nē baris-sē tohār ṭahal karat-hāi, aur tohār hukum kabbaū nāhī ṭarīt; bāki tū hammaī kabbaū ek-ṭhē chheriyāū nāhī deh'lā ki ham ap'nē sāgin-kē sāngē chain karīt. I tohār ū beṭ'wā hāi jāun paturiyān-kē sāngē tohār dhan urāy deh'les. Jais'hi i āyal tāis'hi ek'rē badē tū nik nik jew'nār ban'waw'lā-hāi. Bāp ō-sē kah'les ki, 'bach'wā, tāi tō nittai mōrē sāngē bāṭē, aur jāun kuchh mōr hau taun sab torā hau. Paī tō-kē āj khushi anand karāi-kē chāhat-ralah kāhē-sē ki tōr mūal bhāy bahural hāi.'

The foregoing specimen may be taken as representing the speech of the middle-classes of the City of Benares. The dialect of the lowest dregs of the populace has many marked peculiarities, and has occupied more than one native scholar. The late Rājā Hariśchandra gives a description of it in his account of the Hindi Language, and a poet, named Tēgh 'Alī, has written a collection of verses in it, which is very popular. Unfortunately, few of them will bear translation. They present a striking instance of the depths to which religious poetry can sink. The book is entitled the *Badmāgh-darpan* or 'Mirror of Sturdy Rogues,' and gives a curious picture of the habits of these gentry. The poems are religious ones in praise of Kṛishṇa, and are couched in the slang, and illustrated with the ideas, of the lowdest of the low. The following is one of the least objectionable. It is really an adoration of the God, but, on the surface, is an address of a city thief to a well-beloved youth.

Two things may be pointed out with regard to the language. One is the mark ¹ which means that a final *a* is very lightly pronounced. Thus अ is pronounced *a*. The other is the frequency with which the Present Indicative is used in a future sense. Thus *tanāi-lā*, I will get (a tent) pitched.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, LOW BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

(Tēgh 'Alā.)

का माल अमर्फी हो रुपैया तोरे बदे । हाजिर बा जिउ समेत करेजा तोरे बदे ॥
 मंगर में अब की रेती पै रजवा तोरे बदे । जर-दोजी का तमाईला तमुवा तोरे बदे ॥
 बनवा देईला अबकी देवारी में राम धे । जर-दोजी जूता टोपी दुपट्टा तोरे बदे ॥
 चढ़ जालें कौनो दाँव पै सारे तो खईना । कच्चन के गोप मोती के माला तोरे बदे ॥
 हम खर-मिटाय कौली न रहिला चबाय के । भैंवल धरल बा दूध में खाजा तोरे बदे ॥ ५ ॥
 मलिया से कछ देली है ले आवल करी रजा । बंला चमेली जूही के गजरा तोरे बदे ॥
 भोला में लेइली पान तोरे संग रहल करी । कछ देली है रिखइया तमोलिया तोरे बदे ॥
 अपने के लोह लेइली है कमरी भी बा धइल । किमली है, रजा, लाल दुसाला तोरे बदे ॥
 पारस मिलल बा बीच में गंगा के राम धे । सजवा देईला सोन के बंगला तोरे बदे ॥
 संभा मखेर घूम कलावा बदल बदल । कावुल मे हम मंगौली है घोड़ा तोरे बदे ॥ १० ॥
 अत्तर तू मल के रीज नहायल करे, रजा । बीसन भरल धयल बा कराबा तोरे बदे ॥
 जानीला आज कल में भनाभन चली, रजा । लाठी, लोहोंगो, खस्त्र ओ बिकुआ तोरे बदे ॥
 बुलबुल बटेर लाल लड़ावैल दुकड़हा । हम कावुली मंगौली है मढ़ा तोरे बदे ॥
 कुस्ती लड़ा के माल बना देव राम धे । बैठक में अब खांदीला अखाड़ा तोरे बदे ॥
 कासी, पराग, हारिका, मथुरा और वृन्दावन । धावल करैलें तंग, कंधैया, तोरे बदे ॥ १५ ॥

TRANSLITERATION AND TRANSLATION.

Kā māl asarfī hau rupaiyā torē badē;
What value gold-coin is rupees thee for;

Hājir bā jiu samēt karējā torē badē.
Present is life with liver thee for.

Mangar-mē ab-ki rēti-pai, raj*wā, toro badē
The-Mangal-festival-in this-year sands-on, my-king, thee for

Jar-dōji-kā tanāi-lā tamuā toro badē.
Embroidery-of I-will-get-set-up tent thee for.

Ban*wā-dēi-lā ab-ki Dowāri-mē Rām dhai
I-will-get-made this-year Diwālī-festival-in Rām taking

Jar-dōji jūtā, tōpi, dupattā, toro badē.
Embroidered shoes, cap, double-wrapper, thee for.

Chaph-jā-laī kaunō dāw-pai sārē to lēi-lā;
(If)-there-rise any turn-on brother-in-law then I-will-take;

Kaṣṣhan-k* gōp, mōti-k* mālā tore badē.
Gold-of neck-ornament, pearls-of rosary thee for.

5. Ham khar-miṭāw kaili-l* rahilā chabāy-ke;
I breakfast done-have gram eating;

Bhēwal dharal-bā dūdh-mē khājā tore badē.
Soaked kept-is milk-in khājā-sweets thee for.

Maliyā-sē kah-dēli-hai, 'le-āwal-karī,' rajā,
The-flower-seller-to I-said-here, 'bring-thou-regularly,' my-king,
 'Bēlā, chameli, jūhi-k* gaī'rā,' tore badē
'Jasmine, Arabian-Jasmine, Indian-Jasmine-of garland,' thee for.
 'Jhōlā-mē leh'lē pān tore sang rahul-karī,'
'Bag-in taking betel thee with regularly-remain,'

Kah-dēli-hai Rikhaīyā tamoliyā tore badē.
Have-said-to Rikhaī betel-leaves-grower thee for.

Ap'nē-kō lōi kh'li-hai kam'rī bhī bā dhal;
Myself-for a-blanket I-have-brought a-coarse-blanket also is kept;

Kin'li-hai, rajā, lāl dusālā tore badē.
I-purchased-have, my-king, a-red shawl thee for.

Pāras mālā-bū bich-mē Gangā-kē, Rām-dhāt;
A-philosopher's-stone found-is the-middle-in the-Ganges-of, Rām-taking;

Saj'wā-dēi-lā sōnē-kā bāg'lā tore badē.
I-will-get-furnished gold-of a-bungalow thee for.

10. Sañjhā sabērē ghāmā chhalāwā badal badal;
In-the-evening in-the-morning walk-about fashion changing changing;

Kābul-sē ham māgauli-hai ghōrī tore badē.
Kābul-from I sent-for-have a-horse thee for.

Attar tū mal-kō iōj nahāyal-karā, rajā;
Otto-of-roses thou rubbing-on-the-body daily bathe-regularly, my-king;

Bisan bharal dhayal-bā karābā tore badē.
Scores-of filled kept-are glass-pots thee for.

Jāni-lā āj kal-mē jhanā-jhan chali, rajā,
I-know to-day to-morrow-in clashing will-go, my-king,

Lāṭhī, lohāgī, khañjar, au bichhuā tore badē.
Bludgeons, iron-bound-staves, poniards, and stilettos thee for.

Bulbul, batēr, lāl, laṛāwāl-lā duk'rahā;
Bulbuls, quails, amudavats, cause-to-fight men-of-straw;

Ham kābulī māgauli-hai mērbā tore badē.
I of-Kābul have-sent-for ram thee for.

Kustī-laṛā-kō māl banā-dēb, Rām-dhāt;
Getting-you-exercised-in-wrestling a-wrestler I-shall-make-thee, Rām-taking;

Baiṭhak-mē ab khōḍī-lā akhārā tore badē.
The-sitting-room-in now will-I-get-dug wrestling-ground thee for.

15. Kāsi, Parāg, Dwārikā, Mathurā āur Brindāban;
Benares, Allahabad, Duārikā, Mathurā and Brindāban;
 Dhāwal-karai-lē Tēgh, kādhaiā, tore badē.
Regularly-runs-to Tēgh, O-beloved, thee for.

FREE TRANSLATION OF THE FOREGOING.

What are gold *aṣṭraṭis* and rupees that I should offer them to thee, when my heart and my life are thine.

At the next Maṅgal fair¹ will I have an embroidered tent set up for thee on the sand of the banks of the Ganges, O my Prince.

By Rām I swear that I will have made for thee for the next Diwāli festival embroidered shoes, and hat, and cape.

If by good luck any fool of a rich man falls into my clutches, I will take from him a necklace of gold and a rosary of pearls, all for thee.

5. For my own breakfast I munch a few grains of parched gram, but for thee I have kept sweetmeats soaked in milk.

O my Prince, I have told the florist to supply thee regularly with garlands of all kinds of jasmine.

For thee have I ordered Rikhai, the betel seller, to be always at thy side with betel.

For myself have I bought a blanket, and I have another rough one at home, but for thee, O my Prince, have I purchased a scarlet shawl.

By Rām I swear that I have found a philosopher's stone in the midst of the Ganges, and now will I get furnished a bungalow of gold for thee.

10. Morning and evening saunter thou about with ever varying gait. Lo, I have sent to Kābul for a horse for thee.

My Prince, rub thou otto of roses daily on thy body. Scores of jars of it have I stored for thee in my house.

Well know I that to-day or to-morrow there will be the clash of arms for thee in the streets—the clash of bludgeons and of iron-bound staves, of poniards and stilettoes.²

Common people³ get up matches between fighting bulbuls, quails, or amadavats, but I have sent to Kābul for a fighting ram for thee.

By Rām I swear that I will have thee taught wrestling, and make thee a champion athlete, and in my sitting-room will I have dug for thee a wrestling-ground.

15. Tēgh 'Alī, the poet, is ever visiting the sacred shrines of Benares, Allahabad, Dwārikā, Mathurā and Brindāban, for thee, O Kṛishṇa.

¹ A well-known fair held at Benares, entitled the *Hurk'us Maṅgal*.

² The *bichhūs* may be described as a kind of curved stiletto.

³ A *duk'rahā* is a man who is worth only a *duk'rā*, or the fourth part of a pice.

NAGPURIĀ OR SADĀN.

We have seen that on the extreme northern border of the Palamau District the language is Standard Bhojpuri, and that, on the north-east corner of the same district, where it abuts on Gaya, it is Magahī. In the rest of the Palamau District, and over nearly the whole of the Ranchi District, the language of the settled Aryans is a corrupt form of Bhojpuri, which has undergone modifications, partly by the influence of the Magahī dialect which surrounds it on three sides and of the Chattisgarhī spoken to its west, and partly owing to the influx of words into its vocabulary which belong to the languages of the Non-Aryan population. The same language is spoken in the north and east of the Native State of Jashpur. (In the west of that State, the language is the form of Chattisgarhī known as Sargujā, and in the south, Orīyā.) It is generally known as Nagpuriā (strictly transliterated 'Nag'puriā'), or the language of Chota Nagpur proper. It is also known as Sadān or Sadri (Sad'ri), and is called by the Non-Aryan Muṇḍās 'Dikkū Kaji,' or the language of the *Dikkū* or Aryans. The word 'Sad'ri' in this part of the country is applied to the language of the settled, as distinct from the unsettled, population. Thus, the corrupt form of Chattisgarhī, which is spoken by the semi-Aryanised Korwās who have abandoned their original Muṇḍā language, is known as 'Sadri Korwā,' as compared with the true Korwā language, belonging to the Muṇḍā family, which is still spoken by their wilder brethren.

A reference to what has already been said under the head of Eastern Magahī on pp. 139 and ff. will remind the reader that the Division of Chota Nagpur contains two main plateaux, known, respectively, as the plateau of Hazaribagh, to the north, and the plateau of Ranchi, to the south,—the two being separated by the river-system of the Damuda. The Ranchi plateau includes nearly the whole of the present Ranchi District, and most of the Gurjat States. To the north-west, it gradually shades off into the lowlands of Palamau, while on the east and south it drops more abruptly into the plain countries of Manbhum and Singhbhum. On the east, a small portion of the sub-plateau tract belongs politically to the District of Ranchi, and here the language is not Nagpuriā, but is the form of Magahī known as Pāch Parganiā. Again, across the south-east corner of Ranchi, a colony of Jains speak the variety of Western Bengali known as Sarāki, while the other Aryan inhabitants of the same tract speak either Nagpuriā or Pāch Parganiā according to the locality. Finally, on the north of the District, a colony of some 20,000 immigrants from Hazaribagh still speak the language of their mother-country, in the midst of a Nagpuriā population.

We may roughly divide up the languages of the two Districts of Ranchi and Palamau, and of the State of Jashpur as follows:—

Name of Language	SPOKEN BY THE UNDERMENTIONED POPULATION IN			
	Ranchi.	Palamau.	Jashpur	TOTAL.
Bengali,—				
Seraki	48,127			48,127
Bihari —				
Standard Magahi	20,141	150,000		170,141
Pāñch Parganā Magahi	5,000			5,000
Standard Bhojpuri		50,000		50,000
Nagpuriā Bhojpuri	297,585	250,000	46,672	594,257
Chhattisgarhi,—				
Sargujā			20,000	20,000
Sadri Korwā			4,000	4,000
Oriyā			10,000	10,000
Mundā Languages	406,086	35,200	11,100	452,386
Dravidian Languages	325,860	30,000	20,000	375,860
Other Languages	23,086	81,570	1,864	106,520
TOTAL	1,128,885	596,770	113,636	1,839,291

It will be seen from the above that Nagpuriā is spoken by, altogether, 594,257 people. It is bounded on the north-west by the Standard Bhojpuri of North Palamau, on the north-east and north by the Magahi of Hazaribagh, on the east by the languages of the sub-plateau population of Eastern Ranchi speaking the Pāñch Parganā variety of Magahi, and of the mixed population of Manbhum, some of whom speak Kurmāhi Magahi, and others Western Bengali. On the south it is bordered by the Chakradharpur Thana, and by the two Native States, of Singhbhum, the main language of which is Oriyā, but in which a portion of the population speaks Magahi. Further to the west, the southern boundary is the northern frontier of the Gangpur State till it meets Jashpur, which State the language-pole crosses up to its western frontier. South of this line the language is here Oriyā without any admixture of Magahi. At the western boundary of Jashpur, the line turns north across the State, and then continues in the direction of the common frontier of Sarguja and Palamau up to the river Sone. East of this line, the language is Nagpuriā, and west of it the Sargujā form of Chhattisgarhi. The above boundary line will be clearly seen on the map facing p. 1.

Nagpuriā has the advantage of having been well illustrated by the Reverend E. H. Whitley. In order to understand the title of his Grammar, it is necessary to explain that the old District of Lohardaga originally included Palamau. The latter district was separated off, and the remaining portion retained the name of Lohardaga. Finally, in the year 1899, the name of the newly formed District of Lohardaga was changed to that of Ranchi.

AUTHORITY—

WHITLEY, The Rev. E. H., S. P. G., Ranchi, assisted by SARKAR, A.—*Notes on the Gānwāri Dialect of Lohardaga, Chhota Nagpur*. Calcutta, 1896.

The following account of the grammar of the Nagpuriā Sub-dialect is based on Mr Whitley's Grammar:—

NAGPURIĀ SKELETON GRAMMAR.

I.—PRONUNCIATION.—A final *i* is pronounced, and written in the preceding syllable. Thus *vacatī*, a pag, becomes *suvare*. This peculiarity runs right through the language. The influence of the neighbouring English leads the letter *a* to be sometimes pronounced as *ō* or *o*. Thus *sah*, all, becomes *sōh* or *sob*.

II.—NOUNS.—Nouns do not change in the singular. The plural is formed by adding *man*,—a termination borrowed from Chhattisgarhi. The plural termination is seldom used, except in the case of animate nouns.

The cases are formed by the following postpositions.—*kī*, to (also forms Accusative), *k*, *kī*, or *kar*, of, *mī*, in, *le*, *tāu*, *lagin*, *lagē*, for, *se*, from.

There is an Instrumental in *ī*. Thus *bhakkhē*, by hunger.

To give the idea of definiteness, the Chhattisgarhi suffix *kar* is sometimes added to nouns. Thus *lētī-kar*, the son.

III.—PRONOUNS.

	I		Thou		Your Honour	This	That, lit.	Who.	That	Who?	What?
	Infrior	Superior	Infrior	Superior							
Sing											
Nom	<i>mōī</i>	<i>ham</i> .	<i>tōī</i>	<i>tōk</i>	<i>īāure</i> , <i>ap^{ne}</i>	<i>ī</i> , <i>ihē</i>	<i>ā</i> , <i>āhē</i>	<i>jē</i>	<i>ō</i>	<i>kī</i>	<i>kā</i>
Acc	<i>mō-kī</i>	<i>ham kē</i>		<i>to-k</i>	<i>īāu-kē</i> , <i>ap^{ne}-k</i>	<i>ī-kē</i>	<i>ā-kē</i>	<i>jī-k</i>	<i>ō-kē</i>	<i>kī-kē</i>	<i>kā-kē</i>
Gen	<i>mōr</i>	<i>hamar</i>		<i>tōi</i> , <i>tōkar</i>	<i>īāu-kar</i> , <i>ap^{ne}-kar</i>	<i>ī kar</i>	<i>ā-kar</i>	<i>jī-kar</i>	<i>ō-kar</i>	<i>kī-kar</i>	<i>kā-kar</i>
Plur											
Nom		<i>ham^{ne}</i> , <i>ham^{ne}-man</i> , <i>ham^{ne}-ī</i> , <i>ham^{ne}-man</i> , <i>ham^{ne}-rū</i> , <i>hamī</i>.	...	<i>toh^{ne}-ī</i> <i>toh^{ne}-ē-man</i> <i>toh^{ne}-ī</i> , <i>toh^{ne}-ī-man</i>	<i>īāu-c-man</i> , <i>īāur-man</i> , <i>ap^{ne}-man</i>	<i>ī-man</i>	<i>ā-man</i>	<i>jī-man</i>	<i>ō-man</i>	<i>kī-man</i>	<i>kā-man</i>

Any one, some one is *kōī* or *kōī*. It is thus declined—

Sing	Plur
Nom <i>kōī</i> , <i>kōī</i>	<i>kōī kōī</i> , or <i>kōī kōī-man</i>
Acc <i>kōī-kōī</i>	<i>kōī kōī kī</i>
Gen <i>kōī^{ne}</i>	<i>kōī^{ne} kōī^{ne}-ī</i> , or <i>kōī kōī kī</i> .
Loc. <i>kōī^{ne}-mā</i>	<i>kōī^{ne} kōī^{ne} mē</i>
and so on	and so on.

Except in the case of the Accusative of all the above, and in the case of *īāure* or *ap^{ne}*, the postpositions forming cases are added, in the singular, to the Genitive. Thus, *mōī-mī*, in me. *īāure* or *ap^{ne}* forms the other cases of the singular like the accusative. Thus *īāu mī* or *ap^{ne} mī*. In the plural all postpositions are added to the Nominative form. Note that *īāure* always governs the verb in the first person plural.

Pronominal Adjectives are *javu*, *lavu*, *lavu*, as in Standard Bhojpuri.

'Anything' is *kōhō* which does not change in declension, except that the Plural is *kōhō kōhō*, *kuc^h* (abl. *kuc^hhō*) also occurs. The Indefinite Pronominal Adjective is *kōhō*, any.

The Reflexive Pronoun is *apan*, Acc. *apan-kē* or *ap^{ne}-kē*, and so throughout.

IV.—VERBS.**A.—Auxiliary Verbs and Verbs Substantive.**

Present, I am.		Past, I was	
Sing	Plur	Sing	Plur
1 <i>ahō</i> , <i>hō</i> , or <i>hām</i> .	<i>ahī</i> or <i>hāī</i>	<i>rahō</i>	<i>rahī</i> or <i>rah^{ne}</i>
2 <i>ahas</i> , <i>has</i> or <i>has</i>	<i>ahā</i> or <i>hā</i>	<i>rahi</i>	<i>rahā</i> or <i>rah^{ne}</i>
3 <i>ahē</i> or <i>has</i>	<i>ahāī</i> or <i>hāī</i>	<i>rahē</i> or <i>rah^{ne}-lak</i>	<i>rahaī</i> or <i>rah^{ne}-lak</i>

Ahō, etc., are sometimes spelt *āhō* and so throughout.

The following form of the Present is borrowed from Marathi—

Sing	Plur.
1 <i>hekō</i>	<i>heki</i>
2. <i>heki</i>	<i>heki</i>
3. <i>hekē</i>	<i>hekaī</i>

Ahā and *hām* are used as copulas, as in 'the water is hot', when the predicate is an adjective. *Hehō* is used when the predicate is a substantive, as in 'this is water'.

The Negative Verb Substantive is *nahki*, I am not.

B.—Finite Verb

Infinitive, *dēkhek*, to see (dative), of seeing (genitive);

Verbal Nouns, *dēkh*, Obl. *dēkhe*; *dēkhal*, Obl. *dēkhal*, the act of seeing

Present Participle, *dēkhat*, seeing.

Past Participle, *dēkhai*, seen

The *Present Conditional* is the same as the Future, except that the 3rd person is often, singular, *dēkhē*, plural, *dēkhē*. The Tense, which in other dialects is used for the *Present Conditional*, is used, in *Nagpurī*, as an optional form of the Perfect

Present, I see, etc.

Past, I saw, etc.

Imperative.

Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>dēkhō-nā</i>	<i>dēkhi-iā</i>	<i>dēkh'ō</i>	<i>dēkh'i</i>	2. <i>dēkh, d'āh'ā</i>	<i>dēkhā, dēkh'ās</i>
2. <i>dēkhu-iā, dēkhi-iā</i>	<i>dēkha-iā</i>	<i>dēkh'is</i>	<i>dēkh'iā</i>	Respectful, <i>dēkhō</i>	
3. <i>dēkhe-iā</i>	<i>dēkhai-nā</i>	<i>dēkh'ak</i>	<i>dēkh'at</i>	3. <i>dēkhōi</i>	<i>dēkh'ō</i>

Future, I shall see, etc.

Past Conditional, (if) I had seen.

Sing.	Plur.	Sing.	Plur.	
1. <i>dēkh'ō</i>	<i>dēkhab, dēkh'bai</i>	<i>dēkh'ō</i>	<i>dēkh'i</i>	The <i>Definite Present</i> is formed in the usual way. Thus <i>dēkhat-ō</i> , I am seeing. So also the <i>Imperfect</i> , <i>dēkhat-āhō</i> , I was seeing. The Present is usually contracted to <i>dēkhatō</i> or <i>dēkhatthō</i> , I am seeing
2. <i>dēkh'ā</i>	<i>dēkh'bā</i>	<i>dēkh'is</i>	<i>dēkh'iā</i>	
3. <i>dēkh'i, dēkh'ai</i>	<i>dēkh'at</i>	<i>dēkh'ak</i>	<i>dēkh'at</i>	

In the above, *dēkh'at* and *dēkh'bai* are borrowed from Magahi.

The *Perfect*, I have seen, has two forms, as follows.—

Sing.	Plur.	Sing.	Plur.
1. <i>dēkh'ō-hō</i>	<i>dēkh'li-hai</i>	<i>dēkh'ō</i>	<i>dēkh'i</i>
2. <i>dēkh'ō-hai</i>	<i>dēkh'lā-hā</i>	<i>dēkhis</i>	<i>dēkh'iā</i>
3. <i>dēkh'ak-hai</i>	<i>dēkh'at-hat</i>	<i>dēkh'ō</i>	<i>dēkh'at</i>

It will be seen that the first form is only the Past Tense, with the Present Tense of the Auxiliary suffixed. This principle of formation is borrowed from Magahi. The second form is the tense which in other dialects is the Present Conditional, and represents the old Sanskrit Present Indicative.

The *Pluperfect*, I had seen, is formed as follows.—

	Sing.	Plural
1.	<i>dēkh rahō</i>	<i>dēkh rahī</i>
2.	<i>dēkh rahis</i>	<i>dēkh rahī</i>
3.	<i>dēkh rahē</i>	<i>dēkh rahaṭ</i>

Causals and Passives are formed as usual; thus, *dēkhāek*, to cause to see, *dēkh'wāek*, to cause to cause to see; *dēkhal yāek*, to be seen

The only irregular verbs noted are *hōek*, to be; Present Participle, *hōat* or *bhōwat*; Past Participle, *hōal* or *bhāl*; *yāek*, to go; Past Participle, *yāl*; *dēwek*, to give; Present Participle, *dēt* or *dēwat*; Past Participle, *dēl* or *dēwal*

Note that the Conjunctive participle is *dēkhik* or *dēkhik-ke*. Comparison with other Bihārī dialects shows that the original form was *dēkhis*, but the final *i* is epenthetically pronounced in the preceding syllable. This *i* sometimes affects a preceding *ā*, so that it is pronounced something like *ō*. This *ādir*, having struck, is pronounced, and sometimes written, *mādir*.

I am indebted to the Rev. E. H. Whitley for the two following specimens of Nagpuriä. They may be taken as illustrating the form of the dialect spoken in the Districts of Ranchi and Palamau.

[No. 56.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARÍ.

BHOJPURÍ DIALECT.

NAGPURÍ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN I.

(Rev. E. H. Whitley, 1898.)

कोनो भादमी केर दूभन बेटा रहै। ऊ मन मधे कोटका बाप के कहलक ए बाप खुरजी मधे जे हमर बटवारा है से हम के दे। तब ऊ ऊ मन के अपन खुरजी बाँट देलक। योगी दिन नइ भेलक कि कोटका बेटा सोब कुछ जमा कइर के दूर देस चइल गेलक और उहाँ लुचपनई में दिन बिताते अपन खुरजी उड़ाए देलक। जब ऊ सोब उड़ाए चुकलक तब ऊ मुलुक में बड़ा भकास भेलक और ऊ गरीब होए गेलक। और ऊ जाए के ऊ मुलुक केर भादमी मन मधे एक भन ठिन रहे लागलक; ऊ ऊ के अपन खेत में सुवइर चराएक भेजलक। और ऊ ऊ भुसा से ऊ के सुवइर मन खात रहे अपन पेट भरे खोजत रहे और कोऊ ऊ के कौनो नइ देत रहे। तब ऊ के चेत चढ़लक और ऊ कहलक कि हमर बाप केर कोतइ कोतइ धोंगर मन के खाएक से पुने रोटी होए-ला और हम भुखे मीरखी। हम उइठ के अपन बाप ठिन जाब और ऊ के कहलक ए बा हम मरग केर बिबूध और राउर भागु पाप करली हई। हम फेर राउर बेटा कहाएक लाएक नखी। हम के राउर धोंगर मन मधे एक भन नियर कइर देऊ। तब ऊ उइठ के अपन बाप ठिन चललक। मगर ऊ दूरे रहे कि ऊ-कर बाप ऊ के देख के ऊ कर ऊपर मया करलक और कुइद के ऊ के पेचा में लपइठ के चुमा करलक। बेटा ऊ के कहलक ए बा हम मरग केर बिबूध और राउर भागु पाप करली हई और फेर राउर बेटा कहाएक लाएक नखी। मगर बाप अपन मोकर मन के कहलक; सोब से बेस लुगा निकालाए के ऊ के पिधावा और ऊ कर हाथ में अंगूठी और गोड़ में जुता पिधावा और मोटाल बकर लाइन के मारा और लगे हमरे खाब और आनन्द करब, काहें कि ई हमर बेटा मोइर रहे फेर जिलक है। हेराए जाए रहे फेर मिललक है। तब ऊ मन आनन्द करे लागलें ॥

ऊ कर बड़का बेटा खेत में रहे। और चाते चाते जब ऊ घर पोहोचलक तब बजना और नाच केर सबद सुनलक। और ऊ अपन मोकर मन मधे एक भन के अपन ठिन बोलाए के पुकलक ई का है। ऊ ऊ के कहलक, तोहर भाई पालक है और तोहर बाप मोटाल बकर मारलक है, काहें कि ऊ ऊ के बेस बेस पालक है। मगर ऊ खिसालक और भितरे नइ जाए खोजलक। से ले ऊ कर बाप बाहर जाए के ऊ के मनाए बुभाए लागलक। ऊ बाप के जबाब देलक कि देखू हम प्रतइ बकर से राउर सेवा करखी और कहियो राउर इकुम नइ तोरली और राउरे हम के कहियो एकठो पठरपो नइ देली कि हम अपन संगी मन से आनन्द करती। मगर राउर ई बेटा जे छिनारैर मनक संग राउर खुरजी खाए गेलक है; जेसे पालक तेसे राउरे ऊ कर ले मोटाल बकर मारली हई। बाप ऊ के कहलक ए बेटा तोए सोब दिन हमर संगे हइस और ऊ कुछ हमर है से सोब तोहर है। मगर आनन्द करेक और रिभेक उचित रहे काहें कि ई तोहर भाई मोइर रहे फेर जिलक है; हेराए रहे फेर मिललक है ॥

[No. 56.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

Kōnō ād'mi-kēr dū jhan bēṭā rahaĩ. Ū-man madhē chhoṭ'kā
A-certain man-of two persons sons were. Them among the-younger
 bāp-kē kah'lak, 'ē bāp, khur'ji-madhē jō hamar baṭ'wārā
the-father-to said, 'O father, the-property-in what my share
 hai, sō ham-kē dē.' Tab ū ū-man-kē apan khur'ji bāit
is, that me-to give.' Then he them-to his-own goods dividing
 dēlak. Thor'kō din naĩ bhēlak ki chhoṭ'kā bēṭā sōb kuchh
gave. A-few days not were that the-younger son all anything
 jamā-kaĩr-ke dūr dēs cbaĩl-gēlak, āṛ uhā luch'panaĩ-mē din
collecting a-far country-to went-away, and there riotous-living-in days
 bitātē apan khur'ji urāc-dēlak. Jab ū sōb urāe
passing his-own goods squandered. When he all-things having-wasted
 chuk'lak, tab ū muluk-mē baḍā akāl bhēlak, āṛ ū
finished, then that country-in a-great famine happened, and he
 garīb hōc-gēlak. Āṛ ū jūc-ke ū muluk-kēr ad'mi-man madhē ēk
poor became. And he going that country-of men amongst one
 jhan ṭhin rahe lāg'lak; jō ū-kē apan khēt-mē suwair
person near to-live began; who him his-own field-in swine
 charāek bhoj'lak. Āṛ ū ū bhusā-sē jō-kē suwair-man khāt-
to-feed sent. And he that chaff-with which swine eating-
 rahaĩ apan pēṭ bhare khōjat-rahē, āṛ keū ū-kē kōnō naĩ
were his-own belly to-fill seeking-was, and any-one him-to anything not
 dēt-rahāĩ. Tab ū-kē chēt chaṛh'lak, āṛ ū kah'lak ki,
giving-was. Then him-to consciousness arose, and he said that,
 'Lamar bāp-kēr ketaĩ ketaĩ dhāgar-man-kē khāek-sē purē
 'my father-of how-many how-many hired-servants-to to-eat-than more

rōṭi hōc-lā, aūr ham bhukhō mōratthi. Ham uīṭh-ke apan
bread is(there), and I hunger-from am-dying. I arising my-own
 bāp ṭhin jāb, aūr ū-kō kahab, "ō bā, ham Sarag-kōr
father near will-go, and him-to will-say, "O father, I Heaven-of
 birudh aūr rāur āgu pāp kar^{li}-hai; ham phēr rāur
against and Your-Honour-of before sin have-done; I again Your-Honour's
 bēṭā kahāek lāek nakhi; ham-kō rāur dhāgar-man
son to-be-called worthy am-not; me Your-Honour's hired-servants
 madhō ēk jhan niyar kaīr-dēu." Tab ū uīṭh-ke apan bāp
among one person like make." Then he arising his-own father
 ṭhin chal^{lak}. Magar ū dūrō rahō ki ū-kar bāp ū-kō dēikh-ke
near went. But he afar was that his father him seeing
 ū-kar ūpar mayā kar^{lak}, aūr kuid-ke ū-kō ghēchā-mē lapant-ke
him upon pity made, and running him-to neck-in enfolding
 chumā kar^{lak}. Bēṭā ū-kō kah^{lak}, "ō bā, ham Sarag-kōr
kissing did. The-son him-to said, "O father. I Heaven-of
 birudh aūr rāur āgu pāp kar^{li}-hai, aūr phēr rāur
against and Your-Honour-of before sin done-have, and again Your-Honour's
 bēṭā kahāek lāek nakhi. Magar bāp apan nōkar-man-kō
son to-be-called worthy am-not. But the-father his-own servants-to
 kah^{lak}, "sōb-sē bōs lugā nik^{lāc}-ke ū-kō pīdhāwā, aūr ū-kar
said, "all-than good cloth taking-out him put-on, and his
 hāth-mē āg^{thi} aūr gōr-mē jūtā pīdhāwā, aūr motāl bachh^{rū}
hand-on ring and foot-on shoes put-on, and fattened calf
 lāin-ke mārā aūr lagō, ham^{re} khāb aūr ānand karab,
bringing stay and come, (let-)us eat and merriment (let-us-)make,
 kāl^{hē}-ki i hamar bēṭā mōir-rahō, phēr jilak hai; herāo-jāo-rahō
because this my son dead-was, again alive is; you-lost
 phēr mil^{lak}-hai. Tab ū-man ānand kare lāg^{la}.
again has-been-found. Then they merriment making began.

Ū-kar bar^{kā} bēṭā khēt-mē rahō. Āūr ātō-ātō jab ū ghar
His elder son field-in was. And coming when he house
 pohōch^{lak} tab baj^{nā} aūr nāch-kēr sabad sun^{lak}. Āūr ū apan
reached then music and dancing-of sound heard. And he his-own
 nōkar-man madhō ēk jhan-kē apan ṭhin bolāc-ke puchh^{lak},
servants among one person-to himself-of near culling asked,
 "i kā hai?" Ū ū-kō kah^{lak}, "tōhar bbāi ālak-hai, aūr
"This what is?" He him-to said, "thy brother come-is, and
 tōhar bāp motāl bachh^{rū} mār^{lak}-hai, kāl^{hē}-ki ū ū-kō bōsē-bōs
thy father the-fatted calf has-killed, because he him very-well

pālak-hai.' Magar ū khsālak, āūr bhit'rē naī jāe khoj'lak;
has-found.' But he was-angered, and inside not to-go sought;

sē-lē ū-kar bāp bāh'rē āe-ke ū-kē manāe bujhāe
therefore his father outside coming him to-appease and-to-explain-to
 lāu'lak. Ū bāp-kē jabāb dēlak ki, 'dēkhū, ham etāī bachhar-
began. He the-father-to answer gave that, 'see, I so-many years-

sē rāur sēwā karatthi, āūr kahiyō rāur hukum
since Your-Honour's service am-doing, and ever Your-Honour's command
 nai tor'lī, āūr rāure ham-kē kahiyō ēk-thō patharū-ō naī dēli ki ham
not broke, and Your-Honour me-to ever one kid-even not gave that I

apan saṅgi-man-sē ānand kar'ti. Magar rāur
my-own companions-with merry-making might-make. But Your-Honour's

ī bētā, jō ehināūr-manak saṅg rāur khur'jī khāo-gēlak-
this son, who harlots with Your-Honour's fortune has-deroured,
 hai, jaisē ālak taisē rāure ū-kar-lē motāl bachh'rū mār'lī-hai.'
as he-came so Your-Honour him-for the-fatted calf has-slain.'

Bāp ū-kē kah'lak, 'ō bētā, tōḥ sōb-din hamar-saṅgē hais, āūr jō-kuchh
The-father him-to said, 'O son, thou all-days me-with art, and whatever
 hamar hai, sē sōb tōhar hai. Magar ānand karek, āūr rijhek uchit
mine is, that all thine is. But merriment to-make, and to-be-plead right
 rahē, kāhē-ki ī tōhar bhāī mōir. rahē, phēr jilak hai; herāc rahē phēr
was, because this thy brother dead was. again alive is; lost was again
 mil'lak-hai.'

has-been-found.'

[No. 57.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN II.

AN AGRARIAN DISPUTE.

(Rev. E. H. Whitley, 1898.)

- A. बेटू । कने कने आली ?
 B. इनहे भाई, राउर केर मुकदमा सुइन के हम आली कई । जे में जानब कि का भेलक ।
 A. ए भाई का कहब । दुनिया ऐसन अंधेर भेलक । भला देखू तो, हम जोतली कोड़ली बुनली और से में बुधु हमर होअल धान के जबर-जस्ती काइट लेलक ।
 B. राउरे सेखन कहाँ रह्यो, जे ऊ आप के ऐसन जबर-जस्ती काटे लागलक ।
 A. ए भाई, का कहब ; से दिना केर दिन में हम नाइ किने ले बाजार जाए रह्यो ।
 B. सेखन का घरे कोई नहीं रह्यो ।
 A. छड्या मन तो रह्यो । मगर का करबो । बुझब कि बुधु अपन संगे दस जवान नाठो ले के और पंद्रह बनिहार ले के आप रहे । अड़ बिरिया हम के बाजार में हाल मिललक ।
 B. अच्छा तो अब का करेक चाही । मटियालि रहब कि कोनो करब ।
 A. हाँ बा ऊ मन के हम नहीं छोड़ब । राँची जाए के हम दरखास देब, और जेखन ऊ मन के समन होई, सेखन इने हम बुधुआ केर धान के कटवाए देब ।
 B. ई बात बहुत बेस है । हम राउर केर मदद में आवब । राउरे राँची में रहब । हम इने धान के कटवाए देब ।
 A. बेस तो ॥

[No. 57.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

AN AGRARIAN DISPUTE.

B comes to see A, whose paddy has been fraudulently cut.

A. Baiṭhū; kanē-kanē āli?

Sit-down; whither have-you-come?

B. In'hē, bhāi. Rāur-kēr mukad'mā suin-ke ham āli-hai, jē-mē

Hither, hither. Your Honour's law-suit hearing I am-come, in-order-that

jānab ki kū bhēlak.

I-shall-know that what happened.

A. Ē bhūi, kā kahab? Duniyā aisan ādhēr bhēlak!

O brother, what shall (I) say? The-world so outrageous is-become!

Bhalā, dēkhū tō, ham jot'li, koṛ'li, bun'li, āūr sō-mē Budhu hamar hōal

Well, see now, I ploughed, dug, sowed, and thereupon Budhu my become

dhān-kē jabar-jastī kūṭ-lēlak.

paddy by-force cut-and-took.

B. Rāure sē-khan kahā rahi? jē ū āe-ke aisan jabar-jastī

Your-Honour then where was? that he coming thus by-force

kāte lāg'lak.

to-cut began.

A. Ē bhāi, kā kahab? sē dinā-kēr din-mē ham lāh kine-le

O brother, what shall-I-say? that day-of days-in I lac buying-for

bājār jāe-rahi.

market-to had-gone.

B. Sē-khan, kā, gharū koī nahī rahaī?

At-that-time, what, at-home any-one not was?

A. Chhaū-man tō ralaĩ, magar kã kar^{baĩ}? Bujhab ki Budhu
Children surely were, but what could-they-do? Know that Budhu
 apan saṅgē das jawān lāthi lō-ke āur pandrah banihār lō-ke
himself with ten young-men bludgeons taking and fifteen hired-servants taking
 āe-rahē; ar-biriyā¹ ham-kē bājār-mē bāl mil^{lak}.
had-come; in-the-afternoon me-to market-in news came.

B. Achchā, tō, ab kã karek ohāhi? Matiyālō rahab ki
Well, then, now what to-do is-proper? Silent will-you-remain or
 kōnō karab?
something will-you-do?

A. Hā, hau, ū-man-kē ham nahĩ chhōrah; Rāchī jāe-ke ham dar^{khas}
Yes, brother, them I not will-let-go; Ranchi going I petition
 dēb, āur jē-khan ū-man-kēr saman hōi, sē-khan inē ham
will-present, and when them-of summons will-be, then here I
 Budhuā-kēr dhān-kē kaṭ^{wāo}-dēb.
Budhu-of rice will-cause-to-be-cut.

B. I bāt bahut bēs hai, ham rāur-kōr madad-mē āwah;
This word very good is, I Your-Honour-of help-in will-come;
 Rāure Rāchī-mē rahab, ham inē dhān-kē kaṭ^{wāe}-dēb.
Your-Honour Ranchi-in stay, I here the-paddy will-cause-to-be-cut.

A. Bēs tō.
Good then.

¹ This is a phrase borrowed from the Dravidian Orkōn

FREE TRANSLATION OF THE FOREGOING.

B comes to see A, whose paddy has been fraudulently cut.

A. Sit down. Why have you come?

B. I came here, brother, when I heard of your law-suit, that I might learn what has really happened.

A. O Brother, what can I say? So outrageous has the World become! Well, see now, I ploughed, I dug, I sowed, and then came Budhu and reaped my ripe paddy by force.

B. Where were you then, that he should come in this way and reap by force?

A. O Brother, what can I say? On that day of all days, I had gone to market to buy lac.

B. And was there no one in your house at the time?

A. Well, the children were there; but what could they do? You see, Budhu had come with ten young fellows armed with bludgeons and fifteen hired servants. I got the news the same afternoon in the market?

B. Well then, what do you think you should do? Are you going to grin and bear it, or are you going to take any active measures?

A. Yes, indeed, brother. I am not going to let them slip. I am off to Ranchi to file a petition against them, and will have them summoned. Then, while Budhu is away there, I'll have his paddy crop reaped in my turn.

B. That's a very good idea. I'll give you a helping hand. You just stay in Ranchi, and I'll bide here and have the paddy cut.

A. Good!

The following two specimens have been translated by Babu Manmatha-nath Chatterji, Manager of the Jashpur State, and are examples of the language of the 46,672 people inhabiting the eastern portion of that territory. In the western portion the language is the Sargujia form of Chattisgarhi, and hence it will be found that the specimens now given present more signs of the influence of that language than do the specimens from Ranchi. The most prominent peculiarity which is borrowed from Chhattisgarhi is the use of the suffix *har* which is added to a noun to give the force of the definite article. Thus *bēṭā*, a son, but *bēṭā-har*, the son. In the second specimen, there occurs the curious form *kak'ṭhēik*, he says, which seems to be a corruption of the Magahi *kahat-hakai*.

[No. 58.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN I.

(Babu Manmatha-nath Chatterji, 1898.)

कोनो एक हन अहिनकन हूगोड़ वेठा रहै । खोट वेठा हन आपन पुआ हन से
 कहक, ए पुआ सोगनो माठ जाठ जन जे मोन बाँटा होएठ से नो के दे ।
 गव जे आपन जोगा के जमन के वारठ देठक । थोनको दिन ना वीग रहे गिसने
 खोटे वेठा हन सोगनो के दुनाठक आनु ठेरन दुनिहा मुठक बठ गेठक आनु जहाँ
 आपन जोगा के वनवाह कनठक । जब सोगनो के सिनाठक गव ओहे मुठक माँह
 वड़ा बकाठ पनठक आनु जे के गहोण होवेक ठागठक । आनु जे जाय कनि के एक
 हन रहैया जन संगे जोनाय मेठक आनु जे जे के सुथन यनाएक ठागन डाड़ि
 मेजठक । आनु सुथन मन जे नूसा के प्याग रहै सेकहा पागक ना आपन पेट
 के मनक मगन कोनो ना देँ । आनु जखन जे के होस मेठक गखन कहक
 मनने मोन वाप जन एगेक एगेक कनिआ मन प्याकहाठे पुने पावग हँ आनु मोय
 रहा गुप्ते मनथो । मोय उवो आनु पुआ उन जावो आनु जे जन से कहवो, ए
 पुआ माय मगवान उन आनु गोरो उन कसून करन पानठां आव गोन वेठा हेको
 से का निथन कहवो । से गान कनिआ मन भवे एक हन निथन मोकहो नाथ ।
 आनु जे उठक आनु पुआ हन जाग आठक । सेखन पुआ हन जे के ठेरन गान ठे
 देखक आनु जे के मया ठागठक, आनु जूरद गेठक, आनु जे जन टेंदु के पोटानठक
 आनु जे के थूना ठेठक । आनु वेठा हन वाप हन से कहक, ए पुआ मोय मगवान उन
 आनु गोरो उन कसून करन पानठां आनु आव गोन वेठा कहावो से ठाएक निथो ।
 ठिकन वाप हन कनिआ मन उन कहक, सोगनो ठे वेस गुगा के निकठावा आनु
 ई के पिवावा आनु हाथ नाँहा मुँदनी देवा आनु जे जन जोड़ मन माँहा जूगा
 पिवावा । अनु ठेगे हमे मन प्याव आनु प्यूसी कनव । ई ठागन कि ई मोन वेठा
 नरन जाय रहक आनु सेन जो आहे । हेनाय जाय रहक, आनु मेठाठक ।
 आनु जे मन प्यूसी कनेक ठागठे ॥

सेयन ज कन वडे वेटा हन उडि रहैठक । आनु जयन आठक आनु धन ऽन
 निअनाठक, गयन वजा आनु नाय के सुनठक । आनु कमिआ मन मये एक हन के वठाठक
 आनु पुछठक कि का का होत्रये । आनु ज ज के कहठक गोन मारि आर है आनु ज के
 वेसे वेस पाठक सेकने ठेगिन वाप गोन मोन देर है । आनु ज निआठक आनु
 मोनन वट नो जायक ठागठक । सेयन वाप हन ज कन निक्करठ आठक आनु ज
 के मनारेक ठागठक । सेयन ज कहि धुनाठक आपन वाप हन के कि देखना, एगेक वखन
 गोन ऽन कमाठो आनु कहियो गोन कुकुम के उगय निथो । सेहो मे कयनो गोंय
 मो के मोटेक पडनू अमानहो नो देर हिस कि मोय मोन होन मन संगे भुशी
 कनगो । आव ६ वेटा हन गोन आवो कनठक कि गोंय ज कन ठेगिन मोन देवेक
 ठागठे । गव ज ज कन से कहठक ९ वेटा गोंय सगन दिन मोन संगे रहिसठा आनु
 मोन जे कुछ है से सगनो गोने हेके । हमे मन के याहन रहे कि भुशी कनगो
 आनु भुश होगो ६ ठागिन कि गोन मारि मन जाय रहठक आनु सेन जो
 आहे । आनु हेनाय जाय रहे आनु मेठाठक ॥

[No. 58.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRI.

BHOJPURĪ DIALECT

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha-nath Chatterji, 1898.)

Kōnō ēk-jhan ad'mun-kar dū-gōr bēṭā rabaī. Chhōt bēṭā-har āpan
Some one-person man-of two sons were. The-younger son his-own
 huā-har-sē kah'lak, 'Ē buā, sōg'rō māl-jāl-kar jē mōr bātū hoel sē mō-kē
father-to said, 'O father, all property-of which my share will-be that me-to
dē.' Tab ū āpan jīmā-kē ū-man-kē bhāi dēlak. Thor'kō dīn nī
give.' Then he his-own living them-to dividing gare. A-few days not
 bīt-rahē tis-nē chhōtē bēṭā-har sōg'rō-kē thuralak āru dhēr durihā muluk-
had-passed then the-younger son all collected and very distant country-
 bat gēlak; āru uhā āpan jīmā-kē bar'bad kar'lak. Jab sōg'rō-kē
towards went; and there his-own living wasting did. When all
 sirālak tab ohē muluk-māh barā akāl par'lak; āru ū-kē tak'lit
was-spent then that-very country-in great famine fell; and him-to trouble
 hōwek lāg'lak. Āru ū jūy-kari-ke ēk-jhan rah'wayā-kar-sange jorāy bhēlak;
to-be began. And he going one-person inhabitant-of-with joined became;
 āru ū ū-kē sūar charāek-lagin dāyē bhoj'lak. Āru suar-man jē bhūā-kē
and he him swine feeding-for in-fields sent. And swine which husks
 khāt-rah'lāī sē-k-hō pātak tō āpan pēt-kē bhar'tak;
were-eating that-too had-he-got then his-own belly he-would-have-filled;
 magari kōnō nī dēlāī. Āru jakhan ū-kē hōs bhēlak
but any-one not used-to-give. And when him-to senses became
 takhan kah'lak, 'mar-rē! mōr bāp-kar etek etek kamiā-man khayak-hō-lē
then he-said, 'alas! my father-of so-many so-many servants to-eat-even-than
 pūrē pāwat-haī, āru mōy ihā bhūkhē mar'thō. Mōy ūth'hō āru bua
more get, and I here hunger-from am-dying. I will-arise and father
 ṭhan jābō, āru ū-kar-sē kah'bō, "ē huā, mōy Bhag'wān than āru
near I-will-go, and him-to I-will-say, "O father, I God near and

tôr-ô than kasur kair-pāralô āb tôr bēṭa hekô se kā-niar kah'bô?
thee-too near sin have-done now thy son I-am that how shall-I-say?
 Sē tôr kamiā-man-madhē êk jhan niar mō-k-hô rākh." Āru ū
Therefore thy servants-among one person near me-too keep." And he
 uth'lak āru buā-har jag ālak. Sē-khan buā-har ū-kô dhōir tām-lē
arose and the-father near came. Then the-father him much distance-from
 dekhlak, āru ū-kô mayā lāg'lak, āru kuīd-gēlak, āru ū-kar
saw, and him pity took-possession-of, and running-he-went, and his
 dhētū-kô potār'lak, āru ū-kē chūmā lēlak. Āru bētā-har bāp-har-sē
neck embraced, and him kiss took. And the-son the-father-to
 kah'lak, 'ē buā, mōy Bhag'wān than āru tôr-ô than kasur
said, 'O father, I God near and thee-too near sin
 kair-pār'lô, āru āb tôr bētā kahābô sē lāok nikhô.'
have-done, and now thy son I-will-be-called that-of worthy I-am-not.'
 Iākin bāp-har kamiā-man-than kah'lak, 'sog'rō-lē bēs lugā-kē
But the-father servants-to said, 'all-these better cloth
 nik'lāwā āru i-kē pīdhāwā āru hāth-māhā mūd'ri
cause-to-be-taken-out and this-(person)-to put-on and hand-in a-ring
 dēwā, āru ū-kar gōp-man-māhā jūtā pīdhāwā. Āru logē, hamē-man
give, and his feet-on shoes put-on. And come, we
 khāb āru khusī karab; i-legin-ki i mōr bētā mair-jāy-rah'lak,
will-eat and merriment make; this-for-that this my son dead-was,
 āru phēr jī-āhē; herāy-jāy rah'lak, āru bhet'ālak.' Āru ū-man khusī
and again alive-is; lost was, and is-found.' And they merriment
 karok lāg'laī.
to-make began.

Sēkhan ū-kar barē bētā-har dāre rah'lak. Āru jakhan ālak āru ghar
At-that-time his elder son field-in was. And when he-came and the-house
 than niarālak takhan bajā āru nāch-kē sun'lak. Āru kamiā-man
near drew-nigh then music and dance heard. And servants
 madhē êk jhan-kē balālak āru puehh'lak ki, 'kū kā how'thō?
among one person he-called and asked that, 'what what is-going-on?'
 Āru ū ū-kē kah'lak, 'tôr bhāi āi-hai āru ū-kē bēsē-bēs
And he him-to said, 'thou brother come-is and him well-well
 pālak sek'rē-legin bāp tôr bhōj dēi-hai.' Āru ū risālak
he-has-found that-for father thy feast has-given.' And he grew-angry
 āru bhitar-bat nī jāek lāg'lak. Sē-khan bāp-har ū-kar nikaīl-ālak
and within-towards not to-go began. Then the-father his out-came
 āru ū-kē manāwek lāg'lak. Sē-khan ū kahi ghurālak āpan
and him to-conciliate began. Then he saying returned his-own
 bāp-har-kē ki, 'dekhlā, etek bachhar tôr thau kamālô āru
father-to that, 'see, so-many years thee near I have-served and

kahiyo tōr hukum-kē uṭhāy-nikhō. Sē-hō-mō kakh^anō tōy mō-kē
ever thy orders put-off-I-have-not. Nevertheless ever thou me-to
 gotek paṭh^arū an^amān-hō nī dēi-his, ki mōy mōr hīt-man-sangē
one kid even not hast-given, that I my friends-with
 khusī kar^atō. Āb, i bētā-har tōr ab-ō-kar^alak, ki tōy
merriment might-have-made. Now, this son thy come-even-did, that thou
 ū-kar legin bhōj dōwek lāg^alē. Tab ū ū-kar-sē kah^alak, ‘ ē bētā,
him for feast to-give beganest. Then he him-to said, ‘ O son,
 tōy sagar dīn mōr sangē rahis-lā, āru mōr jē kuchh hai sē
thou all days me with livest, and mine what ever is that
 sag^ar-ō tōrē hekō. Hamō-man-kē chāhat-rahē ki khusī
all-also thine is. Us-for meet-was that merriment
 kar^atō āru khus hōtō i-lagin-ki tōr
we-should-have-made and glad we-should-have-becom? this-for-that thy
 bhāi maī-jāy rah^alak, āru phēr jī āhē ; āru herāy-jāy-rahē, āru
brother dead was, and again alive is ; and lost-was, and
 bhetālak.
is-found.’

[No. 59.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN II.

(Babu Mammatha-nath Chatterji, 1898.)

एक सहेन रहे। नाजा रहे। पहने बाघ रहे। आदमिन धन धन धान
 रहे। नाजा हंजरा कनौ। बाघ ठाठाक नाजे। वनिया जोटे वैठ ठाड के जाण
 रहक। बाघ कहक ए मोरि मो के वंयाव। वनिया कहक का निया गो के वंयाव।
 बाघ कहक कि ठाठ में मो के सारण दे आनु वैठा में ठाड। वैठ में ठाड के वनिया
 जाएक ठाठाक, कोसेक मंर जाय नरुं होर कि बाघ वनिया के कहक कि मो के
 निकासठ दे। वनिया निकासठ देक। एव गो बाघ जाण आनु पस जाण कह-
 क ए वनिया मोय गो के धनवों। वनिया कहक कि का ठेर मो के धनवे। मै
 गो गो के वयाठों। बाघ गो नहीय भागे कहक कि धनवे कनवों। ठेगे गो के
 धाव कि गो न वनया के धाव। वनिया कहक यठ पंय ङन जाव। पीपन देवना
 हेके बाहे कहि देई एव गोय मो के धावे। गठे पीपन लुप्य गने जेहैं। वनिया कहये
 हे पीपन देवना नेकी कनठ कन में वदी होए। पीपन कहक होए जून। मोय
 सनजे रह्यो आदमिन मन आरकोहिन मोन खांस नरी वैधैं सथायें आनु लप्यन
 जाएक ठाठयें गो मोन उठना काटयें आनु पगई टोनयें। एव बाघ कहयेक का ने
 वनिया ठेगे कह गो के धाव कि गो न वनया के धाव। वनिया कहक यठ गजे वनाम्-
 हन हेके ओहे करु देई गठे गोय धावे। जोटेक बुठिया जाय धपकन में धपक रहे
 जे नेकन ङन पटुयन। का गजे भागा नेकी कनठ के वदीओ होए। कहक
 होरठ जून ॥

[No. 59.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BHĪĀRĪ.

BHOJPURĪ DIALECT

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha-nath Chatterji, 1898.)

Ēk sahar rahē. Rājā rah^{la}lāi. Pahārē bāgh rahat-rahē. Ad^{min}
One city was. A-king was. On-a-mountain a-tiger used-to-live. Men
 dhar-dhar khāt-rahē. Rājā hāk^{wa} kar^{la}lāi. Bāgh lāg^{lak} bhāge.
catching used-to-eat. The-king driving did. The-tiger began to-run-away
 Baniyā gotē bail lād-ke jāt-rah^{lak}. Bāgh kah^{lak}, ‘ō
Shop-keeper one a-bullock having-loaded going-was. The-tiger said, ‘O
 bhāi, mō-kē bāchāo.’ Baniyā kah^{lak}, ‘kā-niar tō-kē bāchāw?’
brother, me save.’ The-shop-keeper said, ‘how thee may-I-save?’
 Bāgh kah^{lak} ki, ‘tāt-mē mō-kē sūij-dē āru bailā mē lād.’
The-tiger said that, ‘bag-in me shut-up and the-bullock on load.’
 Bail mē lād-ke baniyā jāek lāg^{lak}. Kōsek bhūi
The-bullock on loading the-shop-keeper to-go began. About-a-kos ground
 jāy-rah^{la}lāi-hoi, ki bāgh baniyā-kē kah^{lak} ki, ‘mō-ke
he-gone-have-might, when the-tiger the-shop-keeper-to said that, ‘me
 nikāil-dē.’ Baniyā nikāil-dēlak. Tab tō bāgh-jāt
let-out.’ The-shop-keeper let-(him)-out. Then indeed the-tiger-kind
 āru pas-jāt kah^{lak}, ‘ō baniyā, mōy tō tō-kē dhar^{bō}.’
and animal-kind said, ‘O shop-keeper, I indeed thee will-seize.’
 Baniyā kah^{lak} ki, ‘kā-lei mō-ke dhar^{bō}? Maī tō tō-ke
The-shop-keeper said that, ‘why me will-you-seize? I indeed thee
 bāchālō.’ Bāgh tō nahich mānē. Kah^{lak} ki, ‘dhar^{bō}
have-saved.’ The-tiger indeed not-verity would-listen. He-said that, ‘seizing-even
 kar^{bō}. Legē, tō-kē khāw ki tōr bar^{dhā}-kē khāw?’ Baniyā
I-will-do. Come-now, thee shall-I-eat or thy bullock shall-I-eat?’ The-shop-keeper
 kah^{lak}, ‘chal pañch than jāb. Pipar dotā hekē. Ohē
said, ‘come a-mediator near let-us-go. The-Pipal-tree a-God is. He-even

kahi-dēi tab tōy mō-kē khābē.' Ta-lē Pipar rūkh tarē
will-say then thou me will-eat.' Afterwards the-Pipal tree under
 golaī. Baniyā kah'thē, 'hē Pipar deotā, nēki karal-kar-mē
they-went. The-shop-keeper says, 'O Pipal God, good doing-in
 badī hōel ?' Pipar kah'lak, 'hōel jūn. Mōy sar'gē rah'thō;
evil becomes ?' The-Pipal said, 'it-becomes surely. I in-the-sky live ;
 ad'min-man ai-kohon mōr chhāih-tari baiṭh'thaī, sathāthaī, āru jakhan
men coming my shade-under sit, take-rest, and when
 jāck lāg'thaī tō mōr ḍahurā kāṭ'thaī āru patai ṭor'thaī.' 'Tab
to-go they-begin then my boughs they-cut-off and leaves they-pluck-off.' Then
 bāgh kah'thōik, 'kā ! rē baniyā, legō, kah tō-kē khāw ki
the-tiger says, 'what ! O shop-keeper, come, say thou shall-I-eat or
 tōr bar'dhū-kē khāw ?' Baniyā kah'lak, 'chal gaū B'rāmhān
thy bullock shall-I-eat ?' The-shop-keeper said, 'come, the-cow Brahman
 hekē; ōhē kāih dēi, talē tōy khābē.' Gotok burhiyā gāy
is; she saying will-give, then thou mayst-eat.' One old cow
 khap'kan-mē khapaik rahē, jē tō-kar-than pahūch'laī. 'Kā ! gaū
mud-in sunk was, that her-to they-approached. 'What ! cow
 mātā, nēki karat-kē badi-ō hōel ?' Kah'lak, 'hōel
mother, good doing-for evil-also does-become ?' Said-she, 'it-does-become
 jūn.'
surely.'

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a city which had a king. On a mountain near by there dwelt a tiger who used to catch and eat the citizens. So the king got up a hunting-drive, and the tiger started off in flight. On his way he met a travelling grain-merchant trudging along with his loaded bullock.

Said the tiger, 'Brother, save me.'

Said the merchant, 'how can I do that ?'

'Put me into one of your bags, and tie me on the bullock's back, like a load of grain.'

So the merchant loaded up the tiger on to the bullock's back as he had suggested. When they had gone on a couple of miles the tiger asked to be let out, and the merchant released him. Then, after his own wild-beast nature, said the tiger, 'now, merchant, I am going to kill and eat you.'

Said the other, 'Why should you do that ? It is I who have saved your life.'

But the tiger would not listen to his prayers, and said, 'I am certainly going to seize you. Come now, choose whether I shall eat you or your bullock.'

The merchant asked that the matter should be decided by an arbitrator. 'The fig-tree,' said he, 'is a God. If he says that you are to eat me, well and good.' So they

went under a fig-tree. 'O divine Fig-tree,' said the merchant, 'can evil be done in return for good ?'

'Certainly,' said the fig-tree, 'I live high up in the sky, and men come and rest under my shade. Then when they are going away, they cut down my branches, and pluck off my leaves.'

'Now,' says the tiger, 'shall I eat you or your bullock ?' But the merchant replied, 'Come, the cow is a Brâhman. If she says you are to eat me, well and good.' So they went on and found an old cow sunk in the mire, and went up to her. 'O Mother Cow,' said the merchant, 'can evil be done in return for good ?'

'Certainly,' said the cow.

NOTE.—The story, as given above, abruptly ends here. The tale is an old one, and is current all over Northern India. The cow explains that she benefits mankind by her various products, and that in return her owner beats her, and, when she is old, turns her out to die. Then the merchant appeals to the road. The road replies that he makes travelling easy, and in return men trample on him, and crush him under cartwheels. Finally the man appeals to a jackal. The latter pretends to be very stupid, and to be unable to understand what has happened. Finally he refuses to believe that the tiger could ever have got into the sack. The tiger gets in to show how it was done, and then the merchant ties him up in it, and goes his way rejoicing.

MADHESĪ.

Going to the east from the District of Gorakhpur, and crossing the river Gandak, we find ourselves in the District of Champaran. This District is to the north of, and separated by, the same river from Saran, with which it has historical and political connections. On the other hand, it forms part of the ancient country of Mithilā. The language spoken in it illustrates this state of affairs. Although it is based in the main on the same stock as that of the Bhojpuri spoken in Saran and East Gorakhpur, it has some peculiarities borrowed from the Maithili spoken in the neighbouring District of Muzaffarpur. These will be pointed out in the proper place. The Maithili influence is strongest in the east of the District on the Muzaffarpur border, where Maithili, and not Bhojpuri, is spoken in a strip of land about two miles wide, and eighteen miles long in Dhākā Thānā. As we go west, the influence decreases, till, on the banks of the Gandak, the language is the same as that spoken in North-east Saran, and in Eastern Gorakhpur. This dialect is locally known as Madhesī, a word formed from the Sanskrit *Madhya-dēśa*, meaning 'midland,' an appropriate name enough for the language of the country situated between the Maithili-speaking country of Tirhut, and the Bhojpuri-speaking country of Gorakhpur. Some of the people actually name the form which the dialect takes in the western part of the District 'Gorakhpuri,' but such minute distinctions are not necessary, and, excepting the small strip in which Maithili is spoken, it is sufficiently accurate to say that the language spoken over the whole of Champaran is Madhesī.

The figures originally supplied by the local authorities for Champaran, so far as regards Bihārī dialects, were as follows :—

Madhesī	1,686,036
Gorakhpuri	36,000
Maithili	28,800
Domra	4,000
TOTAL	1,754,836

Subsequent enquiries show that, under the head of Gorakhpuri, were erroneously included some, 8,000 Tikulihārs, who spoke a form of Eastern Hindi. These will have to be discussed under the head of that language.

On the other hand, the Thāris of Champaran, who were erroneously shown as speaking a Tibeto-Burman Language, really speak, like their brethren of Bahraich and Gonda, a corrupt form of Bhojpuri. No doubt, the Thāris of Gorakhpur and Basti do the same, but no information on the subject is available. Farther west, beyond the Gogra, in the District of Kheri, they speak a corrupt form of the local dialect of Eastern Hindi.

After combining the figures for Madhesī and Gorakhpuri, and making the above corrections, we arrive at the following revised figures for the dialects of Bihārī spoken in Champaran :—

Madhesī	1,714,036
Maithili	28,800
Domra	4,000
Tharū	27,620
TOTAL	1,774,456

Of the above, Maithili has been already dealt with, *vide* p. 107 *ante*. Domrā and Thārū will be dealt with in their proper places. I now proceed to give specimens of Madhēsī.¹

The first specimen is a version of the Parable of the Prodigal Son, and the second is a folk-tale. Both are given in the Kaithī character, in facsimile of the original manuscript. They are excellent specimens of the current style of Kaithī writing which obtains in Champaran. They are each accompanied by a transliteration and an interlinear translation. Among the peculiarities to be noted are the following.

The dialect shares with Maithili a dislike to the cerebral *ṛ*, frequently substituting the dental *r* for it. Thus, we find *paral*, instead of *paṛat*, it fell : *bar^hkā*, for *baṛ^hka*, great : *bārā*, for *bārā*, you are ; *korhūā*, for *koṛhūā*, a leper. We have noticed the same peculiarity in Gorakhpur and Basti.

The Maithili form *ok^hnū*, current in Muzaffarpur, is used for 'to them.'

For the auxiliary verb, we have both *bārā*, you are, and *bāṭā*, he is. In the Finite verb, note the form *khās*, they used to eat. The third person singular of the Past tense of transitive verbs regularly ends in *ak*, as in Maithili. Thus, we have *kah^hlak*, he said ; *dēlak*, he gave, and many others. The word for 'he came,' is the Maithili *āel*, not the Bhojpuri *āil*. So also, the Maithili *kah^hlak^hau*, she said.

¹ For most of the above information, the writer is indebted to a full and interesting note on the Dialects of Champaran drawn up by Pandit Rāma-ballabhi Mīra, Assistant Settlement Officer, Champaran. Domrā will be discussed when dealing with Gipsy dialects. As for Thārū, see pp. 311 and ff.

[illegible]

[No. 60.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT

MADHESĪ SUB-DIALECT.

(DISTRICT CHAMPARAN)

TRANSLITERATION AND TRANSLATION.

(Pandit Rama-ballabh Misra, 1898.)

Kaw'nō ād'mī-kā du-gō bēṭā rahē. Chhoṭ'kā bāp-sē kah'lak
A-certain man-of two sons were. The-younger the-father-to said
 ke, 'ē bābū, dhan-mō jē hamār bakh'rā hōkhē, sē hamār
that, 'O father, the-property-in which my share may-be, that mine
 dē-dī.' Tab ū ok'nī-kē āpan dhan bāṭ dēlak. Phēr din
give-(me). Then he them-to his-own property diriding gave. Many days
 nāhī bital ke chhoṭ'kā bēṭā saji chij juṣ'tā-ko bah'rā chal-gail,
not passed that the-younger son all things collecting out went-away,
 ā uḥā luch'pan-mō āpan saji luṭā-dēlak. Jab u sab urā-dēlak
and there riotous-living-in his-own all squandered. When he all had-squandered
 tab oh dēs-mō baṛī akāl paral, ā ā tak'lip-mō hō-gail. Tab
then that country-in a-great famine fell, and he misery-in became. Then
 jā-ke uḥā-kū ēk ād'mī kihā rahe lāgal, ā ū ok'rā-kē ap'nā khēt-
going there-of one man near to-live he-began, and he him his-own field-
 mō sūar charāwe-kō bhej'lak. Ā uḥā uḥē phar jē suariā sab
in swine feeding-for sent. And there that-very fruit which the-swine all
 khaṣ, ohī-sē pēt bhare-kē chah'lak. Āur ok'rā-kē kēhu
used-to-eat, that-very-with belly for-filling he-wished And him-to any-one
 kuchh nā dē. Tab ok'rā sūjhal ā kah'lak ke, 'hamar
anything not used-to-give. Then him seeing-came and he-said that, 'my
 bāp kihā banihār-kē khāe-sē adhikā khāek hō-lā, ā ham
father near day-labourers-to eating-than more food is, and I
 bhukhō marat-bānī. Ham-hū ab ap'nā bāp kihā jābi ā un-kā-sē
in-hunger am-dying. I-too now my-own father near will-go and him-to
 kahab ke, "ē bābū, Rām-sē bemukh ā toh'rā sōjbā pāp kailī. Ham
will-say that, "O father, God-from opposed and thee before sin I-did. I
 phēr tohār bēṭā kahāwe lāek naikhī. Ham'rā-kē ap'nā ēgō jānā nīar
again thy son to-be-called fit am-not. Me thine own one servant like

bājhi." 'Tab ū uth-ke ap'nā bāp kihā ehalal. Jab dūrē rahē consider." 'Then he arising his-own father near went. When far-off he-was ke ō-kar bāp dekh-ke mayā-kū-mārē dāur-ke gar'dan-mē sāṭ-lēlak ā that his father seeing love-through running neck-in enfolded and chūmā lēwe-lāgal. Tab ō-kar chhāw'rā kah'lak ke, 'ē bābū Rām-kā kisses to-take-begun. Then his son said that, 'O father, God-of bemukh o rāura sām'nē pāp kailē-bānī. Ab ham rāur bētā opposed and Your-Honour before sin I-have-done. Now I Your-Honour's son kaha-we lāek naikhī.' Bāki ō-kar bāp ap'nā nōkar-sē kah'lak ke, to-be-called worthy am-not.' But his father his-own servants-to said that, 'sab-sē nīman lūgā lā-ke penhāu ā ok'rā hāth-mē agūthī 'all-than good cloth bringing put-on and his hand-on ring ā gōr-mē jūtā penhāu; ā ham sabh khāī ā khusī karī; kāhe-ke and feet-on shoes put; and (let)-us all eat and merriment make; what-for i hamār bētā maral rahal, pher jīal-hā; ā bhulāil rahal, sē mīlal-hā.' this my son dead was, again alive-is; and lost was, he found-is.' Tab phēr sabhē khus bhail. Then again all merry became.

Ō-kar bar-kā chhāw'rā khētē rahē. Jab ū āwe lāgal ā ap'nā His elder son in-the-field was. When he to-come began and his-own ghar-kā lagē āel tab bājan ā nāch sun-ke ū ap'nā nōkar-kē bolā-ke house-of near came then music and dancing hearing he his-own servant-to calling puchh'lak ke, 'i kū hōt-bā?' Tab ū kah'lak ke, 'rāur he-asked that, 'this what is-going-on?' Then he said that, 'Your-Honour's bhāi ālan-hā, ā rāur bāp nīman khāek kailan-hā, kāhe-kē brother is-come, and Your-Honour's father good feast has-done, because-for un-kā-kē achchhi-tarah paw'lē-hā.' Tab ū khisiā-ke āg'nā him (in)-good-manner he-has-found.' Then he being-angry to-the-inner-courtyard nā gail. Tab ō-kar bāp bāhar ā-ke manāwe lāgal. Tab ū ap'nā not went. Then his father outside coming-to-conciliate began. Then he his-own bāp-sē kah'lak ke, 'ham at'nā baris-sē rāur talhal karat-bānī ā father-to said that, 'I so-many years-from Your-Honour's service am-doing and kab-hī rāur bāt nā uthaw'lī, bāki raurā kab'hī nāhī egō ever Your-Honour's orders not I-put-off, but Your-Honour ever not one khasi deī ke ham ap'nā sāghatīan-kā sāthē khusī kar'tī.' Bāki he-goat gave that I my-own companions-of with merriment might-make.' But i rāur bētā jē kas'bin-kā sāthē rāur sab dhan khā-gail this Your-Honour's son who harlots-of with Your-Honour's all fortune ate-up sē jaisē āil tair'hī raurā ok'rā khātir nīman tawājā kailī-hā. Tab that as come so-even Your-Honour him for good feast has-done. Then bāp ō-kar kah'lak ke, 'tū, tā, barābar ham'rā sāthē bārā the-father of-him said that, 'thou, to-be-sure, always me with art

ā jē han'rā-pās bātē, sē sab tohrē hā. Bāki khus hōkhe-kē
and whatever me-with is, that all thine-even is But glad to-be
 chāhi, kāhe-ke ī tohār bhāi mūal ra(ha)l, se pial hā; ā blulāl
ought, because-for this thy brother dead was, he alive is; and lost
 ra(ha)l, sē milal hā,
was, he found is.'

SPECIMEN II.

A FOLK-TALE.

(Pandit Rama-ballabh Misra, 1898.)

[illegible]

[No. 61.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRI.

BHOPURĪ DIALECT.

MADHESĪ SUB-DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Rama-ballabh Misra, 1898.)

Ēgō Rājā-kā sāt bēti rahē. Ek din Rāja ap'nā sato
One King-of seven daughters were. One day the-king his-own the-seven
 bēti-kē bolaülē ā sātō-sē puchhl'an kō, 'tū log'ni kek'rā karam-se
daughters-to called and the-seven-from asked that, 'you people whose fate-from
 khā-lā?' Tab chhāv-gō-sā kah'lī ke, 'ham tohrē karam-sē khāi-lā.'
(do-you)-eat?' Then six said that, 'we thy fate-from eat.'
 Tab Rājā sun-ke barā khus bhālē. Tab ap'nā chhot'kī
Then the-king hearing very glad became. Then his-own the-youngest
 bēti-sē puchhl'an kē, 'tū tā kuchhu-nā bol'ā.' Tab ā
daughter-from asked that, 'thou to-be-sure nothing saidst.' Then shi
 kah'lak kō, 'ham ap'nā karam-sē khāi-lā.' Tab ē-par Rājā bara
said that, 'I my-own fate-from eat' Then her-at the-king great
 jōr-sē khisiailē, ā ā-kar biāh ēgō kōrhī-kā sathē kar-dih'an, ā
force-with become-angry, and her marriage one leper-of with did, and
 duno-kē ban-mē nikāl-dēlan. Tab ā bechārī oh korhā-ke māth
both a-forest-into sent-out. Then she poor-one that leper-of head
 ap'nā jāgh-par dhi-ke oh ban-mē ār-bejār rōat rahē, ā ok'rā
her-own thigh-on putting that forest-in bitterly crying was; and her
 rōalā-sē ban-ke pachhī sajī rōat rahē. At'nē-mē ulā kahī
cry-from forest-of birds all crying were. In-the-meantime there somewhere
 Siv-jī ā Pār'batī-jī jāt rahas. Pār'batī-jī Siv-jī-sē kah'lī ke,
Siva-jī and Pār'vatī-jī going were. Pār'vatī-jī Siva-jī-to said that,
 'ab jāh-lē aurā ē-kar dukh nā chhorāib tab-lē ham ihā-se
'now as-long-as Your-Honour this-one's trouble not removes so-long I here-from
 nā jāib.' Tab Siv-jī ok'rā-sē kah'an kē, 'ē bēti, āpan ākh
not will-go.' Then Siva-jī her-to said that, 'O daughter, your eyes
 mūḍā.' Ū ākh mūḍ'lakh. Jab ākh khulal tab dēkhē-tō
shut.' She eyes shut. When eyes opened then saw (to-her-wonder)

u korhiā sun'dar sob'ran hō-gail. Tab Rājā-ke bēti
that the-leper beautiful gold-(like) became. Then the-king-of daughter
 barā a'stut kail, o dūnō bekat khusī sūth rahe lāgal.
great praises did, and both persons pleasure with to-live began
 Dukh-dalidar bhāg-gail
Pain-(and)-misery ran-away.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had seven daughters. One day he called the whole seven and asked them by whose good fortune they got their food to eat. Then six of them replied, 'it is by thy good fortune that we eat our food,' whereat the king was much pleased. Then said he to his youngest daughter, 'thou hast not spoken.' She answered, 'I get my food by my own good fortune.' Thereon the king was mightily enraged against her, and married her to a leper, and banished the two into the forest. The poor Princess sat in the forest weeping with the leper's head in her lap, and so piteous were her tears that the birds of the forest all wept with her. It happened that just then the god Śiva and his wife Pārvati were passing by, and Pārvati said to Śiva, 'until thou remove the grief of this poor girl, I will not leave this place.' So Śiva said to the Princess, 'my daughter, shut thine eyes.' She did so, and when she opened them, lo-and-behold, the leper had become as beautiful as gold. So she uttered praises to the god, and both lived happy ever after; for pain and poverty had fled from them.

Province.	District.	Number of Thārūs	
	Brought forward		28,340
United Provinces of Agra and Oudh	Bareilly	8	
	Pilibhit	46	
	Gorakhpur	3,072	
	Basti	208	
	Kumaun	65	
	Naini Tal Tarāi	15,332	
	Kheri	1,975	
	Gonda	2,475	
	Bahraich	2,311	
	Total for United Provinces of Agra and Oudh	...	25,492
	GRAND TOTAL		53,832

No estimate can be made of the number of Thārūs in the Tarāi outside British India.

The figures returned for the Survey as the number of persons speaking what was reported to be the 'Thārū Language,' a thing which does not really exist, were as follows:

Province.	District.	Number of persons reported as speaking 'Thārū.'	
Bengal	Champaran	27,620	
	Purnea	3,300	
	Total for Bengal	...	30,920
United Provinces of Agra and Oudh	Kheri	3,000	
	Gonda	3,500	
	Bahraich	2,000	
	Total for United Provinces of Agra and Oudh	...	8,500
	GRAND TOTAL	...	39,420

This list, as compared with the preceding one, presents both deficiencies and an instance of redundancy. With regard to the former, it is easily intelligible that when the Thārūs have adopted the language of their Aryan neighbours, there was nothing to induce the local authorities to show them as speaking a separate language. This accounts for the absence from the second list of the names of the Districts of Bogra, Darjeeling, Jalpaiguri, Darbhanga, Muzaffarpur, and Saran in Bengal. As to the United Provinces, subsequent inquiries have shown that this is certainly the case in the District of Pilibhit and in the Naini Tal Tarāi. It also appears that the Thārūs of Kheri speak the ordinary Awadhī of that district, although they were originally returned as speaking a separate language. In Bahraich, on the contrary, they speak a corrupted form of the Bhojpuri spoken to the east. No 'Thārū Language' was returned from Gorakhpur, but, here, there is no doubt that the 3,072 Thārūs of that district, speak a corrupt form of the Bhojpuri locally spoken, and differing considerably from it, though closely resembling the Thārū Bhojpuri of Champaran. I have no doubt that the same is the case with the 208 Thārūs of Basti, whose number was evidently too insignificant for the local authorities to return as speaking a separate dialect; for the members of the tribe who inhabit Gonda, the district immediately to the west of Basti, do speak a corrupt Bhojpuri. Returning to the Lower Provinces, the language of the large number of Thārūs who inhabit the north of Champaran is a corrupt form of the local Bhojpuri. As to Purnea, the local authorities have reported that the 'Thārū Language' is spoken by 3,300 people in that district, although, according to the Census, it does not contain a single member of the tribe. Here the Census is probably wrong, and the local authorities are probably right. Unfortunately, the Purnea Thārūs are a particularly wild section of their tribe, and every effort which has been made to obtain specimens of their language has proved unavailing. So far as I can ascertain it is there a corrupt form of the local Eastern Maithili, and as such it has been dealt with on pp. 86 and ff.

In other districts the presence of Thārūs is more or less of an accident. The Districts of Darbhanga and Muzaffarpur do not, as is the case with Champaran and its districts to the west, run up into the Nepal Tarāi, and the few Thārūs found there at the time of the Census have become absorbed, so far as language goes, into the rest of the population. When I served in the former district, more than twenty years ago, I met several of these men, and though they had traditions and customs of their own, their language was even then the Maithili of the lower orders of the country. So also, in Jalpaiguri, their language is the Bengali of the Aryan population of the district.

We may tabulate these results, so far as they concern the British districts adjoining the Himalayan Tarāi as follows, dividing the language spoken by Thārūs into three groups, according as it is the same as that of the surrounding population, or is a corrupted form of it. In the latter case, we must, for the sake of accuracy in statistics, and to avoid quoting the same men twice over, show separately when the corrupted form of the local language has been separately reported by the local officials or not.

Name of District	NUMBER OF THĀRŪS SPEAKING			Name of language
	The local language without alteration.	A corrupted form of the local language.		
		Reported by local officials	Not reported by local officials.	
Naini Tal Tarāi	15,332			Western Hindi.
Pilibhit	46			Ditto
Kheri	3,000			Ditto.
Bahraich		2,000		Bhojpuri.
Gonda		3,500		Ditto.
Basti			208	Ditto.
Gorakhpur			3,072	Ditto.
Champaran		27,620		Ditto.
Muzaffarpur	1			Maithili.
Darbhanga	453			Ditto.
Purnea		3,300		Eastern Maithil.
Dinagopore				Nil.
Darjeeling	172			Probably Bengali.
Jalpaiguri	65			Bengali.
Other Districts	76			..
TOTAL	19,145	36,420	3,280	
Total number of Thārūs speaking a corrupt language 39,700				
Add those who speak the local language without alteration 19,145				
GRAND TOTAL OF ALL THĀRŪS 58,845				

This total differs from the Grand Total given on page 312 by about 5,000. The difference is due, partly to the inclusion of the Purnea figures, and partly to the fact that the figures reported from Kheri, Gonda, and Bahraich differ from those of the Census.

Omitting from consideration the figures in the first column commencing from those for Muzaffarpur, all of which are accidental, it will be observed that broadly speaking, so far as language goes, the Thārūs of the Western Tarāi have amalgamated much more completely with the rest of the population than those more to the east. There is another point to notice, which is not clearly brought out in the above table.

The language spoken by the Thārūs is not always the same as, or a corruption of the language of the people among whom they live, but is, in some instances, the language of a neighbouring district. Thus, we shall see that the language of the District of Kheri is on the main a form of Eastern Hindi, though it shows signs of shading off into the neighbouring Western Hindi, spoken in Shahjahanpur. But the language spoken by the Thārūs of Kheri is not this form of speech, but closely resembles the Western Hindi spoken in Pilibhit and the Naini Tal Tarāi. Similarly, the Thārūs of Bahraich and Gonda do not talk the Eastern Hindi of those districts, but speak a corrupt form of the Bhojpuri spoken in the neighbouring District of Basti. In fact, so far as I can gather from the specimens of their language, none of the frontier Thārūs speak any form of Eastern Hindi. They either speak the Western language of the Naini Tal Tarāi, or else Bhojpuri or Maithili.

A vocabulary of the Thārū dialect will be found in Hodgson's Essay entitled *Continuation of the Comparative Vocabulary of the Languages of the broken Tribes of Népāl*, in the Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 317 and ff., which has been reprinted in his *Miscellaneous Essays relating to Indian Subjects*, Vol. i, sec. ii, pt. 2, London, 1880. Judging from the forms of the verb given by him, the particular dialect of Thārū there exemplified is a corrupt Bhojpuri.

With regard to the Thārūs of Purnea, see pp. 86 and ff. The language spoken by the Thārūs of Kheri and the districts to the west will be dealt with in their proper place. Here, I propose to give specimens of the corrupt Bhojpuri spoken by the Thārūs of Champaran, Gorakhpur, Basti, Gonda, and Bahraich.

The following specimens, for which I am indebted to Pandit Rama-ballabh Misra, Assistant Settlement Officer of Champaran, come from that district, and may be taken as examples of the language spoken by the Thārūs of the north of Champaran and Gorakhpur. As the Thārūs have no written character, the specimens are given in the Roman character only.

[No. 62.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOPURĪ DIALECT.

THAKŪ BROKEN DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN I.

(Pandit Rama-ballabh Mītra, 1898.)

Ek man^s-sē-ke dui bēṭā rah^l-lai. Ū-mā-sē chhutukā beṭ^w-wā
One man-of two sons were. Them-in-from the-younger son
 kah^l-lia āpan bābā-sē, 'arō bābā, dhan-bīt jān barai, taūn mōr bakh^r-rā
said his-own father-to, 'O father, riches-property which is, that my share
 phāt lagai dō.' Tab ō-kar bābā dhan-bīt chhoṭ^l-kah^w-wā beṭ^w-wā-kē bakh^r-rā
division making give.' Then his father property the-younger son-to share
 bāṭi delia. Bakh^r-rā lēl-par bahut diu haīnī bhelaī, tā chhoṭ^l-kah^w-wā
dividing gave. The-share taking-on many days not passed, then the-younger
 beṭ^w-wā āpan dhan bakh^r-rā lē-lē dōsar des^w-wā chali-gēlia. Tab uḥ^w-wā
son his-own property share taking another country went-away. Then there
 lamētai kām kar^l-lia. Tab āpan dhan chhūṭi urāy-delia. Jab chhūṭi
evil deeds he-did. Then his-own fortune all he-squandered. When all
 dhan urāi-delia āpan, tab ū des^w-wā-mā khū akāl par^l-lai.
fortune had-squandered his-own, then that country-in great famine fell.
 Tab ū man^s-sawā barā kungāl bhelia. Tab ū des^w-wā-ke ek man^s-sē-ke
Then that man very indigent became. Then that country-of one man-of
 ghar rahe lag^l-lia. Tab ok^r-rā-kē āpan khet^w-wā-mā sūar charāwāī-kē
house to-live he-began. Then him his-own field-in swine to-feed
 pathaulia. Tab jawⁿ-nē ṭhōṭhī sūar khāthīn tawⁿ-nē ṭhōṭhū ṭūri-ke
he-sent. Then what gram swine used-to-eat that-very gram breaking
 man^s-sawā khaia chāhē, āpan peṭ^w-wā bharia chāhē. Ok^r-rā-kē kawⁿ-nō man^s-sē
the-man to-eat wished, his-own belly to-fill wished. Him any man
 kathio nāhī khāi-kē dēthī. Tab ū man^s-sawā-kē hōs bhelaī.
anything not to-eat used-to-give. Then that man-to senses became.
 Tab ū kah^l-lia, 'mōr bābā āpan ghar^w-wā-mā bahutē bahutē man^s-sē
Then he said, 'my father his-own house-in many many men
 banihārā lagōia; khāy-kē baniharani-kē bahutē bahutē rōṭī bhāt
labourers has-employed; to-eat labourers-to much much bread cooked-rice

khiōsia. Khāy-ke pēt-sē ul'ri jē, sciā moi ih'wā
causes-to-eat. Food-of belly-(full)-than is-saved in-as-much-as, yet I here
 bhūkhē maraik bar'hi. Āb ih'wā-sē uthi-ke mōhū āpan bābā-ke
by-hunger dying am. Now here-from arising I-too my-own father-of
 laghi jeb'hi. Bābā-sē kah'bahī, "Arē bābā, moi Bhag'wan'wā-ke
near will-go. The-father-to I-will-say, "O father, I God-of
 kah'ni hai-nō-lel'hi, tōr kah'ni phuni hai-nō-lel'hi. Tōr lagē pāp
saying have-not-taken, thy saying again I-have-not-taken. Thy near sin
 kar'lahī; āb moi tōr bētā kahāwai jōkar hai-nō-bar'hi. Āb mōrā-kē
I-have-done; now I thy son to-be-called fit I-not-am. Now me
 harohiyā-ke samān rakh'hi." Tab ehhoṭ'kah'wā beṭ'wā āpan bap'wā-ke
ploughman-of like keep." Then the-younger son his-own father-of
 lagē jāy lag'lia. Ghar'wā-sē thoriak dūri niaraulia, tab
near to-go began. The-house-from a-little distance he-approached, then
 ō-kar bap'wā dekh'lia ehhoṭ'kā beṭ'wā-ke āwaik. Tab ō-kar bābā
his father saw the-younger son-of the-coming. Then his father
 dekh'tē-mūn māyā kailia. Dagurī-ke bhar-ak'wār dhai-ke, garē
just-as-he-saw-him compassion made. Running full-embrace holding, on-neck
 garē milāi-ke chūmo lag'lia. Beṭ'wā āpan bap'wā-sē kah'lia, 'arē
on-neck joining to-kiss began. The-son his-own father-to said, 'O
 bābā, moi Bhag'wan'wā-ke kah'ni hai-nō-lel'hiā, tōrā-sē pāp kar'lahī,
father, I God-of saying not-have-taken, thee-from sin did,
 āb moi phuni tōr bētā kahāwai lāyak hai-nō-bar'hi.' Tab ō-kar bap'wā
now I again thy son to-be-called fit I-not-am.' Then his father
 āpan mar'hariā-sē kah'lia, 'arē mar'hariawā, ek'rā-kē gabh-sē daul
his-own servant-to said, 'O servant, this-one all-of good
 luggā nikāri-ke pahir'wahīā. Ō-kar hath'wā-mā aguthiā gor'wā-mā jūtā
cloth taking-out put-on. His hand-on ring feet-on shoes
 pehar'wahi; āb khaia, piia, sukh karin; kaisē-kī i beṭ'wā
put; now let-us-eat, drink, pleasure let-us-do; because this son
 maral rah'lia, phuni jialia; bhulāil rah'lia, bhōt'lia.' Tab ū
dead was, again alive-became; lost was, is-found.' Then he
 sukh kare lag'lia.
pleasure to-do began.

Ō-kar jeth'kā beṭ'wā khet'wā-mā rah'lia. Jab ōi ghar'wā-ke nijikihi
His elder son field-in was. When he house-of near
 elia, tab bājā nāch-ke awāj sun'lia. Tab ōi āpan mar'hariawā-ke
came, then music dance-of noise heard. Then he his-own servant-to
 balolia, puch'lia, 'arē mar'hariawā, i kathī hōkhai? ' Tab
he-called, he-asked, 'O servant, this what is-happening? ' Then
 mar'hariawā kah'lia, 'tōr bhaewā āil baria, tōr bap'wā daul daul
the-servant said, 'thy brother come is, thy father good good

khāe-kē kailē baria ; kaisē ki ō chhut^akā bet^awā-kē
(preparations)-for-eating done has ; because that he the-younger son
 chik^ahan paulē. ' Tab ō-kar jeth^akā bet^awā khisiailia, ghar^awā bhitār
well found. ' Then his elder son grew-angry, the-house into
 jāy-ke manē na parai. Tab ōhi khātir ō-kar bābā bah^ari ailia,
going-of heart-in not chose. Then this-even for his father outside came,
 kahe lag^alia bujhāwāi lag^alia jeth^akā bet^awā-kē. Tab jeth^akā
to-say began to-remonstrate began the-elder son-to. Then the-elder
 bet^awā āpau hap^awū-kē jabāb delia, ' Dekhahi, utarā baris tōrā-ke
son his-own father-to answer gave, ' See, so-many years thy
 sēwā kar^alahi, tōr bachan kalu nāhī tar^alahi, tōi mōrā-kē ek
service I-did, thy words ever not I-transgressed, thou me-to one
 khasī-ke chhōkan hai-nō-dēl^ahi. Mōi āpan saṅghatiyā-sē sawakh
goat-of young-one not-gavest. I my-own friends-with merriment
 karat-hi. Bāki, tōr chhoṭ^akah^awā bet^awā, tō, paturiyā ke sāṅ^awā
might-have-made. But, thy younger son, surely, harlots of with
 tōr sajū dhan khōi-delia, tab ōi jas-hi elia tab tōi tas-hi
thy all fortune squandered, then he as-even came then thou so-even
 ḍaūl ḍaūl khāe-kē kailia. ' Tab ō-kar ' hap^awā
good good (preparations)-for-food made-hast. ' Then his father
 kah^alia, ' arē babuā, tōi, tā, mōr sāṅgē barōbari barahi ;
said, ' O son, thou, to-be-sure, me with always art ;
 jāun mōr dhan barai taūn dhan sab tōrē hokhai.
what my fortune is that fortune all thing-even is.
 Bāki, khusi karahi, anand karahi-kē chāhai ka-rahā-hi,
But, merriment to-make, joy to-celebrate proper was,
 kāhē-ki tōr i bhaewā maral rah^alia, jī-gēlia ;
because-that thy this brother dead was, alive-became ;
 bhulāil rah^alia, sē bhetēlia '
lost was, and is-found. '

[No. 63.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN II.

A FOLK-TALE.

(Paurit Rama-ballabh Misra, 1898.)

Eurā awⁿiyā rahē barad char-wait. Bhāj^hariyā sab biyā
One herdsman was bullocks feeding. The-labourers all seedlings
 kaṭait. Eurā harⁿā baithal rahalia. Euniwā kah^hlas, 'tōr
transplanting. One deer sitting was. The-herdsman said, 'tōr
 āgē kathi barāū?' Bhāj^hariyā kah^hlas, 'arē, ke jani kathi hōkhai
before what is-for-thee? The-labourers said, 'O, who knows what is
 kathi na. Dēkhahī-tā.' Bhāj^hariyā gelia, harⁿā dekh^hlia. Tab euniwā
what not. See. The-labourers went, a-deer saw. Then the-herdsman
 mār-delia. Bhāj^hariyā kah^hlia, 'arē sasur, tohi kihā-kē
killed (the-deer). The-labourers said, 'O father-in-law, thou why
 mār-al-hi? Saran-mē āel-rah^hlai. Kah-dēwasu mah^htauā-kē aghi.
husk-killed-(it)? Refuge-into it-come-had. I-will-say the-head-man-of before.
 Dand^hbihā. Tōr gunāwan par^hlai.
He-will-punish (you). On-thee fault fell-for-thee.'

FREE TRANSLATION OF THE FOREGOING.

There was a herdsman tending his bullocks. The farm-labourers¹ were transplanting paddy. There was a deer crouching down. The herdsman said to the labourers 'what is that before you?' They replied, 'Who cares what is before us, and what is not? Go and see for yourself.' However, they went to see what it was and the herdsman killed the deer. Then said the labourers, 'O foul-one, why have you killed it? It had taken refuge with us. We shall tell the headman, and he will punish you. A great shame has fallen on you.'

The two following specimens of Thārū Bhojpurī come from the District of Gonda, and may be taken as specimens of the Thārū language of that District, as well as of that of the adjoining District of Basti. They are admirably idiomatic versions, and well illustrate the peculiar idioms of the tribe. The first is a translation of the Parable of the Prodigal Son, and the second a little song.

¹ A *bhāj^hariyā* is a man who gives his labour in exchange for mutual obligation, such as the loan of a pair of bullocks

[No. 64.]

INDO-ARYAN FAMILY.

EASTERN GROUP,

BHĀRI.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT GONDA.)

SPECIMEN I.

(Pandit Janardan Joshee, 1898.)

Ek manai-kē dū-thau laurā bāṭel. Chhoṭ'kā kah'lis ki,
One man-of two sons were. The-younger said that,
 'bāpū rē, mōr bakh'rā bāṭ dē. Ab nāhī nib'hī.'
'father O, my share dividing give. Now not it-will-suffice (under
present arrangements).' Tab bakh'rā bāṭ diḥ'lis. Thōrik din chhot'kā
Then share dividing he-gave. A-few days the-younger
 laurā batōril ghar dwār sab jōr-ke bah-gail. Rupaiyā
son together house door all collecting flowed-(went)-away. The-rupees
 paisā jawan sasur pās-ralah, tawan jāy-ke nak'ṭi-mā
piece which the-low-fellow had-got, that going evil-conduct-in
 urāy-diḥ'lis. Rupaiyā paisā nām rahil. Parāc dēs
he-squandered. Rupees piece not remained. Foreign country-(in)
 sukkhā paril. Tab sasur bhukkhan muat rahē. Tab sasur
famine fell. Then the-low-fellow of-hunger dying was. Then the-low-fellow
 har'wāhī jōte lāgil, sūar charāwāi lāgil, aur uk'rō-mā
ploughing to-plough began, swine to-heel began, and heart-in
 kah'lis ki, 'chahiā pēt-bhar khāñ.' Kahñ māñgai
said that, 'pork belly-full let-(me)-eat.' Anywhere he-asked
 paibhai-nā-karai. Jab chetañ ki, 'mōr bhuṛ'wā-ke kamāhī-mā
he-used-not-to-get. When he-remembered that, 'my old-one-of earnings-in
 manai khāy jāt āṭē, bur-chōḍī māñ bhūkhan marat āṭū.
men eating going are, the-foul-one I by-hunger dying am.
 Jait āṭū bāpū lagē. Bāpū-sē kah'yū ki, "bāpū rē,
Going I-am the-father near. The-father-to I-will-say that, "father O,
 mōhī-sē kasūr bhail, twār put'wā banē lāyak nāñ hū. Jas
me-by fault has-occurred, thy son to-become fit not I-am. As
 sūr kam'wāiyā āṭē, mōhū-kā rākh-lē." Ap'nē bāpū pās ram-gail.
other earners are, me-too keep." His-own father near he-went-away.

Jab bāpū pās palūchil bāpū-kē mōb lāgil. Daur-kē
When the-father near he-approached the-father pity seized. Running
 pakar-lihis āūr mile lāgil. Rōwāi lāgil bur-chōdi. Laurā
he-caught(-him) and to-embrace began. To-rry began the-foul-one. The-boy
 kahlil, 'mō-sē kasūr bhail.' Bāpū ṭahaluān-sē kah'lis, 'bhaiā rē,
said, 'me-by fault has-occurred.' The-father servants-to said, 'brothers O,
 lūgā dō-dār. Āgochhā wāgochhā pahir-lē. Mūdari bāth-mā āūr gōrō-mā
cloth give-away. Kerchief etc. put-on. Ring hand-on and feet-on
 pan'hi pahir-lē. Khusi manāil bātē, ki mōr laurā muat, jiat āil'
shoes put. Joy celebrated is, that my son dying, living came'
 Bahur khusi kar'le lāgil.
Again merriment to-make they-began.

Āūr bar'kā laurā khētē rahil. Jab gharē āil, gāwē
And the-elder son field-in was. When house-to he-came, singing
 nāche sunil. Tab ek ṭahaluā-sē pūchhis ki, 'āj kā
dancing he-heard. Then one servant-to he-asked that, 'to-day what
 gharē bātē rē, ki barā gaunai hōitā?' Tab ṭahaluā
house-in is O, that great singing is-going-on?' Then the-servant
 kah'lis ki, 'bhaiwā āil āūr tohār bāpū khiwāit piātā,
said that, 'brother came and thy father is-feeding is-causing-to-drink,
 ki laurā milē bātē.' Bar'kā laurā bhusiāl ki, 'māi nāi
that the-son found is.' The-elder son grew-ungry that, 'I not
 jāū bhitrō.' Bāpū bah'rō āil manāil. Laurā
will-go inside.' The-father outside came (and) appeased(-him). The-son
 bāp-sē kah'lis ki, 'māi tōrē ag'wā rah'lū; ki jaun kahat
father-to said that, 'I thee before lived; that which saying
 rah'lis, taun karat rahilū. Kabbaū ek-ṭhē paṭh'rū nāi dihlē
thou-wast, that doing I-was Ever-even one-even kid not thou-gavest
 ki māi ap'nē gōchhā-sē khusi kar'nū. Āūr jab twār
that I my-own friends-with merriment might-be-made. And when thy
 i laurā āil, ū twār rupaiyā pāsā jawan rah'lis tawan bēpin-kā
this son came, he thy rupees pice which was that hartots-to
 dē-ghālis; tū uh-kē tān barā mōh karat āṭā.' Bāp kah'lis,
gave-away; thou him for great love doing art.' The-father said,
 'arē bhaiyā, tū mōrē ṭhinā rah'lis, jawan kuchh jōril-pailil
'O brother, thou me near livedst, what ever was-got(-by-fate)
 khalis kamailis. Jō-kuchh bātē, toh'rō hōil. Bara khusi
thou-atest(-and) didst-earn. Whatever is, thine-very is. Great joy
 karat chāhil, ki twār bhaiwā muat jiat āil.
to-be-done ought, that thy brother dying living came'

¹ This is the regular term by which a Thārū addresses his son.

[No. 65.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRI.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT GONDA.)

SPECIMEN II.

(Pandit Janardan Joshee, 1898.)

Rāmā o Lachhiman chal'nē shikār.

Rām and Lakshman started to hunt.

Bel'waṭ hath'nī dārē palān.

Belwaṭ female-elephant-on was-put cot.

Hath'nī palānē as'nī-bas'nī gir'lē.

The-female-elephant ran-away the-howdah-etcetera fell-down.

Rām tā lag'lē piyās.

Rām indeed was-seized-by thirst.

Eri eri bahinī, kūiā-panilariā, bundā ek, bahinī, paniyā piāu.

*O O sister, well-water-drawer, drop one, sister, water make-(me)-drink.*Sōnē kerī jhariā, rup'nē kerī tōṭī, jehi bhari lāwai, rē, Gaṅgā-jal-pānī.
*Gold of gugglet, silver of spout, which filling she-brings, O, Ganges-water.*Jō tōhi Rāmā Hari jatiyā nā puchh'thē, ham'rē bāp Śatal
If thee Rām God caste (expletive) asked, my father Śatal

Singh rāj.

Singh king.

FREE TRANSLATION OF THE FOREGOING.

Rāma and Lakshmaṇa went forth to hunt. On Belwaṭ, the she-elephant, was placed the riding-seat, but (excited by the chase) the elephant ran away, and the howdah and all its fittings fell from her back.

Rāma felt thirsty. 'O sister,' said he, 'thou who drawest water from the well, give me one drop of water, sister, to drink.' A gugglet of gold, with a silver spout, did she bring, all full of Ganges water. (Then said she to herself), 'if the divine Rāma had asked my caste, I should have told him that my father was Rājā Śatal Singh.'

The last specimen of the Thārū dialect comes from the District of Bahraich. Here and there, words such as *rahis* and *kahis* show the influence of the Eastern Hindi spoken by the other inhabitants of the district, but in the main the language is Bhojpuri.

[No. 66.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BILHĀRĪ.

BHOPURĪ DIALECT

THĀRŪ BROKEN DIALECT.

(DISTRICT BAHRAICH.)

(Munshī Rāj Bahadur, 1898.)

Ek manaĩ dū chhāwā rahis. Duinō-mā chhoṭ-kawā kahis kī, 'bābā rē, mōr
One man-of two sons were. Both-in the-younger said that, 'father O, my
 hīsā bāṭ dē.' Bābā bāṭ dihal. Hālī bhail
share dividing give.' The-father dividing gave. Short-time had-passed
 bāthū-baṭṭhū chhoṭ-kawā chhāwā āpan bāthū lāi-kāi chal-gal aurē muluk.
(after-) division the-younger son his-own share taking went-away (to)-another land.
 Āur paturiyā-bāṭī kāilas, dhan-daulat lutā-lal'las au sakor āg'las. Uī
And venching did, fortune squandered and all was-spent. That
 muluk-mā sukkhā par-gail, au ā bhukkhan mao lāg. Tabbāi uī
country-in famine fell, and he from-hunger to-die began. Then-even that
 muluk ek manaĩ basal-rahil. Otṭhin ū gainī. Ū sūri charāwai khet'wā-mā
country one man lived. There he went. He swine to-feed fields-in
 paṭhā-deh'las. Ū āpan man-sē kahit, 'ihō khar-pat'wār jaun sūri khāit
sent-away. He his-own mind-to was-saying, 'this dry-grass which swine eating
 bā, taunē khāt pēt bhar-lētā.' Kaūnō nū kachhū dihal. Tan
are, that-very eating belly may-I-fill.' Any-body not any-thing gave. Then
 chōt-kāilas, kaha lāgal, 'ham'rē bābū-kē manaĩ-tanaĩ rakh-rakh'las;
he-remembered, to-say he-began, 'my father-to servants-eleclera are-employed;
 sab-kar nik bati sāp. Mah bhūkhē mūtātī. Ab mah
all-of good is food-supply. I from-hunger am-dying. Now I
 ghūm-ghumā āpan bābā thin jāithō. Ō-sē kahyō kī, "hē
having-wandered-about my-own father near going-am. Him-to I-will-say that, "O
 bābā, mah pāpī ṭahar'nō. Mah-sē chūk hō-gal. Mah
father, I sinner have-been-proved. Me-by guiliness has-come-to-pass I
 kachhō lāik nē hō, kī tōr chhāwā rahō, Ek kamoiñ
any-thing-for fit not am, that thy son I-may-remain. One day-labourer
 na rākh, mohī rākh." Tō i sam'jhanō āpan bābū thin aiṭh.
do-not keep, (but)-me keep." Then this I-understood my-own father near I-came.'
 Ab-hī ū barā dūr hā, ō-he dēkh bābū sōg lag'las.
Now-even he very far-off was, him seeing (by)-the-father compassion was-felt

Daur-kāl sēnā-lagal. Chhāwā kah'las ki, 'hē bābā, rē, mah pāpī
Running he-embraced-(him). The-son said that, 'O father, O, I sinne.

tahar'nō. Mah-sē chūk hō-gal. Mah kachhō lāik nē hē
have-been-proved. Me-by guiltiness has-come-to-pass. I any-thing fit not am

ki tōr chhāwā rahō.' Bābā kah'las kamoīā-nō, 'chumur chumu
that thy son I-may-remain.' The-father said servants-to, 'good good

lūgā lē-ainō, ihē orāh'nō, pah'rāh'nō; ihē mūdari āguri-mā ghailā dēō,
cloth bring, this-one wrap, put-on; this-one-to . ring finger-on putting give

au pan'hi goarā-mā ghailā dēō. Ihē khaiḃī, mahū khāō, piō,
and shoes feet-on putting give. This-one will-eat, I will-eat, will-drink

khusī kar-nō; ki mōr chhāwā maral rahē ab-lē jial āil; herāi
merriment I-will-make; that my son dead had-been now alive came; lost

rahē, ab-lē painō.' Sab-ke jui khusī hoilāh.
had-been, now I-have-found-(him).' All-of heart glad began-to-be.

Baḡkawā laūṛī khot'wan hā. Jō ghar lagehā gail, nāchat gāib
The-elder son fields-in was. As house near he-cent, dancing singin,

sunnānō. Kamoīā gol'rāwal, 'eh kā kar'tātō?' Ū kah'las, 'tōr bhaiw
he-heard. A-servant he-called, 'this what is-being-done?' He said, 'thy brothe

ā-rahālas. Tōr bābā khaile pilā nāch kar'tāṭa, ki ū nika nika āil.'
come-is. Thy father eating drinking dancing doing-is, that he well well came

Ohē ris lāgal. Kah lāgal, 'mah ghar-mā nāhī jāibō.' Baḡwā duārē
To-him anger was-felt. To-say began, 'I house-in not will-go.' The-father door-l

āil. Kah lāgal āū plus'lāil, 'ris jin karū.' Tō ū āpan
came. To-say he-began and propitiated-(him), 'anger do-not do.' Then he his-ov

bābā-sē kahil, 'hēr-rarē! mah at'rah baras toār dhandhā kar'nō, hāth
father-to said, 'look-here! I so-many years thy work dīl, (thy)-hanu

dab'nō, goār dab'nō; kabbō toār būtan char'chā nē kinhō; kabbō
I-shampooed, feet I-shampooed; ever-even thy words-(of) criticism not I-did; ever-ee

mōhe chhag'ri-k bachchā nahī dīl'lē, ki sāghutin khusī kar'
me-to goat-of young-one not thou-gavest, that friends-(with) merriment I-migh

tā. Aū jab toār ihō chhāwā āil, jāūn toār dhan paturīā-bāji-m
have-made. And when thy this son is-came, who thy fortune wenching-in

urā-deh'las, tāī mān-mar'jāt kar'tātē.' Tō ū kahil, 'hē chhāwā, tā'
squandered, thou feasting-in-his-honour art-doing.' Then he said, 'O son, tho

ab din mōr ṭhin rahālē. Jāūn mōr bāt taun tōr bāt Khusiālī
all days me near livest. What-(is) my word that-(is) thy word. Merrime

kara-ga rahē. Tōhār bhāiwā maral rahē, ab jial āil; herāil rahē, al
to-be-done was. Thy brother dead was, now alive came; lost was, no

milal.'
found-(is).'

STANDARD LIST OF BIHĀRĪ WORDS AND SENTENCES.

These lists have been prepared independently of the translations of the Parable of the Prodigal Son in the corresponding dialects. Variations of spelling will, therefore be observed. These have been deliberately left untouched, as they illustrate the pronunciation in doubtful cases.

SPECIMENS IN THE

English.	Maithilī (Darbhanga Brāhmanya)	Chhikā chhikī (Bhagalpur).	Magahi (Gaya)
1 One . . .	Ēk . . .	Ēk . . .	Ēk . . .
2 Two . . .	Dā . . .	Dā . . .	Dā . . .
3 Three . . .	Tin' . . .	Tiu . . .	Tin . . .
4 Four . . .	Chār' . . .	Chāur . . .	Chār . . .
5 Five . . .	Pāch . . .	Pāch . . .	Pāch . . .
6 Six . . .	Chhao . . .	Chhau . . .	Chhau . . .
7 Seven . . .	Sāt . . .	Sāt . . .	Sāt . . .
8 Eight . . .	Āth . . .	Ath . . .	Āth . . .
9 Nine . . .	Nao . . .	Nau . . .	Nau . . .
10 Ten . . .	Das . . .	Das . . .	Das . . .
11 Twenty . . .	Bis . . .	Bis . . .	Bis . . .
12 Fifty . . .	Pachās . . .	Pachās . . .	Pachās . . .
13 Hundred . . .	Sai . . .	Sai . . .	Sau . . .
14 I . . .	Ham . . .	Ham ^h . . .	Ham . . .
15 Of me . . .	Hamai, hamār . . .	Hamai, ham ^{ai} . . .	Moiā, hammai, ham ^{ai} ā . . .
16 Mine . . .	Hamai, hamāi . . .	Hamai, ham ^{ai} ra . . .	Moi, hammai, ham ^{ai} rā . . .
17 We . . .	Ham ^{ai} rā lok ^{ai} nī . . .	Ham ^{ai} rā ar, ham ^{ai} rā sabh . . .	Ham ^{ai} nī, ham-sab, ham lōg, ham ^{ai} rahi, ham ^{ai} rihi . . .
18 Of us . . .	Ham ^{ai} rā sab ^{ai} hik, ham ^{ai} rā lok ^{ai} nīk . . .	Ham ^{ai} rā ārak . . .	Ham ^{ai} nī-ke, hām-sab-ke, ham-lōg-ke . . .
19 Our . . .	Ham ^{ai} rā sab ^{ai} hik, ham ^{ai} rā lok ^{ai} nīk . . .	Ham ^{ai} rā ārak . . .	<i>Ditto</i> . . .
20 Thou . . .	Tō, āhā, ap ^{ai} ne . . .	Tō . . .	Tā, tē . . .
21 Of thee . . .	Tōhar, tohār, āhāk, ap ^{ai} nek . . .	Tohar, toh ^{ai} ra, tōr . . .	Tōrā-ke, tohar, tōr . . .
22 Thine . . .	Tohar, tohār, āhāk, ap ^{ai} nek . . .	Tohar, toh ^{ai} ra, tōr . . .	Tōhar, tōi . . .
23 You . . .	Toh ^{ai} rā lok ^{ai} nī, āhā lok ^{ai} nī, ap ^{ai} ne lok ^{ai} nī . . .	Tōrā āi, <i>etc.</i> . . .	Ap, ap ^{ai} ne, tō, toh ^{ai} nī . . .
24 Of you . . .	Toh ^{ai} rā lok ^{ai} nīk, <i>etc.</i> . . .	Tōrā ārak . . .	Āp-ke, ap ^{ai} ne-ke, toh ^{ai} ranhi- ke, toh ^{ai} nī-ke . . .
25 Your . . .	Toh ^{ai} rā lok ^{ai} nīk, <i>etc.</i> . . .	Tōrā ārak . . .	Āp ^{ai} ne-ke, ap ^{ai} ne, toh ^{ai} ranhi- ke, toh ^{ai} nī-ke . . .

BIHĀRĪ LANGUAGE.

Koṣṣāli (Manbhum).	Pāṣṣa Pargamā* (Ranchi).	Bhojpori (Shahabad)
Ek-tā	Ēk	Ē-go
Du-tā	Dui, dū	Dū-go
Tin-tā	Tin	Tin-go
Chār-tā	Chār	Chār-go
Pāṣṣa-tā	Pāṣṣa	Pāṣṣa-go
Chha-tā	Chha	Chha-go
Sāt-tā	Sāt	Sāt-go
Āṭ-tā	Āṭh	Āṭh-go
La-tā	Na	Nau-go
Das-tā	Das	Das-go
Bis-tā	Bis	Bis-go
Pāṣṣā-tā	Pāṣṣā	Pāṣṣā-go
Sa	Sa	Suu-go
Hām	Mañ	Ham
Hāmar	Mor	Moi, hamār
Hāmar	Mor	Mor, hamār
Hāmni	Hām*re	Hām*ni-kā, hām*niin-kā
Hāmra-kar	Hām*re, hām*re-kēr	Hām*ni-ke
Hāmra-kar	Hām*re, hām*re-kēr	Hām*ni-ke
Tū	Taṭ	Tū
Tohar	Toi	Toi, tohār
Tohai	Toi	Toi, tohār
Tohui	Taṭ, toh*re	Tu-lōg, toh*ni-kā
Tohra-kar	Toh*re-kēr	Toh*ni-ke
Tohra-kar	Toh*re-kēr	Toh*ni-ku

SPECIMENS IN THE

Bhojpuri (North Centre of Saran)	Barwariâ (Bacô)	Western Bhojpuri (Jannpur),
Êk	Êk	Êk
Dâ, dui	Dô	Dui
Tin	Tin	Tin
Châr	Châr	Chârî
Pâoh	Pâoh	Pâoh
Chhaw	Chha	Chha
Sât	Sât	Sât
Âth	Âth	Âth
Naw	Nau	Nau
Das	Das	Das
Bis	Bis	Bis
Pachâs	Pachâs	Pachâs
Sau sai	Sau	Sau
Ham	Mañ	Ham
Hamar	Moi	Hamâr
Hamâr	Moi	Hamâr
Ham*at	Ham*re	Ham
Ham*ni-ke	Hamani-kâñ	Ham*re sab-kâñ
Ham*ni-ke	Hamani-kâñ	Ham*re sab-kâñ
Tũ	Taĩ, tũ	Tũ
Tôr	Tôr	Tôr
Tôr	Tôr	Tôr
Tũ	Tũ	Tohan lôgan, tũ
Toh*râ-ke, tohâr	Tohâ	Toh*re-lôgan-kâñ
Toh*râ-ke, tohâr	Tohâr	Toh*re-lôgan-kâñ

BIHĀRĪ LANGUAGE.

Nagpurīā (Rauclī)	Madhusī (Champaran)	Hārū (Champaran)	English
Ēk	Ēk	Ēk	1 One
Duī	Du	Duī	2 Two
Tin	Tin	Tin	3 Three
Chair	Chāi	Chāi	4 Four
Pāch	Pāch	Pāch	5 Five
Chhaw	Chhaw	Chhā	6 Six
Sath	Sat	Sat	7 Seven
Ath	Āth	Ath	8 Eight
Nao	Naw	Nau	9 Nine
Das	Das	Das	10 Ten
Bis	Bis	Bis	11 Twenty
Pachās	Pachās	Pachas	12 Fifty
Sai	Sai	Sau	13 Hundred
Mōē	Ham	Moi moē	14 I
Mōi	Hamār, hamai	Mor	15 Of me
Mōr	Hamāi, hamar	Mon	16 Mine
Ham*rē-man	Ham*ni	Ham*ra sab, moē	17 We
Ham*rē-kōr	Ham*ni-ko	Ham*ra sab-ke	18 Of us
Ham*ē-kōr	Ham*ni-ko	Ham*ra sab-ke	19 Our
Tōē	Tē, tu	Tāē, toē	20 Thou
Tōr, tōhar	Tōr	Tōr	21 Of thee
Tōi, tōhar	Tōi	Tōr	22 Thine
Toh*rē-man	Tū	Tū, toē	23 You.
Toh*ē-kōr	Tohār, tōhar	Toh*ra-ko, tōra	24 Of you
Toh*rē-kōr	Tohāi, tōhar	Toh*ra-ke, tōrā	25 Your.

English	Maithili (Darbhanga Brahmanys)	Chhokā-chhokī (Bhagalpur)	Magahi (Gayā)
26 He	Ō, sō	Ō	Ō
27 Of him	Ō-kai, tē-kai	Ōk*ra	Un-kar, ō-kai
28 His	Ō-kar, tē-kar	Ōk*a	Un-kar, ō-kar
29 They	Ō lok*ni, hun*ka lok*ni	Ū sabh, etc	Un*khani, un*hani, ū-sab, ū-lōg
30 Of them	Hunak	Hun*kā sabhak	Un*khani-ke, un*hani-ke, ū-sab-ko, ū-lōg-ko
31 Their	Hunak	Hun*kā sabhak	<i>Ditto</i>
32 Hand	Tai*bā, hāth	Hāth	Hāth
33 Foot	Taba	Pair	Pāḍ, pair, gōḡ
34. Nose	Nāḱ	Nak	Nāk
35. Eye	Ākh'	Ākh	Akh
36 Mouth	Mukh, muh	Muh	Mūh
37 Tooth	Dant, dāṭ	Dāṭ	Dāṭ
38 Ear	Karn, kān	Kān	Kān
39 Hair	Kēs	Kēs	Bār, rōṣ, kēs
40 Head	Sir, māth	Māth	Māthā, mūph
41. Tongue	Jihvā, jubh	Ji	Jibh
42 Belly	Pēt	Pēt	Pet
43 Back	Pith'	Piṭh	Pīth
44 Iron	Lōh	Lōh	Lōhā
45 Gold	Subasn, sōn	Sōn	Sōna, kañchan
46. Silver	Chāni, rūp	Rūp, chāni	Chāṇi, rūpā
47 Father	Pitā, bap	Bāp	Bāp, bābū-jī, bapa
48 Mother	Mātā, mae	M.āi, mai	Māi, mata, mae
49 Brother	Bhrātā bhāo	Bhāi, bhai	Bhāi, bhāiyā, bhaiwā
50 Sister	Bhagini, bahin'	Bahin	Bahin, didi, mayā, māt
51. Man	Manukhya, jan	Manush, log	Ad*ni, manukh, jan, maid
52 Woman	Stī	Stī, mangi, phot*ha	Aurat, mel*īārū, jāni, janī-auri.

Kurmālī (Manbhum)	Pēkh Parganā (Ranchi)	Bhojpuri (Shahabad)
Ū Ū	Ū Ū	Ū Ū
Tē-kar	Ō-kai, a-kai	O-kai
Tē-kar	O-kai, a-kar	O-kar
Ūo-sab	Ū-sab, ū-man	Unh ^a nī-kā ū-sab okani-kā
Ūo-sab-kai	Ō-man-kēr	Un-kar, unh ^a nī-ke
Ūo-sab-kar	Ō-man-kēr	Un-kai, unh ^a nī-ko
Hāth	Hāth	Hāth
Gai tār	Gēr	Pāw, gōr
Nāk	Nāk	Nāk
Chakh	Ākh	Ākh
Muh, b ^a ēt	Māh	Māh
Dāit	Dāit	Dāit
Kān	Kān	Kān
Chul	Chūhar	Bā
Mui	Mūr	Māth, kapar
Jibh	Jibh	Jibh
Pēt	Pēt	Pēt
Pith	Pith	Pith
Lohā	Lohā	Lohā
Sana	Sōna	Sōnā
Chādi	Rūpā	Chādi
Bap	Bap, bābā	Bap, bābū
Mā	Mā	Māi, mah ^a tāi, iya
Bhā	Bhāi	Bhāi, bhaiyā
Bahin	Bahin	Bahin, bahini, doli
Mānush	Ad ^a mi	Ad ^a mi
Mōyā-lak, mehrār	Meh ^a rārū	Ma ^a gi, meh ^a rārū

Bhojpuri (North Centre of Sonauli)	Sarwarā (Basti)	Western Bhojpuri (Jaunpur)
Ū	Ū	Ū
Un-kai	Ō-kai	Ō-kar
Un-kai	Ō-kar	Ō-kar
Ū-lag or un	Unh ^h ai	Ū-lag
Ū-lag-ke	Un-kar	Un-kar sub-kāi
Ū-lag-ki	Un-kai	Un-kar sub-kāi
Hāth	Hāth pakhmā	Hāth
Gōr	Gōr	Gōr
Nāik	Nak, nakmā	Nekmā
Akh	Ākh	Ākhi
Mūh	Mūh	Mūh
Dāi	Dāi	Dāi
Kān	Kān	Kan
Bā, kea	Bā	Bār
Māth, kapār	Mār, kapār	Kopar
Jābh	Jībh	Jībh
Pēt	Pēt	Pēt
Pūth	Pūth	Pīth
Lohā	Loh	Loh
Sōna	Sōnā	Sonā
Chāni chādi	Chāni	Chāni
Bap ^h ai, bap, putā	Bāp	Bāp, bābū, kakā, dadā
Māi	Muh ^h tāri	Māi, muh ^h tari
Bhai	Bhāi	Bhāi
Bahū	Bahū	Bahini
Marad	Manai	Ad ^h mī
Meh ^h tāi	Meh ^h arū	Meh ^h arū

Nagpurī (Raich)	Madhās (Champaran)	Hārī (Champaran)	English
Ū	Ū	Ū, unhī	26. He
Ū-kar	Un-kar, ō-kar	Ō-kar	27. Of him
Ū-kar	Un-kar, ō-kar	Ō-kar	28. His
Ū-man	Ū-sabb, ū-lōg	Ū-m	29. They.
Ū-man-kēr	Unhan-ke	Ō-kar	30. Of them
Ū-man-kēr	Unhan-ke	Ō-kar	31. Their
Hāth	Hāth	Hāth	32. Hand
Gō	Gō	Gō	33. Foot
Nāk	Nāk	Nak	34. Nose
Ākh	Ākh	Ākh	35. Eye
Mūh	Muh	Mūh	36. Mouth
Dāt	Dāt	Dāt	37. Tooth
Kān	Kān	Kān	38. Ear
Kēs	Kes, bār	Kes	39. Hair
Mūr	Mūr	Mūd	40. Head.
Jīb	Jīb	Jīb	41. Tongue
Ōdar, pēt	Pēt	Pēt	42. Belly.
Pīth	Pīth	Pīth	43. Back.
Lohā	Lohā	Loh	44. Iron
Sonā	Sonā	Sonā	45. Gold
Rūpā	Chām	Rupā	46. Silver
Bap	Bap	Babā	47. Father.
Māy, āyō	Mah*tau	Dauyō	48. Mother.
Bhāi	Bhāi	Dadā	49. Brother
Bahīn	Bahīn	Dāch	50. Sister
Ad*mi	Ad*mi	Māmsē	51. Man.
Jani	Mch*raū	Jani	52. Woman.

English	Maithili (Darbhanga Brahmins)	Chokā-chhiki (Bhagalpur)	Maghi (Meys)
53. Wife	Strī , patnī , bahū	Bahū, dērāk lōg	Jōu, māug, mangī, kanaivā, ghar-ke lōg
54 Child	Nēnā, baohchā	Santan, bod'rā, nēnā	Lar'kā, baohchā
55 Son	Putra	Bētā	Bētā, lar'ka, pūt, chēgā, bū'hi n.
56 Daughter	Putrī, kanyā	Bēti	Bēti, lar'ki, diāā
57 Slave	Bahū	Bahū, nuphar	Gulām
58 Cultivator	Grihast	Grihasth	Grihasth, kashit-kār, kisān
59 Shepherd	Bhephar	Gurēri	Gurēri
60 God	Parimēswar	Bhag'wān, Isar	Bhag'wān, Nārān, Ishwar, Parimēswar
61 Devil	Santan	Bhāt, parāt	Shaitān
62 Sun	Sūrya	Sūrj	Sūriā, thākur
63 Moon	Chandramā	Chān, chāḍ, chanar'mā	Chāḍ, chandamā
64 Star	Tārā	Tārā	Sitārā, tāā, tarēgaa
65 Fire	Āg', āg'	Āg	Āg
66 Water	Jal, pāni	Pāni	Pāni, jal
67 House	Grih, ghar	Ghar	Ghar, gar'hi, nakān
68 Horse	Ghōr	Ghōrā	Ghōrā
69 Cow	Gō, gāy	Gāy	tiāy, gan, gaiyā
70 Dog	Kukur	Kukur	Kuttā, kukur
71 Cat	Bilār'	Bilāri, bilāi	Bilī, bilāi, bilaiya
72 Cock	Mur'gā	Mur'gā	Mur'gā
73 Duck	Battak	Batak	Batak, bakat, bat
74 Ass	Gadabhi, gad'hā	Gadhā	Gad'hā
75 Camel	Ūt	Ūt	Ūt
76 Bird	Pakshi, chatak, chipai	Charni, chinai, pachohhi	Chiniyā, chinayā, chipai, chinai
77 Go	Jā, jāh	Jāū	Jō, jāo, jā
78 Eat	Khā	Khāū	Khō, khāo, kbā
79 Sit	Bais	Baisū	Baithō

Kupmāli (Maunbhūm)	Pāich Parganā (Ranchi)	Pheypuri (Shahabad)
Moyā	Jani	Mēhar, maugī
Chha	Chhuwā	Lauka, chhuwā, chhuwā
Bēta-chhā	Bēta-chhuwā	Bētā, pūt, chhok ^{ka}
Biṭi-chhā	Bēti-chhuwā	Beti, chhok ^{ka}
Munsh	Kināl ad ^{ma}	Gulām, gulāmna, naphar
Andhar, kishān	Chasha	Kran, gir ^{ka} hath
Bagal	Dhāga	Bhūzhar, gaṛ ^{ka} ni
Thakur	Bhag ^{ka} wan	Isai
Dāna	Bhūt	Sufān, bhūt, prēt
Sujj	Sūruj	Sūruj
Chāda	Chād	Chandar ^{ka} ma, chād
Tān	Tan-gan	Jādhī, tarēgan
Agan	Ag	Āg
Pān	Pān	Pān, paṇyā
Ghar	Ghar	Ghar
Ghara	Ghara	Ghara, ghara ^{ka} wā
Gai	Gā	Gāy, gaū
Kuttā	Kukur	Kūkar
Bilār, billi	Bilā	Bilāi
Kūkr	Khuk ^{ka}	Mur ^{ka} gā
Hā	Kōrō	Batak
Gādhā	Gādhā	Gad ^{ka} hā
Ūt	Uth	Ūt
Pākh	Chai	Chirai
Jā	Jāhīng, jāwā, jāu	Jā, jō
Khā	Khāhīng, khāwā, khān	Khā, khō
Baisā	Bāsiṅg, baisā, basu	Baisā, bathā

Bhojpur (North Centre of Sarai)	Sarwarā (Bast).	Western Bhojpur (Jaunpur).
Mēhai, ghai ^{na}	Parāni, bas ^{hi}	Mēhai, mel ^{ra} ū
Luzka, jātak	Luzkū	Larikā, gadōlā
Bēta	Bet ^{wā}	Bet ^{wā}
Bēti	Larikuni	Betiā, bhawāni
Chér, gulam	Gulāni, chākai	Gulām
Gar ^{hast}	Gar ^{hast}	Asāni
Bhūrihai, bhejīhāi	Gup ^{tiyā}	Gup ^{ti}
Ram, Bhag ^{wān} , Dab, Pat ^{na}	Bhag ^{wān}	Isar, Bhag ^{wān} , Ram
Bhut, sātān	Bhut, prōt	Bhūt, pū
Suraṅ narāyan	Suraṅ	Suraṅ
Chāī gosā, chān gosā	Chaudu ^{mā}	Chama ^{mā}
Jōhī, tarangan, tāā	Jōhī	Tarāi
Aq	Aq	Āq
Pāni	Pāni	Pāni
Ghai	Ghai	Ghai, bakh ^{at}
Ghōrā	Ghōrā	Ghōra
Gāy	Gāy	Gāy
Kuttā, pillā	Kūkai	Kukai
Bilā	Bilāc	Bilāi
Mur ^{gā}	Mur ^{gā}	Mur ^{gā}
Battak	Battak	Battak
Gad ^{hā}	Gad ^{hā}	Gad ^{hā}
Ūt	Ūt	Ut
Chinai	Chinai	Chinai
Jā	Jā	Jā
Kha	Khā	Khā
Baith	Baith	Baith

Saṅghaṇḍa (Ranch)	Madhwa (Champaran)	Bhāṇḍ (Champaran)	English
Janaṇā nchm . . .	Kabla, uchm . . .	Jam	53. Wife
Chhauā	Leika	Chhok*na chhok*ni . . .	54. Child
Bēta	Bēta	Bēta, chhok*na	55. Son
Bēti	Bēti	Bēti, chhok*ni	56. Daughter
Dhāgar	Gulām, tal*li	Nafar	57. Slave
Kisān	Gur*hmst	Gur*hmst	58. Cultivator
Alm	Bhēchu	Bhēti chu*waya	59. Shepherd
Bhag*wān	Bhag*wān	Bhag*wān	60. Cool
Bhāt	Bhāt	Bāks	61. Devil
Bēu	Sūnj	Beyā	62. Sun
Chād	Chaudamā	Jāha	63. Moon
Tarigan	Jāhi	Tar*gan	64. Star
Āg	Ag	Āgi	65. Fire
Pāni	Pāni	Pāni	66. Water
Ghar	Ghar	Gha	67. House
Ghōā	Ghōā	Ghōa	68. Horse
Gāy	Gāy	Gai	69. Cow
Kukur	Kukur	Kuri	70. Dog
Bilār, bilāo	Bilāi	Bilar	71. Cat
Muc*ga	Muc*ga	Chōg*na	72. Cock
Gērē	Batak	Has	73. Duck
Gud*hā	Gud*ha	Gud*hā	74. Ass
Ūth	Ūt	Ut	75. Camel
Charai	Churai	Chirai	76. Bird
Jā	Jā	Jāo	77. Go
Khā	Khā	Khō	78. Eat
Baith	Baith	Beis	79. Sit

English.	Mathli (Darbhanga Brâhmans)	Chhokâ chhokî (Bhagalpur).	Magahi (Gavâ).
80. Come . . .	Āh . . .	Āū . . .	Āo, āwō, ō, ā . . .
81. Bent . . .	Mār . . .	Mārū . . .	Mārō, mār, pītō, pīt . . .
82. Stand . . .	Thāh hō . . .	Thāh hōu . . .	Kharā rahō, kharā rah, thāh rahō . . .
83. Die . . .	Maī . . .	Maī ū . . .	Mar jāo ; mū jō . . .
84. Give . . .	Dē . . .	Dū . . .	Dēo, dō, dā . . .
85. Run . . .	Danī . . .	Daurū . . .	Daurō, daur . . .
86. Up . . .	Ūpaī . . .	Ūpar . . .	Upar . . .
87. New . . .	Nikat, samip, lag . . .	Lag . . .	Najik ; nagich, niarō, bhūi . . .
88. Down . . .	Nīohā . . .	Hēth . . .	Nichō, taiō . . .
89. Far . . .	Dūrasth, dūr . . .	Dūr . . .	Dūr . . .
90. Before . . .	Pātī . . .	Āgū . . .	Āgō, āgūfī, āgu, sām ^{no} . . .
91. Behind . . .	Paśchāt . . .	Pāchhū . . .	Pichhō, pichhāri . . .
92. Who . . .	Kō . . .	Jō (<i>relative</i>), kō (<i>interrogative</i>). . .	Kaun, kō . . .
93. What . . .	Kī, kōu . . .	Kī . . .	Kā . . .
94. Why . . .	Kiaik . . .	Kiaī, kiaik . . .	Kaho ; kähō-la . . .
95. And . . .	Āor . . .	Āro . . .	Āūr, an . . .
96. But . . .	Parant ^a . . .	Mahaj, mudā . . .	Magar, par, lōkin . . .
97. If . . .	Jad ⁱ . . .	Jyō . . .	Agar . . .
98. Yes . . .	Hā . . .	Hā . . .	Hā, jī . . .
99. No . . .	Nahī . . .	Nahī . . .	Nahī, nah, nā . . .
100. Alas . . .	Hā, oh . . .	Hāy . . .	Hāō . . .
101. A father . . .	Ek pitā . . .	Bāp . . .	Bāp . . .
102. Of a father . . .	Kōnō pitā-k . . .	Bāpak . . .	Bāp-ke . . .
103. To a father . . .	Kōnō pitā-k ^h . . .	Bāp-kai . . .	Bāp-kō . . .
104. From a father . . .	Kōnō pitā-sā . . .	Bāp-sē . . .	Bāp-sō . . .
105. Two fathers . . .	Dū pitā . . .	Dui bāp . . .	Dū bāp . . .
106. Fathers . . .	Pitā lok ^{an} . . .	Bāp sabh . . .	Bāp-lōg . . .

Kupmāl (Maubhum).	Pāch-Parganā (Ranch)	Shojpur (Shahabad)
Ao	Ang, awā, au .	Awa
Pitā	Maring, mārā, mau	Matā, pitā .
Dārāo	Thāph hō hung, thaph hawā, thaph hau.	Khaṛa hōkha, uṭha .
Ma	Maring .	Mūā, mū jā, morā .
Dihā	Dehing, dēwa	Dā
Daur	Kudhug, kud .	Daurā .
Ūcha	Ūpar	Ūpai
Paś	Pās	Nīte, nagiche, ingo .
Nāma	Hīth	Niche
Dhar	Dhūr	Dār
Āgo	Āgā	Pādole, sām'anē, sājhi .
Paohhō	Pōchhu	Pichhe, pachhē .
Kō	Ko	Kē, kō, kawna
Ki	Ka	Ka
Kus-kō	Kātēbē	Kahe
Āi	Āui, ai	Āūi, awar
Kintu	Mangar .	Bākī
Jadi	Jadh	Ja
Hā	Hā	Hā
Nai	Nehī	Nē, nāhī
Hay	Hay hay	Hā, hāy
Bāp	Ēk bāba	Bap
Bāp-kar	Ēk bap-kei	Bap-ko
Bāp-kō	Ēk bāp-kēr thin	Bap-kō
Bāp-kai-pās-tō	Ēk bāp-lek	Bāp-sō
Du-tā bāp	Dū babā	Du-gō bāp
Bāp-gulā	Lāp-mau	Bāpan, bap-sab

Bhojpurī (North Centre of Saran)	Sarwarī (Bharī),	Western Bhojpurī (Jaunpur)
A	A	A
Mai	Mai, put	Mar
Khaṇḍa hō	Thaṇḍa rah	Thaṇḍa hoi ja
Mai	Muā	Mui ja
Dē	Dō	De
Daur	Daur	Daur
Ūṇai	Ūṇai	Uṇai
Nag ^h cha, murā	Nag ^h ch	Nuac, nag ^h ch
Nīche	Nichē	Niche, herhe, khale
Lam ^h bat	Lam	Dūi, lame
Ag ^h te	Āgē	Āgē, sān ^h ue
Pachhē	Pachhe	Pachhe
Kō	Ke	Ke, kaun
Ka	Kaw	Kā
Kahe	Kahe	Kahe
Āur	Awac	Awai
Baki	Lā kun	Hai, mūda
Jā	Jā	Jau
Hā	Achehha	Hā-tau
Na	Nah	Nāh
Ah	Pachh ^h awa	Hāy, galan
Ēk bap, bap ^h ō	Bap	Kaunō kakā
Ēk bap-ka	Bap-kā	Kaunō kakā-ka
Ēk bap-ke	Bap kē lago	Kaunō kakā ke
Ēk bap sō	Bāp-sō	Kaunō kakā-sō
Dai bap	Dai bap	Dai kakā
Bapn	Bap log	Kau kakā

Nagpuris (Ranchi)	Madhesis (Champaran)	Tharu (Champaran)	English.
A	Āī	Āū	80. Come
Mar	Maī	Maī	81. Bent.
Thāph hō	Khara hō	Thadhoyō	82. Stand.
Mor	Maī-jā	Mar	83. Dir.
Dēw	Dō	Den	84. Give.
Daur, kūd	Dauī	Dagau	85. Run
Upāc	Ūgāi	Upai	86. Up
Najik	Nagich	Eta-hū	87. Neri
Niche, tai c	Niche	Heth	88. Down
Dui	Dūi	Tanaw	89. Eat
Āgū	Sojhe	Sojhi	90. Before
Pichhū	Pachhe	Pachhi	91. Behind
Ke	Ke	Kawan	92. Who
Kā	Ka	Kathu	93. What
Kāhō	Kahē	Kāha	94. Why
Āū	Aui	Akō	95. And
Magar	Baki, lekni	Baki	96. Bat
Hole (<i>enclitic after verb</i>)	Jō ngai	Jā	97. If
Hōi	Hō, hū, hā	Hā	98. Yes
Nāi	Na, mahi	Nahī	99. No
Hac, hāy	Ah	Oh	100. Alas
Bāp	Ēk bap	Ēk bap	101. A father
Bāp-kā c	Ēk bap-ke	Baba-ka	102. Of a father
Bāp-kō	Ēk bāp-ka	Baba-ke	103. For a father
Bāp-se	Ēk bāp-se	Baba-sai	104. From a father
Dui bāp	Dū bap	Duguda bap	105. Two fathers
Bāp-man	Bap	Bāba sah	106. Fathers

English.	Maithili (Darbhanga Brāhmaṇa)	Chhokā-chhokā (Bhagolpur)	Magahi (Gaya)
107. Of fathers . . .	Pita lok ^a ni-k	Bap sabhak	Bāp lōg-ke . . .
108. To fathers . . .	Pita lok ^a ni-kē	Bāp sabh-kai	Bap lōg-kē . . .
109. From fathers . . .	Pita lok ^a ni-sā	Bāp sabh-sē	Bāp lōg-se . . .
110. A daughter . . .	Ēk kanya, kōno kanya	Bēti . . .	Beti . . .
111. Of a daughter . . .	Kōno kanya-k	Bētik	Bēti-ki . . .
112. To a daughter . . .	Kōno kanya-kē	Bēti-kai	Bēti-kē . . .
113. From a daughter . . .	Kōno kanya-sā	Bēti-sē	Bēti-se . . .
114. Two daughters . . .	Dū kanya	Dui bēti . . .	Dū beti, dū bētin . . .
115. Daughters . . .	Kanya lok ^a ni	Beti sabh	Bētin, bētin sab . . .
116. Of daughters . . .	Kanya-lok ^a ni-k	Bēti sabhak	Bētin-ke . . .
117. To daughters . . .	Kanya lok ^a ni-kē	Bēti sabh-kai	Bētin-kē . . .
118. From daughters . . .	Kanya lok ^a ni-sā	Bēti sabh-sē	Bētin-se . . .
119. A good man . . .	Ēk nik byakt'	Nik lōg	Nēk ad ^a mi . . .
120. Of a good man . . .	Ēk nik byakt'-k	Nik logak	Nek ad ^a mi-ke . . .
121. To a good man . . .	Ēk nik byakt'-kē	Nik lōg-kai	Nēk ad ^a mi-kē . . .
122. From a good man . . .	Ēk nik byakt'-sā	Nik lōg-sē	Nek ad ^a mi-se . . .
123. Two good men . . .	Dū nik byakt' lok ^a ni	Dui nik lōg	Dū nēk ad ^a mi, dū achelhe ad ^a mi . . .
124. Good men . . .	Nik byakt' lok ^a ni	Nik lōg sabh	Āchhā lōg . . .
125. Of good men . . .	Nik byakt' lok ^a ni-k	Nik lōg sabhak	Āchhā lōg-ke . . .
126. To good men . . .	Nik byakt' lok ^a ni-kē	Nik lōg sabh-kai	Āchhā lōg-kē . . .
127. From good men . . .	Nik byakt' lok ^a ni-sā	Nik lōg sabh-sē	Āchhā lōg-se . . .
128. A good woman . . .	Ēk nik strī	Nik maugi	Nēk mch ^a arū . . .
129. A bad boy . . .	Ēk adh ^a lah nēna	Adh ^a lah nena	Kharāb lū ^a kā . . .
130. Good woman . . .	Nik strī sabh	Nik maugi sabh	Nek mch ^a arūn . . .
131. A bad girl . . .	Kōno adh ^a lah ^a kanya	Adh ^a lah chauṛi	Kharāb bar ^a kī . . .
132. Good . . .	Uttam	Nik	Āchhā, niman, nēk, bās, saṭhar, bharā, barhā . . .
133. Better . . .	Ati uttam	Bahut nik	Āū āchhā, bē ^a tar, barhā . . .

Kupināh (Moubloum)	Pāch Patungma (Raucho)	Bhoppot (Shichbad)
Bāp-gulār	Bāp-man-kēr	Bāp-m-ko
Bāp-gulā-kē	Bāp-man-kēr-pās	Bāp-m-kē
Bāp-gulā-kar-pās-tē	Bāp-man-lēk	Bāp-m-sē
Biti-ehhā	Ēk beti	Bēti
Biti-ehhā-kau	Ēk beti-kēr	Bēti-ke
Biti-ehhā-kē	Ēk beti-kēr-pās	Bēti-kē
Biti-ehhā-kau-pās-tē	Ēk beti-lēk	Bēti-sē
Du-tā biti-ehhā	Dū beti	Dū-gō bēti
Biti-ehhā-gulā	Bēti-gulā	Bēti
Biti-ehhā-gulā	Bēti-gulā-kēr	Bēti-ke
Biti-ehhā-gulā-kē	Bēti-gulā-kēr-thinē	Bēti-ke
Biti-ehhā-gulā-kar-pās-tē	Bēti-gulā-lēk	Bēti-sē
Bhālā lak	Ēk bēs ad*mi	Niman ad*mi
Bhālā lakau	Ēk bēs ad*mi-kēr	Niman ad*mi-ke
Bhālā lak-kē	Ēk bēs ad*mi-kēr-thinē	Niman ad*mi-kē
Bhālā lakar-pās-tē	Ēk bēs ad*mi-lēk	Niman ad*mi-sē
Du-tā bhālā lak	Dū bēs ad*mi	Dū-gō niman ad*mi
Bhālā lak-gulā	Bēs ad*mi-man	Niman ad*mi
Bhālā lak-sab-kau	Bēs ad*mi-man-kēr	Niman ad*mi-ke
Bhālā lak-sab-kē	Bēs ad*mi-man-kēr-thinē	Niman ad*mi-ke
Bhālā lak-sab-kau-pās-tē	Bēs ad*mi-man-lēk	Niman ad*mi-sē
Bhālā mēyā-lak	Ēk bēs mch*raū	Niman mch*raū
Kharab chhōr	Ēk khārāp chhuwā	Bam larka
Bhālā mēyā-lak-sab	Bēs mch*raū-man	Niman mch*raū
Bād chhōr	Ēk khārāp bēti-chhuwā	Bam larki
Bhālā	Bēs	Niman
Ō-kar-tē bhālā	Ēk bēs (than good)	Bahut niman

	Bhojpur (North Centre of Saran)	Sarwarū (Basti)	Western Bhojpur (Jannpur)
	Bapau-ke	Bap loḡau-kāi	Kau kakā-kāi
	Bāpau-ke	Bap loḡau-kē laḡē	Kau kakā-kē
	Bapau-sē	Bap loḡau-sē	Kau kakā-sē
	Ēk bēti	Laukāni	Ēk bētiya
	Ēk bēti-ke	Laukāni-kāi	Ēk bētiyā kāi
	Ēk bēti-kē	Laukāni-kē laḡē	Ēk bētiyā-kē
	Ēk bēti-sē	Laukāni-sē	Ēk bētiyā-sē
	Dū bēti	Dui laiki	Dui bētiyā
	Bēti	Lauki	Kau bētiya
	Bēti-ke	Laukāni kāi	Bētiyā kāi
	Bēti-kē	Laukāni-kē laḡē	Bētiyā-kē
	Bēti-sē	Laukāni-sē	Bētiyā-sē
	Ēk niman ad'mi	Ēk nik man	Ēk nik ad'mi
	Ēk niman ad'mi-ke	Nik man-kāi	Ēk bhal ad'mi-kāi
	Ēk niman ad'mi-kē	Nik man-kē laḡē	Ēk bhal ad'mi-kē
	Ēk niman ad'mi-sē	Nik man-sē	Kēhā bhal ad'mi-sē
	Dū niman ad'mi	Dui nik man	Dui bhal ad'mi
	Niman ad'mi	Nik man	Bhal man-sē
	Niman ad'mi-ke	Nik man-kāi	Bhal man-sē-kāi
	Niman ad'mi-kē	Nik man-kē laḡē	Bhal man-sē-ke
	Niman ad'mi-sē	Nik man-sē	Nik ad'mi-sē
	Ēk niman meh'arū	Ēk nik meh'arū	Ēk nik meh'arū
	Ēk kharāb laika	Ēk kharāb laika	Ēk nikām laika
	Achhi meh'arū	Nik meh'arū	Nik meh'arū
	Ēk kharāb laika	Ēk kharāb laika	Ēk nikām bētiyā
	Niman	Nik	Nik, nagad
	Bap niman	Bahut nik	Bahut nik

Nagpurī (Ranchi)	Madhēsi (Champanan).	Thāi ū (Champanan)	English
Bāp-mau-kēr . . .	Bāpan-ke . . .	Bālā-ke . . .	107 Of fathers
Bāp-man-kē . . .	Bāpan-ka . . .	Babā-sab-ke . . .	108 To fathers
Bap-man-sē . . .	Bāpan-sē . . .	Baba sabhō-hau-sō . . .	109 From fathers
Bēti . . .	Egō bēti . . .	Ēk chhok*ni . . .	110 A daughter.
Bēti-kēr . . .	Egō bēti-ke . . .	Ēk chhok*ni-ke . . .	111 Of a daughter.
Bēti-kē . . .	Egō bēti-ka . . .	Ēk chhok*ni-kē . . .	112 To a daughter
Bēti-sō . . .	Egō bēti-sō . . .	Ēk chhok*ni-sō . . .	113 From a daughter.
Dui bēti-man . . .	Dū bēti . . .	Duguda chhok*ni . . .	114 Two daughters
Bēti-man . . .	Bēti sabh . . .	Chhok*ni sabh . . .	115 Daughters
Bēti-man-kēr . . .	Bēti-ke, betnan-ke . . .	Chhok*ni sabh-ke . . .	116 Of daughters.
Bēti-man-kē . . .	Bēti-kā, betnan-kā . . .	Chhok*ni sabh-kē . . .	117 To daughters
Bēti-man-sē . . .	Betnan-sē . . .	Chhok*ni sabh-sē . . .	118 From daughters.
Bēs ād*mi . . .	Egō niman ād*mi . . .	Bhala manisō . . .	119 A good man
Bēs ād*mi-kēr . . .	Egō niman ād*mi-ke . . .	Bhala manisē-ke . . .	120 Of a good man
Bēs ād*mi-kē . . .	Egō niman ād*mi-kā . . .	Bhalā manisē-kē . . .	121 To a good man.
Bēs ād*mi-sē . . .	Egō niman ād*mi-sē . . .	Bhala manisē-sē . . .	122 From a good man.
Dui bēs ād*mi-man . . .	Dugō niman ād*mi . . .	Dū jan chik*han manisē . . .	123 Two good men.
Bēs ād*mi-man . . .	Niman ād*mi . . .	Chik*han manisō . . .	124 Good men
Bēs ād*mi-man-kēr . . .	Niman ād*mi-ke . . .	Chik*han manisē-ke . . .	125 Of good men
Bēs ād*mi-man-kē . . .	Niman ād*mi-ka . . .	Chik*han manisē-ke . . .	126 To good men.
Bēs ād*mi-man-sē . . .	Niman ād*mi-sē . . .	Chik*han manisē-sab-ke . . .	127 From good men
Bēs jani . . .	Egō niman mch*īārū . . .	Ēk lagad jani . . .	128 A good woman
Kharāp chhok*ra, kharāp chōra.	Ego lāphēi lāpikā . . .	Lab*rahā chhok*nā . . .	129 A bad boy
Bēs jani . . .	Niman moh*raī ū . . .	Lagad jani sab . . .	130 Good women.
Kharāp chhōra . . .	Egō bāur lāp*ki . . .	Lab*ri chhok*ni . . .	131 A bad girl.
Bēs . . .	Niman . . .	Lagad . . .	132 Good.
Ū kam-sō bēs (than that good).	Bhalā . . .	Khub chik*han . . .	133 Better.

English.	Maithili (Darbhanga Brāhmanas)	Chhikā-chhikā (Bhagalpur)	Magahi (Gayā).
134. Best . . .	Atyant uttam, uttamōttam	Sabh-sē nik . . .	Sab-sō āchihā, sab-sō bēs .
135. High . . .	Uchch . . .	Ūch . . .	Uohā, ūch . . .
136. Higher . . .	Uchch-tar . . .	Babut ūch . . .	Āūr ūchā . . .
137. Highest . . .	Atyant uchch . . .	Sabh-sē ūch . . .	Sab-sō ūchā . . .
138. A horse . . .	Kōnō ghōra . . .	Ghōra . . .	Ghōrā . . .
139. A mare . . .	Kōnō ghōri . . .	Ghōri . . .	Ghōri . . .
140. Horses . . .	Ghōrā sabh . . .	Ghōrā sabh . . .	Ghōrā sab, ghōran . . .
141. Mares . . .	Ghōri sabh . . .	Ghōri sabh . . .	Ghōri sab, ghōrin . . .
142. A bull . . .	Ēk sāṭh, kōnō sāṭh . . .	Sāṭh . . .	Sāṭh . . .
143. A cow . . .	Ēk gāy, kōnō gāy . . .	Gāy . . .	Gāy, gāū, gāū . . .
144. Bulls . . .	Sāṭh sabh . . .	Sāṭh sabh . . .	Sāṭh sab, sarh*wan . . .
145. Cows . . .	Gāy sabh . . .	Gāy sabh . . .	Gāy sab, gāuan . . .
146. A dog . . .	Ēk kukur . . .	Kukur . . .	Kuttā, kukui . . .
147. A bitch . . .	Ēk kutti . . .	Pilli . . .	Kutti, kutiā . . .
148. Dogs . . .	Kukui sabh . . .	Kukur sabh . . .	Kutta sab, kut*wan . . .
149. Bitches . . .	Kutti sabh . . .	Pilli sabh . . .	Kutti sab, kutian . . .
150. A he goat . . .	Ēk khasi . . .	Bōta . . .	Khasi . . .
151. A female goat . . .	Ēk bak*ri . . .	Bak*ri . . .	Bak*ri . . .
152. Goats . . .	Khasi sabh, bak*ri sabh . . .	Bak*ri sabh . . .	Khasi sab, bak*ri sab; khasian, bakarian .
153. A male deer . . .	Ēk harin . . .	Harina . . .	Harin, har*na, ming . . .
154. A female deer . . .	Ēk harini . . .	Harini . . .	Harini, mirgi . . .
155. Deer . . .	Harin sabh . . .	Harin . . .	Harin sab . . .
156. I am . . .	Ham thikāh ^ā . . .	Ham ^ē chhikaū . . .	Ham hi . . .
157. Thou art . . .	Tō thikē . . .	Tō chhikaū . . .	Tā haī, tū bahī . . .
158. He is . . .	O thik . . .	U chhikaū, chhni, achh . . .	U haū, ū bathī (or bathū) u haū .
159. We are . . .	Ham*ra lok*am (thikah ^ā) . . .	Ham*ra sabh chhikaū . . .	Ham*na hi . . .
160. You are . . .	Ahā thikāh ^ā . . .	Tōra sabh chhikā . . .	Tō hā, ap*ne hi . . .

Kuṣṣmāli (Mauṣṣum)	Pīṭh Pargamā (Rānchi)	Bhojpurī (Shahabad)
Sab-tē bhāla . . .	Besēi bēa . . .	Sab-sē niman . . .
Ūchā . . .	Ūch . . .	Ūch . . .
Ō-kar-tē ūchā . . .	Ūch-lē ūch . . .	Bahut ūch . . .
Sab-tē-ūchā . . .	Sab-lē ūch . . .	Sab-sē ūch . . .
Gharā . . .	Ēk ghōrā . . .	Ghōrā . . .
Ghōrī . . .	Ēk ghōrī . . .	Ghōrī . . .
Gharā-gulā . . .	Ghōrā-gulā . . .	Gī ṣṣan . . .
Ghōrī-gulā . . .	Ghōrī-gulā . . .	Ghōrīn . . .
Sāṛ . . .	Ēk sāṛ, ēk āṛiyā . . .	Sāṛ . . .
Gāi . . .	Ēk gāi . . .	Gāu . . .
Sāṛ-gulā . . .	Āṛiyā-gulā . . .	Sāṛ-sab . . .
Gāi-gulā . . .	Gāi-gulā . . .	Gāu . . .
Kuttā . . .	Ēk kukur . . .	Kākur . . .
Kutti . . .	Ēk kuti . . .	Kutti . . .
Kuttā-gulā . . .	Kukur-gulā . . .	Kākur-sab . . .
Kutti-gulā . . .	Kuti-gulā . . .	Kutti-sab . . .
Pāthā . . .	Ēk bok*īā . . .	Khaṣl . . .
Pāthī . . .	Ēk dhāṛ chhāgaṛ, ēk pāthiyā . . .	Chhēr . . .
Pāthā-gulā . . .	Chhāgaṛ-gulā . . .	Chhēr-sab . . .
Harin . . .	Ēk sāṛhā harin, ēk jhāk harin . . .	Harin . . .
Mudwan harin . . .	Ēk dhāṛ harin . . .	Har*ni . . .
Harin-gulā . . .	Harin-gulā . . .	Harin-sab . . .
Hāmi rahi . . .	Maṭ hekō . . .	Ham hāṭ, ham bāuṭ . . .
Tū hua or rahā . . .	Taṭ hokis . . .	Tū hāwā, tū bān . . .
Ūo huē or rahō . . .	U hekō . . .	Ū bā . . .
Hāmni rahi . . .	Hām*rō hekī . . .	Hā m*ni-kā bāuṭ . . .
Tohni rahā . . .	Toh*rō hekā . . .	Toh*ni-kā bāṛā . . .

Bhojpuri (North Centre of Saran)	Sarwanā (Basti)	Western Bhojpuri (Jauspur).
Khūb niman	Sab-sē nik	Bahutai nik
Ūch	Ūch	Ūch
Bahut ūch	Bahut ūch	Bahut ūch
Khūb ūch	Sab-sē ūch	Bahutai ūch
Ēk ghōrā	Ēk ghōrā	Ēk ghōrā
Ēk ghōrī	Ēk ghōrī	Ēk ghōrī
Ghōran	Ghōrō	Dhēr ghōrā
Ghōrin	Bahut ghōrī	Ghōrin
Ēk sārā	Ēk sār	Ēk barad
Ēk gāy	Ēk gāy	Ēk gāy
Sāphan	Kai sār	Dhēr bai*da
Gān	Kai gāy	Gaiyan
Ēk kuttā, ēk pillā	Ēk kuttā	Ēk kukur
Ēk kutti, ēk pilli	Ēk kutti	Ēk kukurī
Kuttan, pillan	Bahut kuttā	Kukuran
Kuttin, pillin	Kutti	Kukurin
Ēk khāsi	Khāsi	Ēk khāsi
Ēk bhāsi	Chhag*ri	Ēk chhēpi
Chhēran	Kai chhag*ri	Bahutai chhēpi
Ēk har*na	Har*na	Ēk harinā
Ēk har*ni	Har*ni	Ēk harni
Harin	Kai har*na	Bahutai harinā
Ham hāī	Maī hō	Ham hāī, ham bāī
Tē hāwas	Tū hō	Tā hanā
Ū hāwas	Ū hai	Ū hau
Ham*ni hāī	Ham*rē bāī	Ham hāī
Tū hāwā	Tū hō	Tū huyō

Nagpurā (Rasolu).	Madhēni (Champanen).	Thārū (Champanen)	English
Sob-sē bēs	Baphiā	Khūb jōi chik*han . . .	131. Best.
Ūch	Ūch	Dhēg	135. High.
Ū-kai-sē ūch	Bahut ūch	Barā dhēg	136. Higher.
Sob-sē ūch	Sabh-sē ūch	Barū jabadh dhēg . . .	137. Highest.
Ghōrā	Egō ghōrā	Ghōrā	138. A horse
Ghōri	Egō ghōri	Ghōri	139. A mare
Ghōrā-man	Ghōrā-sabh	Pog*rahī ghōrā	140. Horses.
Ghōri-man	Ghōri sabh	Pog*rahī ghōri	141. Mares.
Sāṛh	Egō sāṛh	Dhukār	142. A bull.
Gāy	Egō gāy	Gāi	143. A cow.
Sāṛh-man	Bal sabh	Baradh	144. Bulls.
Gāy-man, garu-man (com. gou)	Gāy sabh	Pog*rahī gāy	145. Cows.
Kukur	Egō kūkur	Kukur	146. A dog.
Kuti kukur	Egō kutti	Pilli	147. A bitch.
Kukui-man	Kut*wan	Pog*rahī kukui	148. Dogs.
Kuti kukur-man or kuti- man	Kutian	Pog*rahī pilli	149. Bitches.
Bak*ri, also khasi and chhag*ri.	Egō khasi	Khasi	150. A ho goat.
Bak*ri	Egō bak*ri	Chhēr	151. A female goat.
Chhag*ri-man	Bokā sabh	Pog*rahī chhēr	152. Goats.
Harin	Egō harina	Harin	153. A male deer.
Harini	Egō harini	Har*ni	154. A female deer.
Harin-man	Harin sabh	Har*nā har*ni	155. Deer
Moē hekō or ahō	Ham bāni	Moi bam*hi	156. I am.
Toē hekis or ahis	Tū bārā	Toē barō	157. Thou art.
Ū hekō or ahō	Ū bāran	Ū baryā	158. He is.
Ham*re-man hekī, ahi, or hai.	Ham*ni bai	Ham*rā bāni	159. We are
Toh*re-man hekā, ahā, or hā.	Rauā-sabhan bāni	Tū bārō	160. You are.

English.	Mathlī (Da. blanga Brāhman)	Chhikā-chhikī (Bhagalpur)	Magahi (Gaya)
161. They are . . .	Ô lok'am chikāh . . .	Ū sabh chhukath, chhikaini	Ū sab hathun, ū sab hathun
162. I was . . .	Ham chhalāh ^ā , ham rahi . . .	Hamē chhālā . . .	Ham hali . . .
163. Thou wast . . .	Tō chhalē . . .	Tō chhalāi . . .	Tā halē or halē . . .
164. He was . . .	Ô chhal, ô rahai . . .	Ū chhala . . .	Ū hali . . .
165. We were . . .	Hanurā sabah ⁱ rahi . . .	Hamurā sabh chhalai . . .	Ham'ni hali . . .
166. You were . . .	Ahā rahi . . .	Torā sabh chhalā . . .	Tō halā, toh'ni halā, ap'ne hali.
167. They were . . .	Ô lok'am rahati . . .	Ū sabh chhalāt . . .	Ū sab hal'hi, hal'thun . . .
168. Be . . .	Hōh . . .	Hō . . .	Hō, hōe, hōwe . . .
169. To be . . .	Hōeb . . .	Haib . . .	Hōeb . . .
170. Being . . .	Hōt . . .	Hōta . . .	Hōat, hōt . . .
171. Having been . . .	Hōi-kay-kā . . .	Bhai-ke . . .	Hō, hō-ke . . .
172. I may be . . .	Ham hōi . . .	Hamē hōai . . .	Ham hōi . . .
173. I shall be . . .	Ham hōeb . . .	Hamē haib . . .	Ham hōeb . . .
174. I should be . . .	Hamurā hōmak chāhi . . .	Hamurā hōla chāhi . . .	Ham'ni hōwe-kō chāhi . . .
175. Bent . . .	Mārāh . . .	Mārā . . .	Pitō, pit . . .
176. To bent . . .	Mārāb . . .	Mārāb . . .	Pitāb . . .
177. Bending . . .	Mārāt . . .	Mār'ta . . .	Pitāt . . .
178. Having beaten . . .	Māri-kay-kā . . .	Māri-ke, māir-ke . . .	Pit-ke, pit-kar-ke . . .
179. I bent . . .	Ham marai-chhi . . .	Hamē māruchhi . . .	Ham pita-hi . . .
180. Thou bentest . . .	Tō mārāi-chhē . . .	Tō māruchhai . . .	Tā pita-hē or pita-hā . . .
181. He bents . . .	Ô mārāi achhi . . .	Ū māruchhai . . .	Ū pita-hai . . .
182. We bent . . .	Hamurā sabah ⁱ mārāi-chhi . . .	Hamurā sabh māruchhi . . .	Ham'ni pita-hi . . .
183. You bent . . .	Ahā mārāi-chhi . . .	Torā sabh māruchhā . . .	Tō pita-hā, toh'ni pita-hi . . .
184. They bent . . .	Ô lok'am mārāi-chhathinh ⁱ . . .	Ū sabh māruchhainh . . .	Un'khani pita-hathi or pita-hathun.
185. I bent (<i>Past Tense</i>) . . .	Ham mārāi . . .	Hamē mār'āi . . .	Ham pit'li . . .
186. Thou bentest (<i>Past Tense</i>) . . .	Tō mār'āi . . .	Tō mār'āi . . .	Tā pit'le . . .
187. He bent (<i>Past Tense</i>) . . .	Ô mār'lak . . .	Ū mār'lak . . .	Ū pit'lak . . .

Kurmālī (Manbhum).	Pāch Pargatā (Ranchi).	Rhopuri (Shahabad)
Ūo-sab rahat . . .	U-mun hokañ . . .	Ok*ni-ka bāpun . . .
Hāmi rah-hulō . . .	Mañ rahō . . .	Han rah*li . . .
Tū rah-hali . . .	Tañ rahis . . .	Tñ rah*lā . . .
Ūo rah-halōik . . .	U rahō . . .	U rah*le . . .
Hāmū rah-halō . . .	Hām*re rahi . . .	Han*ni-kā rah*li . . .
Tohni rah-halō . . .	Toh*re rahū . . .	Toh*ni-kā rah*li-sā . . .
Ūo-sab rah-hulōik . . .	Ū-man rabañ . . .	Ok*ni-ka rah*lan-sā . . .
Huō . . .	Hōu . . .	Hōkha . . .
Huōt . . .	Hai-kai . . .	Hōkhal . . .
Hayal . . .	Hōt . . .	Hōkhat . . .
Raha hayal . . .	Hai-kun-kun . . .	Hō-kar-ke, hōkh-ke, hō-ke . . .
Hāmi huō pāu . . .	Mañ hai paiō . . .	Han hōkhī, han hōi . . .
Hāmi huab . . .	Mañ hamū . . .	Han hōib, han hōkhab . . .
Hāmi huc-kō chāli . . .	Mañ hutō . . .	Han*ni hōkhu-kō chāli . . .
Pitā . . .	Māu . . .	Māi . . .
Pita khātu . . .	Maic-kai . . .	Maial . . .
Pitum . . .	Maat . . .	Maat . . .
Pitā sō . . .	Mañ-kun-kun . . .	Maic-ke . . .
Hāmi pita-hi . . .	Mañ maic-la . . .	Han maic-la . . .
Tñ pit . . .	Tañ maic-la . . .	Tū maic-lā . . .
Ūo pita-hat . . .	U maic-la . . .	U maic-lā . . .
Hāmū pita-hi . . .	Hām*re māi-lā . . .	Han*ni-ka maic-la . . .
Tohni pita-chā . . .	Toh*re māi-lā . . .	Toh*ni-ka maic-lā . . .
Ūo-sab pita-hat . . .	Ū-man maic-la . . .	Ok*ni maic-lō . . .
Hāmi pithō . . .	Mañ maic rahō . . .	Han ma*li . . .
Tū pitō . . .	Tañ māir rahis . . .	Tū ma*la . . .
Ūo pitlak . . .	Ū māir rahō . . .	Ū maic*las . . .

Bhojpur (North Centre of Karam)	Sarwarik (Rasti).	Western Bhojpur (Jasapur).
U lög hā, hāwan . . .	Unh*nō hāi . . .	Ū lög haunan . . .
Ham rahī . . .	Mañ rah*īḥ . . .	Ham rah*īi . . .
Tē rahas . . .	Taī rah*ie . . .	Tū rah*īā . . .
Ū rahas . . .	U rahai . . .	Ū rah*ian . . .
Ham*ui rahī . . .	Ham*ū rah*ih . . .	Ham sabhē rah*īi . . .
Tū rahā . . .	Tū rah*īā . . .	Tñ sabhē rah*īā . . .
Ū lög rahō . . .	Unh*nō rah*īai . . .	Ū lög rah*ian . . .
Hō . . .	Hō . . .	Hō . . .
Hōklul . . .	Hōb . . .	Hōb . . .
Hōt . . .	Hōt . . .	Hōt . . .
Hō-ko . . .	Hō-kar . . .	Hoi kāl . . .
Ham hōi . . .	Mañ hō sakāi-lō . . .	Ham hōi . . .
Ham hōklub . . .	Mañ hōb . . .	Ham rah*bai . . .
Ham*ra hōkbo-kō chāhi . . .	Ma-kō hōi-kō chāhi . . .	Hamnī rahāi-kō chāhi . . .
Mār . . .	Mār, pīt . . .	Mār . . .
Maral . . .	Maī*nā, pī*ua . . .	Mārab . . .
Marat . . .	Marat . . .	Mārat . . .
Ma-ke . . .	Mar-ke . . .	Maī kāl . . .
Ham mar-lā . . .	Mañ maī-i-lō . . .	Ham māri-la . . .
Tē māre-las . . .	Taī maī-i-lō . . .	Tū maī-i-lā . . .
Ū māre-lā . . .	Ū māi-i-lā . . .	Ū marāi-lā . . .
Ham*ui mar-la . . .	Ham*ū māi-la . . .	Ham sabhē māi-lā . . .
Tñ māre-lā . . .	Tñ māi-i-lā . . .	Tñ sabhē māi-lā . . .
U-lög māre-lā . . .	Unh*nō māi-i-lāi . . .	Ū lög māi-i-teni . . .
Ham mar*īi, ham maruī . . .	Mañ mar*īḥ . . .	Ham mar*ii . . .
Tē maī*ias, tē marnas . . .	Taī mar*īō . . .	Tū maī*īā . . .
Ū mar*ian, ū marnan . . .	Ū mar*īs . . .	Ū mar*ies . . .

Nagpurā (Rānabī),	Madhesī (Champaram)	Bhārū (Champaram)	English
Ū-man hekāt, ahañ, or hañ	Ū-lōg kī	Un bāntī	161 They are
Mōñ rahāñ	Ham rahāñ-lā-hā	Moi rahāñ	162. I was
Tōñ rahis	Tu rahāñ-lā-hā	Tū rahāñ	163. Thou wast
Ū rahē	Ū rahāñ-lā-hā	Un rahāñ	164 He was
Ham*re rahī	Hamāñ rahāñ-lā-hā	Moi rahāñ	165. We were
Toh*re rahī	Tohāñ rahāñ-lā-hā	Tū rahāñ	166 You were
Ū-man rahē	Ū lōg rahāñ	Un rahāñ	167 They were
Hō, hohī	Hōy	Hī	168 Be
Hōek	Honā	Hōm-hū	169 To be
Hōe-ke	Hōnt	Sē	170 Being
Hōe-kar-kē or hōe-ke	Hō-ke	Sē	171 Having been
Mōñ hōek pahāñ	Ham hōī	Moi hōkī	172. I may be,
Mōñ hōbāñ	Ham hōklab	Moi hōkī	173 I shall be
Mōñ hōtōñ-tō	Hamāñ hōkhe-kē chāñ	Mōra hōkhe-kē chāñ	174 I should be
Māñ	Māñ	Māñ	175 Bent
Māreke	Māñ	Māre-kē	176 To bent
Mārat	Māñ	Māñ	177 Bending
Māñ-ke	Māñ-ke	Māñ-ke	178. Having bent
Mōñ māñ-nā	Ham māñ-lā	Moi māñ bādīñ	179 I bent
Tōñ māñ-lā	Tū māñ-lā	Tū māñ bādīñ	180 Thou bentest
Ū māñ-lā	Ū māñ-lā	Ū māñ bādīñ	181 He bent
Ham*re māñ-lā	Hamāñ māñ-lā	Moi māñ bādīñ	182 We bent
Toh*re māñ-lā	Tohāñ māñ-lā	Tū māñ bādīñ	183 You bent
Ū-man māñ-na	Ū lōg māñ-lā	Ū māñ bādīñ	184. They bent
Mōñ māñ-lā, ham māñ-lā	Ham māñ-lā		185 I bent (<i>Past Tense</i>)
Tōñ māñ-lā	Tū māñ-lā		186. Thou bentest (<i>Past Tense</i>)
Ū māñ-lā	Ū māñ-lā		187 He bent (<i>Past Tense</i>).

English	Maithili (Darbhanga Brahmapur)	Chhokā chhokī (Bhagalpur)	Magahi (Gayā).
188. We beat (<i>Past Tense</i>) .	Ham'rā sabah ¹ mārāi	Ham'rā sabh mār ¹ hai	Ham'nai pit ¹ hi . . .
189 You beat (<i>Past Tense</i>)	Ap ^{ne} mārāi . . .	Torā sabh mār ¹ lā . . .	Tō pit ¹ lā . . .
190. They beat (<i>Past Tense</i>)	Ō lok ⁿⁱ mār ¹ lainh ¹ . . .	Ū sabh mār ¹ lākat . . .	Ū sab pit ¹ lan . . .
191. I am beating . . .	Ham marai-chhi . . .	Hamē mār ¹ aichhi . . .	Ham pitaitai . . .
192. I was beating . . .	Ham mārāit rahī . . .	Hamē mār ¹ aichhalā . . .	Ham pitait bahai, or pitait bahi.
193. I had beaten . . .	Ham mārāi achhi . . .	Hamē mār ¹ lō chhalā . . .	Ham pit ¹ lō-hi . . .
194. I may beat . . .	Ham mārī . . .	Hamē mārāū . . .	Ham pitai . . .
195. I shall beat . . .	Ham mārāb . . .	Hamē mār ¹ baū . . .	Ham pit ¹ bai, or ham pitāb .
196 Thou wilt beat . . .	Tō mār ¹ bāh . . .	Tō mār ¹ hai . . .	Tā pit ¹ bā . . .
197 He will beat . . .	Ō mārāit . . .	Ū mār ¹ ta . . .	Ū pit ¹ taū . . .
198. We shall beat . . .	Ham'rā sabah ¹ mārāb . . .	Ham'rā sabh mār ¹ bai . . .	Ham'nai pit ¹ baū, ham sab pitāb.
199 You will beat . . .	Ap ^{ne} mārāb . . .	Tōrā sabh mār ¹ bā . . .	Tō pitābā . . .
200 They will beat . . .	Ō lok ⁿⁱ mār ¹ thin ¹ . . .	Ū sabh mār ¹ ta . . .	Ū sabh pit ¹ tin . . .
201 I should beat . . .	Ham'rā mārāb chāhī . . .	Ham'rā mār ¹ la chāhi . . .	Ham'rā pito-kō chāhī . . .
202 I am beaten . . .	Ham mārāi jāichhi . . .	Hamē mār ¹ la jāichhi . . .	Ham pitāilō-hi . . .
203. I was beaten . . .	Ham mārāi golāh ² . . .	Hamē mār ¹ la jāichhalā . . .	Ham pitāilō-hai, or pitāilō-hai.
204. I shall be beaten . . .	Ham mārāi jāob . . .	Hamē mār ¹ la jāibāi . . .	Ham pitāob . . .
205. I go . . .	Ham jāichhi . . .	Hamē jāichhi . . .	Ham jā-hi . . .
206 Thou goest . . .	Tō jāichhē . . .	Tō jāichhai . . .	Tā jā-hē, jā-hā . . .
207 He goes . . .	Ō jāit-achhi . . .	Ū jāichhai . . .	Ū jā-hai, jā-hathi, jā-hathun
208 We go . . .	Ham'rā sabah ¹ jāi-chhi . . .	Ham'rā sabh jāichhi . . .	Ham'nai jā-hi . . .
209 You go . . .	Ap ^{ne} jāi-chhi . . .	Tōrā sabh jāichhā . . .	Tō jāh, ap ^{ne} jāū . . .
210 They go . . .	Ō lok ⁿⁱ jāi-chhath ¹ . . .	Ū sabh jāichhamh . . .	Ū sab jā-hathi . . .
211 I went . . .	Ham gelāh ² . . .	Hamē gelā . . .	Ham gēh . . .
212 Thou wentest . . .	Tō gelā . . .	Tō gelaī . . .	Tā gelā, or gēlā . . .
213. He went . . .	Ō gēl . . .	Ū gela . . .	Ū gēl . . .
214. We went . . .	Ham'rā sabah ¹ gelāh ² . . .	Ham'rā sabh golai . . .	Ham'nai gēl . . .

Kurnālī (Munbhum .	Pāch Parganā (Ranchi)	Bhujpurī (Shalabac)
Hāmni pithō . . .	Hām* ⁿⁱ mair rahi	Hām* ⁿⁱ -kā mar* ^{li} . . .
Tohni pite-halō . . .	Toh* ^{re} mair rahi . . .	Toh* ⁿⁱ -kā mar* ^{li} . . .
Ūo-sab pite-halēk . . .	Ū-man mau rahi . . .	Ok* ⁿⁱ mar* ^{li} . . .
Hāmni pite-hō . . .	Maĩ mār* ^{to} -hō . . .	Hām mārāt-bāni, ham mar* ^{tāu}
Hāmni pite-halō . . .	Maĩ marāt-rahō . . .	Hām marāt rah* ^{li}
Hāmni pite-halō . . .	Maĩ mair ahō . . .	Hām mar* ^{li} -hā . . .
Hāmni pite-pati . . .	Maĩ mair pati . . .	Hām mair . . .
Hāmni pitab . . .	Maĩ mār* ^{mā} . . .	Hām mārāb . . .
Tā pitbhī . . .	Taĩ mar* ^{bē} . . .	Tū mar* ^{ba} . . .
Ūo pitu . . .	Ū mair . . .	Ū mair . . .
Hāmni pitab . . .	Hām* ^{re} marāb . . .	Hām* ⁿⁱ -kā marāb . . .
Tohni pitbē . . .	Toh* ^{re} mār* ^{bā} . . .	Toh* ⁿⁱ -kā mar* ^{bā} . . .
Ūo-sab pitu . . .	Ū-man mair* ^{bā} . . .	Ok* ⁿⁱ marbē . . .
Hāmni pite-kē chāhī . . .	Maĩ mār* ^{tō} . . .	Hām* ⁿⁱ mār-kē chāhī
Hāmni-ke pitā . . .	Maĩ mair khāy ahō . . .	Hām mair khātāni . . .
Hāmni-kē pitā-halēi . . .	Maĩ mair khāy rahō . . .	Hām mair khāt rah* ^{li} hā . . .
Hāmni-kē pitu . . .	Maĩ mair khāmī . . .	Hām mair khāb . . .
Hāmni jā-hi . . .	Mai jāwa-lā, mai jāw . . .	Hām jā-la . . .
Tā jāo . . .	Taĩ jāw-lā . . .	Tū jā-lā . . .
Ūo jāo-hat . . .	Ū jāy* ^{la} . . .	Ū jā-la . . .
Hāmni jā-hi . . .	Hām* ^{re} jā-lā . . .	Hām* ⁿⁱ -kā jā-lā . . .
Tohni jāo . . .	Toh* ^{re} jāwā . . .	Toh* ⁿⁱ -kā jā-la . . .
Ūo-sab jā-hat . . .	Ū-man jāt-hō . . .	Ok* ⁿⁱ jā-hā . . .
Hāmni gēlō . . .	Maĩ jāy-rahō . . .	Hām gailī . . .
Tā gēl-hali . . .	Taĩ jāy-rahīs . . .	Tū gailā . . .
Ūo gēl-halēi . . .	Ū jāy-rahē . . .	Ū gail . . .
Hāmni gēl-hali . . .	Hām* ^{re} jāy-rahī . . .	Hām* ⁿⁱ -kā gailī . . .

Nagpurā (Ranchi)	Mathāī (Champaran)	Thārū (Champaran)	English.
Ham*irē or ham*irē-man mār*li.	Ham*ni mai*li	...	188 We beat (<i>Past Tense</i>)
Toh*irē or toh*irē-man mār* lā	Tū mar*lā	.. ...	189 You beat (<i>Past Tense</i>)
Ū-man mai*li	Ū lōg mai*li	.....	190. They beat (<i>Past Tense</i>)
Mōē marathō	Ham muratam	Moi marit badh*li	191. I am beating
Mōē marat rahō	Ham marat rah*li-hā	Moi rah*lihi marat	192. I was beating.
Mōē mār*lō	Ham mui*lo rah*li	Moi mai*lahi	193. I had beaten
Mōē mārək pātōā	Ham mārī	Moi mui*lu	194. I may beat
Mōē mār*hō	Ham mārāb	Moi mai*luhi	195. I shall beat
Toē mār*hē	Tū mai*hā	...	196. Thou wilt beat
Ū mārī, mār*ta	Ū marit	...	197. He will beat.
Ham*irē, ham*irē-man, mārāb	Ham*ni mai*li		198. We shall beat
Toh*irē, toh*irē-man, mār* hā	Toh*ni mai*li		199. You will beat.
Ū-man mui*li	Ū lōg marit		200. They will beat.
Mōē mārā-lō	Ham-ku mui*li-kā chāhi ?	Moi marit-ke chahi	201. I should beat
Mōē mārā jāthō	Ham mui khali-hā	Moi mai khali*hi	202. I am beaten
Mōē mārā gēlō	Ham mui khali*lu	Moi mai khali*hi	203. I was beaten.
Mōē mārā jātō	Ham mui khalib	Moi mai khali*hi	204. I shall be beaten.
Mōē jāo-nā	Ham jat-bani	Moi jabahi	205. I go
Toē jāo-lā	Tū jat-bāpā	Tū jat-bāē	206. Thou goest.
Ū jāo-lā	Ū jat-bāpan	Ū jat-bāē	207. He goes.
Ham*irē, ham*irē-man, jat- lā	Ham*ni jat-bāni	..	208. We go.
Toh*irē, toh*irē-man, jalā	Tū jat-bārā	...	209. You go.
Ū-man jat-nā	Ū lōg jat-bāpan	...	210. They go
Mōē gēlō	Ham guli	Moi guliya	211. I went.
Toē gēlō	Tū gulā	Tū guliya	212. Thou wentest.
Ū gēlak	Ū gul	Ū guliya	213. He went
Ham*irē or ham*irē-man gēli	Ham*ni guli	..	214. We went.

English.	Maithili (Darbhanga Brāhman)	Chhikā-ebhikī (Bhagalpur)	Magahi (Gaya)
215. You went . . .	Ap'nē gēlāh ⁷	Torā sabh gēlā	Tō gēlā . . .
216. They went . . .	Ō lokan' gēlāh	Ū sabh gēlāt . . .	Ū sab gēlan . . .
217. Go . . .	Jah, jō	Jāū . . .	Jō . . .
218. Goug	Jāt	Jāta . . .	Jāt . . .
219. Goue	Gēl bhel	Gēla	Gēl . . .
220. What is your name ?	Ahē-k nām ki thūk ?	Ap'nek nām ki ehnikan ?	Tohar kā nām hau ?
221. How old is this horse ?	I ghōrā kat'hā dinak thūk ?	Hai ghōrā kataik dinak chhukan ?	Yah ghōrā kit'nā bachhar-ke hai.
222. How far is it from here to Kashmir ?	Ehī thām-sā Kaśmīr kat'hā dūr achi' ?	Āithiyā-sē Kaśmīr katnak dūr chhikau ?	Hā-sē Kashmir kit'nā dūr hai ?
223. How many sons are there in your father's house ?	Ap'no-k pitā-k ghar madhya kai gōt putra chhath' ?	Tol'ia bāpak ghai-mē katnak bētā chhikau ?	Tohar bāp-ke ghar-mē kit'nā bētā hau ; (or to a woman) tohar naihar-mē kit'nā bētā hau ?
224. I have walked a long way to-day	Han āj bahut dūr dhari tahal'lāh ⁷ achi'	Hanē āj bahut bar'lāū bul'lāū nehī.	Āj bari dūr chal'li . . .
225. The son of my uncle is married to his sister	Han'ia pitā-k putra ok'rā bahin'-sā bāhāl gēlāh achi'.	Han'ia pitā bētāk bihā bhel achi ok'rā bahin-sē.	Hannar chachā-ke bētā ā-kar bahin-sē bāhāl-hai.
226. In the house is the saddle of the white horse	Ghar madhya uj'rā ghōra-k jū nehī'	Uj'ra ghōruk jū ai ghai-mē dhāla chhikau.	Upar ghōra-ke jū ghar-mē hai
227. Put the saddle upon his back	Sō jū ok'rā pith par kasū	Jū ok'rā pith-par rākh dahōk	Ō-kar pith-par jū rakhā .
228. I have beaten his son with many stripes	Han hun'kā putra par anēk chābuk prahar kai nehī'.	Hanē ok'rā bētā-kai bahut bēt mā'laik	Han ā-kar bētā-kō kai-āk bēt mā'li-hai
229. He is grazing cattle on the top of the hill	Ō parbat ākhar-par māl chāyā rahal' chhat'.	Ū māl-jal-kai pohāp-upar chhau-rahal-nehī	Ū pahār-ke ūpar (or phangi par) mawēshī chākwat-hai
230. He is sitting on a horse under that tree	Ō oh' briksh tar ghōra-par basal' chhath'	Ū gāchh-tar ghōra par basal' achi.	Gāchh talē ghōra par baithal-hai.
231. His brother is taller than his sister.	Hannā bhātā ok'rā bahin-k par' aduk nāmū chhath'	Ō-kai bhāī ok'rā bahin-sē lām chhuk	Ō-kai bhāī ā-kar bahin-sē lambā hai
232. The price of that is two rupees and a half	Ō-kar mulya arhai rupaiā thūk.	Ō-kar dām adhāi takā chhuk	Ō-kar aphaī upaiā dām hai.
233. My father lives in that small house	Hannā patā oh' chhot'kā ghar madhya rahai chhath'	Hannā hāp on chhot' ghai-mē rahai-chhath.	Hannā bāp u chhot'kā ghar-mē raha-hai.
234. Give this rupee to him	I rupaiā hun'kā dāunh'	I takā ok'rā dhok . . .	I rupaiā ok'rā-kē dō dā .
235. Take these rupees from him.	Ō rupaiā sabh hun'kā-sē lā lā.	Ū takā-sabh ok'rā-sē lō lā.	Ū rupaiā ok'rā-sē lō-lā .
236. Beat him well and bind him with ropes.	Ok'rā nīkē mārū āor rassā-sā bādhū.	Ok'rā khub piṭā āor dōr-sē bādhū.	Ok'rā-kē khub mār-ke rassā-sē bādhū.

Kurmāli (Maunbun)	Pek Parganā (Ranch)	Bhojpuri (Shahabad).
Tohul gél-halé .	Toh'rè jay rahā	Toh'm-ka gau
Ū-sab gél-halé .	Ū-man jay rahā	Ok'm gaulā
Jāo	Jawa	Ja, jō
Jao-hat	Jat	Jat
Gél	Jawal, gel	Gaul
Tohar nām ki	Toi ka nām heke	Tohar ka nām ha
B gharā-ké katé umar ?	Bhā ghorātā-ké umar katik hekē ?	I ghārā kai baīs ko bā ?
Bkhān-lé Kashmir katé dhur ?	Bhā-lék Kashmir katik dhū hekē ?	Bhī jā-sé Kāsmīr katok dhū ba ?
Kay-gō gadā hōkēi tohar bāp-ghaié ?	Toi bāpok ghāō kay'tā bēta-chhuwa āhē ?	Toh'ā bāp-ko ghāi-mē kai-gō bēta bārē ?
Hāmī āj bahut dhur buliō .	Ma'āj bahut dhūr bul-ahē	Āj ham dhēr dūr chal gau bul'ī hā.
Hāmār kharā bētā bihā ā-kaī bahin-sē bhela.	Mōr kākā-kēr bēta sang ā-kaī bahin-kēr bihā hay-āhē.	Hamār kākā-kā laikā-ko bayā ok'ā bahin-sē bhulī bā.
Dhaba gharā-ke khagr gharā hutā	Chāi'kā ghorātā-kēr jin ghar bhī'tē āhē	Ō ghāi-mē ujār'kā ghārā-ko khogir bā.
Ō-kaī pithō khagr dīhā .	Ō-kaī pith up'rē jin-tā raikh dēhiing	Ok'rā pith-par khogir kasā
Hāmī ā-kaī bētā-kē bahut kārā pithō.	Ma' ā-kaī bētā-kē bahut sait āhē.	Ham ok'ā bētā-jō kai ēk chābuk mā'ī hā.
Ū pahāi-pai pās chāiō-hat.	Pahār up'rē ū gōi chāiātō hē.	Ū jaman-kē pahār-ke ūpai chārā rahul-bā.
Ū ū gāi-hat-ter gharā-par bahul hat	Āhē gāi hī taiō ghārā up'rē ū bahitē-lē.	Ū oh phēr-tai ghārā-pai bahitū hā.
Ō-kaī bhāi ā-kaī bahin-lē dhōngā batō	Ā-kaī bhāi ākaī bahin-lōkē dhōgā āhē.	Ō-kaī bhāi ok'rā bahin-sē bar hā
Ō-kaī dam arhāi tākā .	Ā-kaī dam dū tākā āth āhē hekē.	Ō-kaī dam arhāi rup'ya ba
Hāmār bāp ū chhutā ghāiō ruhāt	Āhē chhōt ghāt-tay mōr bāp rahē-lā.	Hamār bāp oh chhōt'ka ghāi-mē rahē-lē.
Ok'ē ynh taka dīhā .	Ō-kē ēhē rupyā-tā dēwa	I rupayā ok'rā-kē dē dā
Ō-kaī-pā-jē ū tākā-sab līhā	Ā-kaī thūō ohē rupyā-gulā lōhing.	Ū rupayā ok'rā-sē lē lā
Ok'ē khub pītā, āī pūghā dēi-ke bōthā.	Bēs nūhār ā-ke pītang āūr dōiāy bōthang.	Ok'rā-kē khub māiā āūr masē-sē bōth-dā.

Bhojpuri (North Centre of Saran)	Sarwarra (Basti)	Western Bhojpuri (Jaunpur)
Tū gaila	Tū gaila	Tū sablē gailā
U-lōg gatla	Unh ^o nē gailā	U-lōg gailau
Jā	Ja	Ja
Jaib	Jat	Jut
Gail	Gail	Gail
Tohar ka nāw hā	Tohar ka nāw hai ?	Tohāi kā nāw hau ?
Ī ghōra-ke ka unni hā ?	Ke ^o nē din kāi ī ghōra hai ?	Ghōra ke ^o nē din-kāi hauwai ?
Īh ^o wā-se Kasim ket ^o nā dūi hā ?	Īh ^o -sē Kasim ket ^o nā lau	Īh ^o -sē Kasim ket ^o nā dūri ha ?
Toh ^o ā bap-ka ghai-nē ket ^o nā bōra hārai	Toh ^o rō bāp-kē ghai-nē ket ^o nē b ^o wa hai ?	Toh ^o ā bāp-kē ghāi ^o ket ^o nā bapkā hauwai
Āj ham bahut dūr chal ^o ī	Aj ham bahut ghumi	Āj ham bahut dāurō
Ham ^o ā chutā-kā bēta-ke byah un-kā bulut-se bhut-ha	Ham ^o ā pti-kāi b ^o tā ^o ham ^o ā bahu-sē bulal hai	Ham ^o ā kakā-kāi b ^o tā ^o ā on-kē bulut-sē bulal-han
Up ^o ka ghōra-ke chāt-jamā ghai-nē ha	Up ^o ka ^o ghōra-kāi chāt-jamā ghai-nē hai	Ghōra-nē up ^o ka ^o ghōra-kāi chāt-jamā hauwai
Ghōra-ka pithi pai chāt-jamā kas da	Chāt-jamā ok ^o pithi-pai dūta	Ok ^o pithi-pai chāt-jamā dūta
Ham un-ka bātā-kē ham-unī ukhāt ukhāt-ke m ^o ī hā	Mā ^o uk ^o rō b ^o tā ^o ā-ke kōā-sō m ^o ī ^o hai	Ham on-kē b ^o tā ^o ā-kē kām kōā m ^o ī ^o
Ū pahar-ka math ^o ī pai chunni-kē chāwatai	Ū pahar-kē chōtī-pai chunni-ke chāwāt hai	Ū pahar-ke chōtī-pai gōiū chāwāt hauwai
U oh gachī tī cī ghōā ^o pai b ^o thai hārai	Ū ghōra-pai pti-kē nīchō k ^o thai hai	Wah pēō tūō ū n ^o hūi ghōra-pai ch ^o thai-hau
Un-ka bhū un-ka bahin-sē lam ^o hai hārai	Ō-kū bhū ok ^o re bahin-sē bōrā hai	Ō-kū bhū ok ^o ti bahin-sē bōrā hā
O-kar dām arhai rupai hā	Ō-kū dām n ^o lūi rupai hai	Ō-kū dām arhai rupā hauwai
Ham ^o ar bap woh chhot ^o kā ghai-nē tāt-hai	Mō ^o bāp ohechhot ^o kē ghai-nā tāt-hai	Hamā ^o lābū chhot ^o kī bakh ^o ti-nē rāhāt-jenī
Ī rupai un-ka-kō dē-da	Bī rupai o-kē dēo	Ī rupai un-kē d ^o ā
Ū rupai un-ka-sē lē-la	Ū rupai o-sē lēw	Ī rupai on-sē l ^o ā
Ok ^o ra-ke hūna-ke mata ā rusa-sē bādī la	Ō-kā bhale mata o rusa-sē bādīa	On-ke khūb māi-kāi rusa-sē bādī d ^o ā

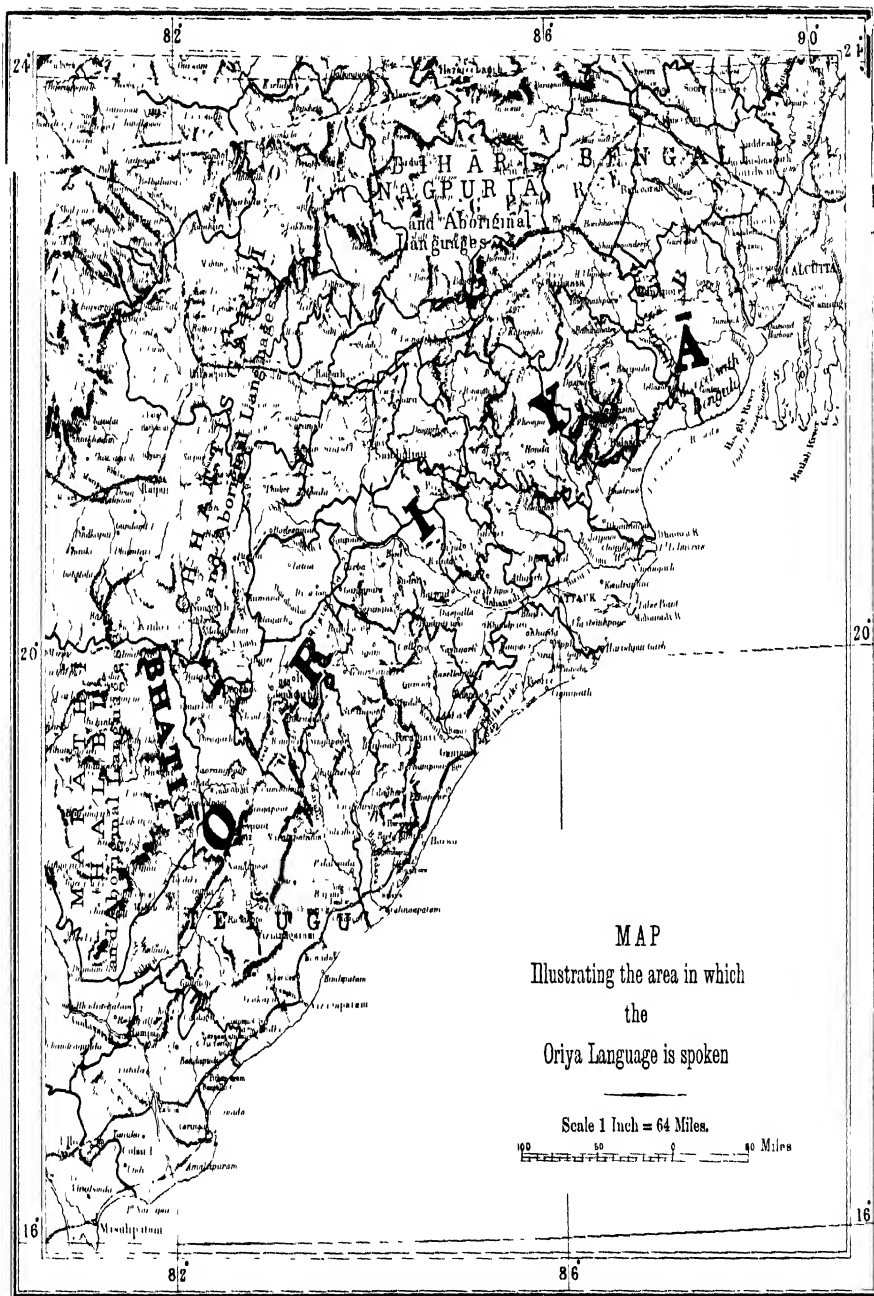
Nagpurā (Ranchi)	Madhāsī (Champaran)	Thāru (Champaran)	English
Toh ^{re} or toh ^{re} -man gēlā	Tū gailā		215 You went
Ū-man gēlāi	Ū lōg gailan		216 They went
Jāhē or jāu	Jā	Jō	217. Go.
Jāt	Jāt	Jait	218 Going
Gēl	Gail	Gohā	219. Gone
Tōr kā nām hekē ?	Tohāi kā nām bātē ?	Tōi kila nām ?	220 What is your name ?
I ghōrā katai din-kēr hekē ?	I ghōr ^o wā ket ^{na} din-ko bhūi ?	I ghōrā-ke kili unoi ?	221 How old is this horse ?
Ihā-sē Kasmīr katai dūrē hai ?	Ihā-sē Kasuāi ket ^{na} dūr bātē ?	Ih ^o wā-sē Kasmīr kat ^{hur} dūi ?	222. How far is it from here to Kashmir ?
Tōi bāp-kēi ghur-mē katai chhauā-mau hai ?	Toh ^{ra} bāp-ke ghur-mē kai- thō bātē-lōg bātān ?	Tōr bāp-ke kē-goda chhok ^{na} ?	223. How many sons are there in your father's house ?
Āj mōē dhēr dūr bih ^l lō	Ham aj bahut tabah ^{li} hā	Āj non dūi-lē ghum ^{la} -hi	224 I have walked a long way to-day
Mōi kākā-kēr bētā ū-ku bahin-sē aiūi kai ^{luk} -hai	Ham ^o i chāc hā-ke bētā ok ^{ta} bahin-sē biāhal bātē	Mōr bārhi bābā-ke chhok ^o - n-ke boyā ū-kai bahin-sē hokhar ^o hā	225 The son of my uncle is married to his sister
Ghai-mē chā ^o ka ghōrā-kēi khugir hai	Up ^o ka ghōrā-ke khogir ghai-mē bātē	Gor ^{ha} ghōrā khogir ghai- ke bhūka bātija	226. In the house is the saddle of the white horse
Ū-ku pith-mē khugir-kē rakhiā	Khogir-kē ok ^{ta} i pith par rakhiā (or dharā)	Ū-lai pith-mē khogir bādhi dhi	227 Put the saddle upon his back
Mōē ū-ku bētā-kē bahut (or khūb) chāb ^{luk} -sē un ^o hi	Ham ok ^{ta} bētā-kē barā kēi mā ^o li-ha	Mōē ū-ku chhokau ^o wa-kē kē kōa un ^o la-hi	228 I have beaten his son with many stripes
Ū tōi up ^o i garū-man chhathē	Ū gōū-ke pahar-ke chōti-pai chhuaw ^o ā	Ū bathanya pahar-ke upar chhu ^o wa ^o -hā	229 He is grazing cattle on the top of the hill
Ū gachh hēthē ghōrā-mē chārhal-hai	Ū gāc bh-tai ghōrā par bārhal bātē	Ū ā gachhaya-ke tai ghōr ^o - wa-mē bārhal bāt ^o hi	230. He is sitting on a horse under that tree
Ū-kar bhāi apai bahin-sē ūch hai	Un-ke bhāi un-kā bahin-sē laūā hā	Ū-kai bhaywa apai bahin- ya-sē dhērā bāt ^o hi	231 His brother is taller than his sister
Ū-kar dām arhāl rupaiā hai	Ū-kai dām arhāl rupaiyā hā	Ū-lai dām arhāl rupēi	232. The price of that is two rupees and a half
Mōē bāp ū chhot ^o kā ghai-mē rāhe-lā	Hamār bāp cōi chhot ^o ka ghai-mē rāhā-hai	Mōē bāp ^o wa ū chhot ^o ghai ^o - wa-mē rāhāt bāt ^o hi	233. My father lives in that small house
I rupaiā-kē ū-kē dē dēhi	I rupaiyā un-kā dē-dā	Ū rupēwa ok ^{ta} -kē dēhi	234. Give this rupee to him.
Ū rupaiā-kē ū-kar-sē lō lēhi	Ū sabhi rupaiyā un-kā-sē lō-lā	Ū rupēā ok ^{ta} -sē la-lēhi	235 Take those rupees from him.
Ū-kē bēs-sē pith ^o āūr dōrā-sē bādhi	Un-kā-kē baui-ke mārā, aur rā-sē bāhā	Ūk ^{ta} -kē khūb mārāh wō rāsā-sē bādhih	236. Beat him well and bind him with ropes

Englsh.	Maithili (Darbhanga Brāhmaṇa)	Chhikā chhikī (Bhagalpur)	Magahi (Gayā).
237. Draw water from the well.	Kūp-sā jal bharū	Kūp-sē pāni bharā . .	Kūš-sē pāni bhar-lā . .
238 Walk before me .	Ham*ra āgū chalū . .	Ham*ra āgū chalā . .	Hamar āgē chalā . .
239 Whose boy comes behind you ?	Ap*nek pachhā ka-kar bālak ābai-uchh' ?	Ka-kar bēta toh*ra pāchhū awai-chhau ?	Tohar piobhē kē-kar lap*kā āwai ?
240. From whom did you buy that ?	Ō ap*ne kak*ra-sā kinal ?	Kak*ra-sē ū mōl lālā achh' ?	Ū kek*ra-sē kin*lā-hā ? .
241 From a shopkeeper of the village.	Ōi' grāmak banik-sā	Ōi gāmak banā-sē . .	Gāw-ke dukāndār-sē .

Kuymān (Manbhum)	Pēch Farganā (Banchi).	Bhojpuri (Shahabad)
Kuā-lē pānī lānā .	Kuā-lēk pānī uthāiṅg .	In*ra-sē pānī bharā . .
Hāmar chhāmūlē bulā .	Mōr āgū chalā . .	Ham*ra sōjā ghūmā phirā
Kā-kar bētā āo-hat tohar pichhē ?	Kē-kar ohhuwā tōr pēchhū āwatē-hē ?	Toh*ra pichhē kē-kar larikā āwat-hā ?
Kā-kar-pās ū-tā kharid kār- lē ?	Kē-kar thinē ū-tā kin rāhā ?	Ū kek*ra-sē kin*lā-hā ?
Yah gāyēr ēk dōkānī-pās- lē.	Gāw-kēr ēk dōkāndār thinē	Gāwō-kē unḍī-sē .

Bhojpurī (North Centre of Saran)	Sarwarīā (Bastī)	Western Bhojpurī (Jaunpur)
lu ^a ra-sē pānī bharā .	Kūā-sē pānī bharā .	Inārē-sē pānī nikān h-āwā .
Ham ^a ra sam ^{nē} chalā .	Ham ^{rē} āgē chalā .	Ham ^{rē} āgē ghūmā .
Toh ^a iā pāchhē kē-kar lapikā āwat hā ?	Kē-kar lapikā toh ^a iē pāchhā āwat-hai ?	Toh ^a iē pāchhē kē-kar lapikā āwat-hau ?
Tū u kek ^a iā-sō kin ^{lō} mihā ?	Kē-sē tā ū mōl hih ^a la-hai ?	Ō-kē kē-sē mōl hih ^a lyā ?
Gāw-ka ek banyā-sē	Gāa-kē ēk dukāndāi-sē	Gāwai-kē bech ^a waiyā-sē .

Nagpurî (Ranchi)	Madhî (Champaran)	Thârû (Champaran)	English
Kûa-sê pânî ghîch o' ghî- chhî.	In*ra-sê pânî bharâ .	Inar-mê pânî bhar .	237. Draw water from the well.
Hamar âgû chalhî .	Ham*ra sam*nê tah*lâ	Môr âgê chal .	238. Walk before me.
Kê-kar bêtâ tôr pichhû pichhû âwathê ?	Kê-kar hapka tol*ra pichhê aw*ta ?	Kâ-kar chhok*na tôr pichhê awat barh*hi ?	239. Whose boy comes be- hind you ?
Tôê kê-kar-sê û-kê kin*le ?	Û kek*ra-sê kin*lâ-hâ ?	Ok*ra-kê tû kek*ra-se kin* lahi ?	240. From whom did you buy that ?
Gâô-kêr êk jhan dokandî- sê.	Ehî gâwâ-ko egô dokandî- sê.	Gâw mah-ke êk dokân-sê	241. From a shopkeeper of the village.



ORIYĀ.

Oriyā is the language of Orissa proper, and of the surrounding country. The area over which it is spoken is, roughly speaking, 82,000 square miles, and the number of people who speak it is, in round numbers, nine millions.

It is called Oriyā, Oḍri, or Utkalī, that is to say the language of Oḍra or Utkala, both of which are ancient names of the country now known as Orissa. It is sometimes incorrectly called Uriya by

Europeans, but this name is merely a misspelling of the more correct 'Oriyā'. The earliest example of the language which is at present known consists of some Oriyā words in an inscription of king Narasimha Dēva II, dated 1296 A.D. An inscription of Narasimha Dēva IV, dated 1395 A.D., contains several Oriyā sentences, which show that the language was then fully developed, and was little different from the modern form of speech either in spelling or in grammar.

The Orissa country is not confined to the Division which now bears that name. It includes a portion of the district of Midnapore in the north,

which, together with part of Balasore, was the 'Orissa' of the phrase 'Bengal, Bihar, and Orissa,' met in the regulations framed by the Government in the last decades of the 18th century. Oriyā is also the language of most of the district of Singhbhum, belonging to the Division of Chota Nagpur, and of several neighbouring Native States which fall politically within the same division. On the west it is the language of the greater part of the district of Sambalpur and of a small portion of the district of Raipur in the Central Provinces, and also of the number of Native States which lie between these districts and Orissa proper. On the south, it is the language of the north of the Madras district of Ganjam, with its connected Native States, and of the Jeypore Agency of Vizagapatam. It is thus spoken in three Governments of British India, *viz.*, in the Lower Provinces of Bengal, in the Central Provinces, and in the Madras Presidency.

On the east Oriyā is bounded by the Bay of Bengal. On the north, its boundary,

to the east, coincides with the River Haldi, which here forms at the same time the northern boundary of the Contai sub-division of Midnapore. It then turns north-west along the river Kalighai, as far as the district of Bankura, so as to include in the Oriyā-speaking area the four Midnapore police circles of Dantan, Gopiballabhpur, Jhargaon, and Binpur.¹ It next turns back along the eastern boundary of the Singhbhum district, leaving the side of that district which is known as Dhalbhum in possession of Bengali. Thereafter it follows the common boundary of Singhbhum and the Native State of Mayurbhanja as far as the State of Sarai Kala, where it again turns north and crosses the Singhbhum district up to its northern boundary, being stopped by the elevated plateau of Ranchi. It skirts this plateau along the southern boundary of Ranchi district till it meets the State of Jashpur, which it crosses so as to include the southern portion of that State in the Oriyā area. It thence turns south, along the boundary between that State and the State of Udaipur, across the States of Raigarh and Sarangarh and the districts of Sambalpur and Raipur.

¹ See the map illustrating the meeting ground of Bengali, Oriyā, and Bihārī, Vol. V, Pt. I, facing p. 106.

and along the boundary between the Jeypore Agency of Vizagapatam and the State of Bastar to near Tindiki, where it turns east, across Vizagapatam and Ganjam, and joins the sea coast near Barwa, a small port in the latter district.

Oriyā is bounded on the north by Bengali and, where the political boundary runs along the south of the Ranchi Plateau, by the form of Bihāri Linguistic Boundaries. spoken in that district. On the west it is bounded by

Chhattī-garhī, and on the south by Telugu.

Oriyā is not the only vernacular spoken in the above area. It is the only Aryan one, but over the whole tract, except the settled portions of Orissa, there are a number of tribes who know no Oriyā, and whose only form of speech is some Dravidian or Mundā language. Of these, the speakers of Kandhī are probably the most numerous.

Oriyā, with Bengali, Bihāri, and Assamese, forms one of the four speeches which together make up the Eastern Group of the Indo-Aryan languages. Its grammatical construction closely resembles that of Bengali. It has the same weak sense of number, and, as in Bengali, when the plural has to be signified, it must be done with the aid of some noun of multitude. In the case of living rational beings, this noun of multitude is the word *mānē*, which is said to mean literally 'men.' In the case of other nouns it is usually some word meaning 'all.' In the verb, as is also the case in Bengali, the singular of the first and second persons are only used by the uneducated, or when respect is not intended. It has one great advantage over Bengali in the fact that, as a rule, it is pronounced as it is spelt. There are few of those slurred consonants and broken vowels which make Bengali so difficult to the foreigner. Each letter in each word is clearly sounded, and it has been well described as 'comprehensive and poetical, with a pleasant sounding and musical intonation, and by no means difficult to acquire and master.' The Oriyā verbal system is at once simple and complete. It has a long array of tenses, but the whole is so logically arranged, and built on so regular a model, that its principles are easily impressed upon the memory. It is particularly noticeable for the very complete set of verbal nouns, present, past, and future, which take the place of the incomplete series of infinitive and gerund which we meet in Bengali, and for want of which that language is sometimes driven to strange straits in order to express the simplest idea. When Bengali wishes to express the idea embodied in what in Latin would be called the Infinitive, it has to borrow the present participle for the occasion, and then has to use it for all tenses, so that the word is used, in the first place, not as a participle, and, in the second place, often not in the present tense. Oriyā, on the other hand, simply takes the appropriate Verbal Noun, and declines it in the case which the meaning necessarily requires. As every Infinitive must be some oblique case of a Verbal Noun, it follows that Oriyā grammar does not know the so-called 'Infinitive-mood' at all. The veriest beginner does not miss it, and instinctively makes up his 'Infinitive' or his 'Gerund' as he requires it. In this respect Oriyā is in an older stage of grammatical development than even Classical Sanskrit, and, among Indo-Aryan Languages, can only be compared with the ancient Sanskrit spoken in Vedic times. This archaic character, both of form and vocabulary, runs through the whole language, and is no doubt accounted for by geographical position. Orissa has ever been an isolated country bounded on the east by the ocean, and on the west by the hilly tracts, inhabited by wild aboriginal tribes and bearing an evil reputation for air and water. On the south, the

language is Dravidian, and belongs to an altogether different family, while, on the north, it has seldom had political ties with Bengal.

On the other hand, Orissa has been a conquered nation. For eight centuries it was subject to the kings of Tilinga, and, in modern times, it was for fifty years under the sway of the Bhōslās of Nagpur,¹ both of whom left deep impressions of their rule upon the country. On the language they imposed a number of Telugu and of Marāṭhi words and idioms, respectively, which still survive. These are, so far as we know, the only foreign elements which have intruded themselves into Oriyā, except the small vocabulary of English court terms, and a few other English expressions, which English domination and education have brought into vogue.²

Oriyā is remarkably free from dialectic variation. The well-known saying, which is true all over the north of India, that the language changes every ten *kōs*, does not hold in Orissa. In Orissa proper, *i.e.*,

Dialects.

in what is known as the Mughalbandī, which consists of the regulation districts of Cuttack, Puri, and of the southern half of Balasore, the language is one and the same. Purists discover deflections from the recognised standard in Balasore and Cuttack, but these are very slight, and are merely local peculiarities, which are not worthy of the name of dialects. Three localities each claim to be the places where Oriyā is spoken in its greatest purity, *viz.*, Cuttack, Khurda in Puri, and Gumsar in the north of Ganjam. Probably Khurda has the greatest claim to being considered the well of Oriyā undefiled. Cuttack, especially the town, is to a certain extent affected by Bengalisms, owing to the residence there of a number of Bengalis who have settled in the district for some generations,³ and the language of Gumsar is said to be affected by the neighbouring Telugu. Further south in Ganjam, the language becomes more and more subject to the influence of the last named language, so that not only is the vocabulary infected, but even the typical Telugu termination *u* is added by the uneducated to the genuine Oriyā nouns, and the Telugu pronunciation of *ch* and *j* as if they were *ts* and *z* respectively is adopted universally. On the other hand, the Oriyā of North Balasore shows signs of being Bengalised, and, as we cross the boundary between that district and Midnapore, we find at length almost a new dialect. It is not, however, a true dialect. It is a mechanical mixture of corrupt Bengali and of corrupt Oriyā. A man will begin a sentence in Oriyā, drop into Bengali in its middle, and go back to Oriyā at its end. The vocabulary freely borrows from Bengali, and, in North-West Midnapore, even from the Santali which is spoken by the aborigines who there live among their Oriyā-speaking neighbours. All this time, however, the language is Oriyā in its essence. It has put on strange clothes, like Peter in the 'Tale of a Tub,' but the heart that beats under the strangely embroidered waistcoat is the same. Nevertheless a person speaking this Midnapore Oriyā is often unintelligible to a man from Puri, and *vice versa*. According to Babu Monmohan Chakravarti, this mutual unintelligibility is due, not so much to actual change in the language as to differences of pronunciation. In Bengali, the accent is thrown back as

¹ See Beames' *Comparative Grammar*, i, 110.

² In the north of Orissa, there is a tendency to use Bengali words and idioms which we do not notice in the South. The influence of the Muhammadan languages of Upper India has been very small in Oriyā.

³ These Bengali settlers in Cuttack and Balasore have developed a curious jargon of their own, their ancestral language being interlarded with Oriyā and Hindi expressions. Owing to their frequent use of the word *kārā*, a corruption of the Oriyā *kārī*, their speech is vulgarly known as *kārā* Bengali. In former times sales of Orissa estates for arrears of land-revenue were held in Calcutta, and the purchasers were frequently Calcutta Bengalis, who became the ancestors of the present-day speakers of this mongrel language, which has in its turn re-acted on the local Oriyā.

far as possible, and, to assist this, the succeeding syllables are contracted or slurred over in pronunciation. The same method of pronunciation is affected by the speakers of Midnapore Oṛiyā. In true Oṛiyā, on the other hand, every syllable is distinctly pronounced, and the accent is put on the penultimate syllable if it is a long one, and never further back than the antepenultimate. Thus the pure Oṛiyā *ṭāṅkāē* which has the accent on the penultimate syllable, has that accent transferred to the first syllable in Midnapore, all the following syllables being consequently shortened, and the word is pronounced as if it were *ṭāṅke*. In Midnapore, too, the written characters are changed. Sometimes the Oṛiyā character is frankly abandoned, and the language is written in the Bengali character. At other times, when the Oṛiyā character is used, it is changed by an angular shape being given to the curved tops which are so indicative of Oṛiyā writing.

In the west, in Sambalpur, and the Chhattisgarh Feudatory States, there are also slight changes of pronunciation, but not to the same extent as in Midnapore. The pronunciation is said to be 'sharper,' by which it is probably meant that the round sound of *a*, which, in pure Oṛiyā, is something like that of the *o* in *hot*, is gradually approaching the flatter sound of the *a* in *America*, which is the sound that the vowel has in the adjoining Chhattisgarhi. On this point, I have, however, no certain information.

In the extreme north-west, in the Native State of Jashpur, where the Oṛiyā language is spoken it is mixed with the Bihārī spoken in the same State, much as it is mixed with Bengali in Midnapore.

Finally, we come upon a genuine dialect of Oṛiyā in the north-east of the Native State of Bastar. The main language of that State is Halbi, which is a dialect of Marāṭhi. Immediately to its east, the language is Oṛiyā, but in the north-east of the State the Bhatrī dialect, which is a true dialect of Oṛiyā, forms the connecting link between that language and the Marāṭhi Halbi. It is reported to be spoken by 17,387 people. It is written, not in the Oṛiyā character, but in the Dēva-nāgarī used for Marāṭhi.

The following account of Oṛiyā literature is taken from Volume I of Mr. Beames'

Oṛiyā literature. Comparative Grammar, pages 88 and 89 :—

'Oṛiyā literature begins with Upēndra-Bhanja, who was a brother of the Rājā of Gumsar, a petty hill-state in the south of Orissa, which even to the present day is celebrated as the home of the purest form of the language. This voluminous poet composed a great number of religious works, many of which are still highly esteemed. His date is not exactly known, but he is supposed to have lived about three hundred years ago. I have a list of thirty of his productions, two of which are rhyming dictionaries, the Śābdamālā and Gītābhidāna; the rest are episodes from the ancient Pauranic legends, erotic poems, and panegyrics on various gods. They are stated to be generally disfigured by gross indecency and childish quibblings about words, endless repetitions, and all sorts of far-fetched rhetorical puzzles. Dina-kṛṣṇa Dāsa, a poet of the same age, is the author of the Rasakallōla, the most celebrated poem in the language; the versification of which is its chief merit, being fluent and graceful. The subject-matter, however, is obscene, and contains very little that is new or original. There are also numerous paraphrases of well-known Sanskrit works, such as Bhagavadgītā, Rāmāyaṇa, Padma Purāṇa, and Lakṣmī Purāṇa.

'In modern times a few prose works have been composed of considerable merit, but no originality, being either translations or adaptations from the English or Bengali.

The Oriyās are beginning to wake up, but none of them have yet received sufficient cultivation to make them really good authors. Nor is there much demand for vernacular literature—the Oriyā seldom reads, and not one man in a hundred can write his native language without falling into the grossest errors of spelling and grammar at every turn.’

Having completed a rapid survey of the various forms taken by the Oriyā language,

Population speaking Oriyā in
the Oriyā area.

we may take stock and see how many people speak it in its proper home. This is shown in the following table:—

PROVINCE.	Name of District or State.	Number of speakers	REMARKS
Lower Provinces of Bengal.	Midnapore (mixed dialect)	572,798	
	Cuttack	1,859,623	
	Balasore	950,335	
	Puri	921,180	
	Angul and Khondmals	121,938	
	Orissa Tributary States, viz.,—		
	Athgarh	36,429	
	Athmallik	30,805	
	Baramba	32,447	
	Bod	87,867	
	Daspalla	30,975	
	Dhonkanal	228,570	
	Hindol	37,658	
	Keonjhar	201,110	
	Khondpara	62,554	
	Mayurbhanja	242,857	
	Narsingpur	34,648	
	Nayagarh	111,322	
	Nilgiri	48,990	
	Pal Lahura	17,978	
	Ranpur	39,666	
	Talcher	52,535	
	Tigaria	20,179	
		1,322,190	
	Singbham	114,402	
	Carried over	5,862,466	

PROVINCE	Name of District or State.	Number of speakers.	REMARKS.
	Brought forward	5,862,466	
	Chota Nagpur Tributary States, viz.,—		
	Jashpur (mixed dialect)	10,000	
	Sarai Kala	21,219	
	Kharsawan	8,867	
	Gangpur	133,915	
	Donai	26,341	
		200,342	
TOTAL for the Lower Provinces of Bengal		6,062,808	
Central Provinces	Raipur	89,200	
	Sambalpur	595,000	
	Chhattisgarh Feudatory States, viz.,—		
	Raigarh	29,000	
	Suainagarh	23,271	
	Banra	78,653	
	Rairakhol	19,367	
	Bastar (Bhatrī Dialect)	17,387	
	Sonpur	187,000	
	Patna	313,000	
	Kalahandi	249,000	
		916,678	
TOTAL for the Central Provinces		1,600,878	
Madras	Ganjam	797,132	Madras figures are taken from the Census report. As regards the Oriyā of Vizagapatam proper, as distinct from the Agency, it is a corrupt mixture of Oriyā and Telugu spoken by Chachādis and Pakis scavengers and market-gardeners, all over the district.
	Ganjam Agency	80,994	
	Vizagapatam	27,916	
	Vizagapatam Agency	382,685	
TOTAL for Madras		1,288,727	
GRAND TOTAL for Oriyā spoken in the Oriyā-speaking area		8,952,413	

We have counted up the number of people who speak Oriyā at home, and it now remains to see how many people speak it abroad. As the returns of this Survey do not take cognisance of the languages spoken by small groups of people who are away from their homes, we shall not follow them, but shall, unless it is otherwise stated, take instead the figures of the Census of 1891.

Table showing the number of Speakers of Oriyā in places in India other than the area in which that language is a local vernacular.

PROVINCE.	Number of speakers.	REMARKS.
ASSAM—		
Sylhet	1,309	Most of these are employed on tea-gardens.
Cachar	5,698	
Sibsagar	1,591	
Lakhimpur	1,715	
Elsewhere	1,468	
	11,867	
LOWER PROVINCES OF BENGAL AND FEUDATORIES—		
Hooghly	1,711	The speakers of Oriya in the 24-Parganas are mostly immigrants from Hiji. The figures for the States of Sarguja and Udaipur are those reported for the Survey, and are not Census ones.
Howrah	3,979	
24-Parganas	23,219	
Calcutta	23,809	
Ranchi	3,816	
Manbhum	1,244	
Sarguja	107	
Udaipur	293	
Elsewhere	7,531	
	65,799	
BERAR . . . . .	...
BOMBAY . . . . .	...
BURMA	3,377	
CENTRAL PROVINCES—		
Bilaspur	568	4,596
Other British Districts	1,734	
Bastar	2,138	
Other Feudatory States	156	
	4,596	
MADRAS—		
Godavari	1,710	3,436
Godavari Agency	240	
Elsewhere	1,477	
	3,436	
Carried over	89,075	

PROVINCE.	Number of speakers.	REMARKS.
Brought forward	89,075	
NORTH-WESTERN PROVINCES, OUDH AND NATIVE STATES.	279	
PUNJAB AND FEUDALORIES	4	
NIZAM'S DOMINIONS	180	
BARODA . . . . .	...
MYSORE	573	
RAJPUTANA	?	No information available.
CENTRAL INDIA	?	Ditto.
AJMER-MERWARA	1	
COORG . . . . .	...
KASHMIR	?	No information available.
TOTAL	90,112	

We thus arrive at the following result—

Total number of people speaking Oriyā at home	8,952,413
" " " " " elsewhere in India	90,112
Grand Total of people who speak Oriyā in India	9,042,525

AUTHORITIES.

I am not aware of any very old reference to the Oriyā Language. The *Sprachmeister*¹ and the *Alphabetum bramhanicum*¹ are both silent concerning it. Yule and Burnell, in *Hobson-Jobson*, give two references to the country of 'Orisa' in works dating 1516 and 1568 respectively, but no similar reference for the name of the language. The earliest account of the language with which I am acquainted is in H. T. Colebrooke's *Essay On the Sanscrit and Prācrit Languages*, in Vol. vii, 1799, of the *Asiatic Researches*, p. 225.² Here there is a brief description of Oriyā and its peculiar written character. The following are the more modern works dealing with the language. I know of nothing published on the subject between Colebrooke's essay, and Sutton's grammar published in 1831.

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¹ *Ibid* Vol. V, Pt. I, p. 23.

² Reprinted in his *Essays*. Ed. Cowell, Vol. ii, p. 26.

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Oriyā is encumbered with the drawback of an excessively awkward and cumbrous

Written character.

written character. This character is, in its basis, the same as Dēva-nāgarī, but is written by the local scribes with a stylus on a talipot palm-leaf. These scratches are, in themselves, legible, but in order to make them more plain, ink is rubbed over the surface of leaf and fills up the furrows which form the letters. The palm-leaf is excessively fragile, and any scratch in the direction of the grain tends to make it split. As a line of writing on the long, narrow, leaf is necessarily in the direction of the grain, this peculiarity prohibits the use of the straight top line, or mātrā, which is a distinguishing characteristic of the Dēva-nāgarī character. For this, the Orissa scribe is compelled to substitute a series of curves, which almost surround each letter. It requires remarkably good eyes to read an Oriyā printed book, for the exigencies of the printing press compel the type to be small, and the greater part of each letter is this curve, which is the same in nearly all, while the real soul of the character, by which one is distinguished from another, is hidden in the centre, and is so minute, that it is often difficult to see. At first glance, an Oriyā book seems to be all curves, and it takes a second look to notice that there is something inside each.

¹ See Beames' *Comparative Grammar*, Vol. i, pp. 62 and ff., and *Notes on the Language and Literature of Orissa* by M. M. Chakravarti, in the *Journal of the Asiatic Society of Bengal*, Vol. lxvi, Pt. I, 1897, p. 323.

Alphabet.—The order and number of the vowels and consonants are the same in Oriyā as in the other Aryan languages of India. The following is the system of transliteration adopted for this language :—

VOWELS.

ଅ <i>a</i>	ଆ <i>ā</i>	ଇ <i>i</i>	ଈ <i>ī</i>	ଉ <i>u</i>	ଊ <i>ū</i>
ଋ <i>rū</i>	ୠ <i>rū</i>	ୡ <i>lu</i>	ୢ <i>lū</i>	ଏ <i>e</i>	ଐ <i>ai</i>
ଓ <i>ō</i>	ଔ <i>au</i>	ଅଂ <i>ang</i>	ଅଃ <i>ah</i> .		

CONSONANTS.

କ <i>ka</i>	ଖ <i>kha</i>	ଗ <i>ga</i>	ଘ <i>gha</i>	ଙ <i>ṅa</i>
ଚ <i>cha</i>	ଛ <i>chha</i>	ଜ <i>ja</i>	ଝ <i>jha</i>	ଞ <i>ña</i>
ଟ <i>ṭa</i>	ଠ <i>ṭha</i>	ଡ <i>ḍa</i>	ଢ <i>ḍha</i>	ଣ <i>ṇa</i>
ତ <i>ta</i>	ଥ <i>tha</i>	ଦ <i>da</i>	ଧ <i>dha</i>	ନ <i>na</i>
ପ <i>pa</i>	ଫ <i>pha</i>	ବ <i>ba</i>	ଭ <i>bha</i>	ମ <i>ma</i>
ଯ <i>ya</i>	ର୍ଯ୍ୟ <i>ṛya</i>	ର <i>ra</i>	ଲ <i>la</i>	ୱା <i>wa</i>
ଶ <i>śa</i>	ଷ <i>ṣa</i>	ସ <i>sa</i>	ହ <i>ha</i>	କ୍ଷ <i>kṣya</i> .

Although, for the sake of completeness, the vowel signs ଋ *rū*, ୠ *lū*, and ୡ *lū* are included in the list of characters, they are not used at all in ordinary Oriyā. They are, however, required in transcribing Sanskrit grammatical works into the Oriyā character, and in Sanskrit grammars written for the use of Oriyā students.

The forms of the vowels given above are the initials, and are used only at the beginning of a word or syllable; when subjoined to a consonant they take the following forms :—

a (not expressed) *ā* |, *ī* ^, *ī* |, *u* ˘, *ū* ˘, *rū* ˘, *ō* ˘, *ai* ˘, *o* ˘, *au* ˘.

Thus କ *ka*, କା *kā*, କି or କି, କି କି, କୁ *ku*, କୁ କୁ, କୁ *krū*, କେ *kē*, କେ *kai*, କୋ *kō*, କୋ *kau*.

In using these non-initial vowels, there are a few irregularities.

| *ā* is often combined with the curve of the consonant into one letter, thus କା or କା *bhā*.

When this occurs the form of the consonant is sometimes altered slightly, so as to prevent confusion with other letters. Thus *cha* is ଚ, but *chā* is ଚା or ଚା, the ˘ being added in the second form to prevent confusion with ଗ *ga*. So *ra* becomes ରା or ରା *rā*, the tail of ଚ being transferred to the body of the letter. Similarly *la* becomes ଲା or ଲା *lā*.

As seen above, the sign, ^ for *i* is often combined with the top curve as in କି or କି *ki*. Moreover, this letter sometimes takes the form ˘ as in ଥି or ଥି *dhi* and ଥି or ଥି *thi*. So the sign | for *ī* is sometimes combined with the consonant, as in କି or କି *lī*.

The sign ˘ for *u* is often written ˘, as in the first specimen.

When the consonant follows another with no vowel between, the two are, as in the Bengali and Devā-nāgarī alphabets, combined into one compound letter. In most cases the elements of the compound are easily distinguishable କ୍ କା *gdha*; but there are some in which the elements are so altered as to be with difficulty recognised.

The most commonly met with are the following :—

(1) Nasals preceding other consonants :—

କ୍ ନ usually takes the forms of two small circles written respectively at the top right-hand corner and at the bottom left-hand corner of the letter with which it is combined.

Thus	with	କ ka	it becomes	କ ନ ka
	"	କ kha	"	କ ନ kha
	"	କ ga	"	କ ନ ga
But	"	କ gha	"	କ ନ gha
କ୍ ଣ	"	କ cha	becomes	କ ନ cha
	"	କ chha	"	କ ନ chha
	"	କ ja	"	କ ନ ja
	"	କ jha	"	କ ନ jha
କ୍ ଣ	"	କ ṭa	"	କ ନ ṭa
	"	କ ṭha	"	କ ନ ṭha
	"	କ ḍa	"	କ ନ ḍa
	"	କ ḍha	"	କ ନ ḍha
	"	କ ṇa	"	କ ନ ṇa
କ୍ ନ	"	କ ta	"	କ ନ ta
	"	କ tha	"	କ ନ tha
	"	କ da	"	କ ନ da
	"	କ dha	"	କ ନ dha
	"	କ na	"	କ ନ na
କ୍ ମ	"	କ pa	"	କ ନ mp
	"	କ pha	"	କ ନ mpha
	"	କ ba	"	କ ନ mba
	"	କ bha	"	କ ନ mbha
	"	କ ma	"	କ ନ mma

(2) Sibilants preceding other consonants : -

କ୍ ଶ	with	କ ଣ	becomes	କ୍ ଶ ଣ
"	"	କ ṇa	"	କ୍ ଶ ṇa
କ୍ ସ	"	କ ta	"	କ୍ ସ ta
	"	କ tha	"	କ୍ ସ tha
	"	କ pa	"	କ୍ ସ pa or କ୍ ସ pa
	"	କ pha	"	କ୍ ସ pa or କ୍ ସ pha

(3) Miscellaneous :—

The letter କ୍ ଯa when following another consonant is written ଯ by the side of the letter with which it is combined. Thus କ୍ ଯa tya.

When the letter କ୍ ବa follows another letter it is always pronounced wa (elsewhere it is always pronounced ba), and is written ବ under the letter with which it is combined. Thus କ୍ ବa wa.

When the letter କ୍ ରa precedes a consonant it is written ଠ above the letter with which it is combined. Thus କ୍ ରa rja. When it follows a consonant, it takes the form ୠ and is written below, as in କ୍ ରa dra. For hra and tra, see below.

The compound *stu* takes the altogether anomalous form of *q*.

क	with ण	ma	becomes	क	kma
"	"	रा	"	क	or क kra
च	"	चा	"	च	chcha
"	"	च्चा	"	च	chchha
ज	"	जा	"	ज	jāa (which is pronounced and transliterated <i>gyā</i>).
त	"	ता	"	त	tta
"	"	त्ता	"	त	ttha
"	"	प्ता	"	त	tpa
"	"	रा	"	त	or त tra
"	"	सा	"	त	tta
द	"	दा	"	द	dda
"	"	द्धा	"	द	ddha
"	"	ब्हा	"	द	dbha
प	"	पा	"	प	pta
ब	"	बा	"	ब	bda
म	"	मा	"	म	mha (which is pronounced and transliterated <i>mbha</i>).
ह	"	मा	"	ह	hma

As in Sanskrit and Bengali, the short vowel *ṛ* *a* when it follows a consonant is not expressed, but is held to be inherent in every consonant unless its absence is specially indicated; for instance क is *ka*, not *k*. When the absence of *ṛ* *a* has to be noted, the mark *̣* (called in Oriyā *hasanta*) is used; thus क̣ *k*, as shown in the above list of compound consonants.

The sign *̣*, called *chandra-bindu* (*i.e.*, moon and drop), indicates that a nasal sound is given to the vowel over which it stands as in अ̣ *achhū*, we are. It is represented, in transliteration, by the sign *~* over the nasalized vowel.

The characters for the numerals are these—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

Pronunciation.—The pronunciation of the vowels is much the same as in Bengali. The short *a* is usually pronounced like the *o* in *hot* or *hod* (not, however, so positively as in Bengali), and at the end of a word, like the second *o* in *promote*. According to purists, it is pronounced, as in Hindi, like the *u* in *nut*, but even those who teach this admit that it is a counsel of perfection. The main difference in this respect between Oriyā and Bengali consists in the pronunciation of the vowel क, corresponding to the Bengali ঞ, and the Sanskrit ञ. This is pronounced *ru*, not *ri*, and will be transliterated *ru*. The diphthongs *ai* and *au* are, as in Bengali, pronounced as the *oi* in *oil*, and the *ou* in *house* respectively.¹ I have found no record in Oriyā of the broken vowels, *ā*, *ē*, and *ō* which are so common in Bengali.

There is one most important difference between Oriyā and Bengali, which affects nearly every word in the language. In pure Oriyā the final *a* at the end of a word is

¹ Mr. Beames compares the sound of the vowels in 'Ould Ireland.'

always pronounced. Thus in Oriyā ଘର a house is pronounced *ghara*, or rather *ghōrō*, but in Bengali ঘর is pronounced *ghar* (*ghōr*).

As a rule the pronunciation of the consonants is much clearer in Oriyā than in Bengali. There is not that elision of a *y* or *v* at the end of a compound consonant, which is so prominent a feature in the latter language.

There is a tendency to pronounce the letters ଚ *cha* and ଛ *chha*, as if they were *tsa* and *tsha* respectively. This is not so marked in Orissa proper, as in the country south of Puri. In Southern Oriyā, they are regularly pronounced *tsa* and *tsha* except when the vowel *e*, *ē*, *i*, or *ī* follows, when they have their proper sound. Thus ଗଲ, go on, is pronounced *tsāla*, but ଚିତ୍ତା a letter *chitān*. So ଛତା *tshatā*, an umbrella, but ଛନ୍ଦି *chhidiā*, standing. Similarly there is a tendency, which becomes more and more accentuated as we go south to pronounce ଜ *ja* and ଝ *jha* as if they were *dza* and *dzha*, but not before *e*, *ē*, *i*, or *ī*. Thus in the south ଘର *dzāla*, a net, ଝର *dzhāla*, perspiration; but ଜିଉବାରା *jīuibāra*, to conquer, and ଝିଅ *jhia*, a daughter.

The pronunciation of the cerebral letters is much more pure than in Bengali or Hindī. ଢ and ଣ are pronounced both as *ḍa* and *ḍha* respectively and as *ṇa* and *ṇha* respectively. In the latter case, a dot is put under them. As we go south the *ṇ* sound disappears. Thus 'it will fall,' is *pariba* in Cuttack, but *paṭiba* (something like *pōrdlibō*) in Puri.

In Bengali, the cerebral ণ *ṇa* has altogether lost its true sound, and is pronounced exactly as the dental ন *na*. In Oriyā ণ *ṇa* has preserved its true sound, as a strongly burrod *ṇ*, almost like *ṇr* pronounced through the nose, as we hear it in Western India, and in correctly pronounced Sanskrit. The best way of giving an idea of its pronunciation is to say that the pronunciation of the Oriyā word କଣ *kṇa* is what would be represented in Bengali by কণ *kāṇ*.

ঞ, as in other Eastern Indo-Aryan languages, has two sounds that of *ya* and that of *ja*. The second is derivative, just as the English have corrupted 'Yehovah' to 'Jehovah.' When it is pronounced as *ja*, I shall henceforth transliterate it as *ja*, so as to distinguish it from ଢ *ja*. When ଞ is pronounced as *ya*, the Oriyās affix to it the sign ୟ, so that there are practically two letters, viz., ଞ *ja* and ୟ *ya*.

The letter ଳ *ḷ*, which is found in the middle or at the end of certain words, is pronounced with the tongue inverted against the palate. We hear it in London in the morning cry of 'milk,' pronounced 'mulḷ' (*u* as in *nut*).

The letter ଴ is pronounced as *b* except when in combination with other letters, when it is a clear *w*, as on ସ୍ଵରା *swara*, a voice.

Of the three sibilants, ଶ *ś*, and ଷ *ṣ* are both properly pronounced as the *sh* in 'shell,' and ସ *s* as the *s* in 'sin'; but in practice, they are all three pronounced alike, as the *s* in 'sin,'—thus exactly reversing the Bengali practice.

The letter ଷ which is properly *kṣha*, is pronounced, and transliterated, *khyā*.

The compound ଞ ଶା is pronounced *gyā*, and is so transliterated.

So also the compound ଣ ଧା is pronounced *mḥa*, and is so transliterated.

It is believed that the following grammatical sketch will enable the reader to understand the interlinear translations of the Oriyā specimens which follow.

ORIYĀ SKELETON GRAMMAR.

I.—NOUNS—

(1) Rational beings, and places.—

Full forms.			Colloquial forms	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>purusha</i> , a man	<i>purusha-mānā</i>		<i>purushā</i>
Acc.	<i>purusha-ku</i>	<i>purusha-mānāku</i>		<i>purushānku</i>
Instr.	<i>purusha-dwārā</i>	<i>purusha-mānāka-dwārā</i>		<i>purushānka-dwārā</i>
Dat.	<i>purusha-ku</i>	<i>purusha-mānāku</i>		<i>purushānku</i>
Abl.	<i>purusha-ḥāru</i>	<i>purusha-mānāka-ḥāru</i>	<i>purusha-ḥū</i>	<i>purushānka-ḥū</i>
Gen.	<i>purusha-ra</i>	<i>purusha-mānāka-ra</i>		<i>purushānka-ḥū</i>
Loc.	<i>purusha-ḥārā</i>	<i>purusha-mānāka-ḥārā</i>		<i>purushānka-ḥārā</i>
Voc.	<i>āḥ purusha</i>	<i>āḥ purusha-mānā</i>		<i>purushānka-ḥārā</i>

In the Instrumental *dā* or *karttika* may be substituted for *dwārā*. Instead of *mānā*, nouns of multitude like *dala* or *laka* may be used to form the plural. When these are added, the noun is declined as if in the Singular.

Nouns ending in *ī*, shorten it in the other cases, as *sūmī*, a husband, Acc. Sing. *sūmī-ku*, Nom. Plur. *sūmī-mānā*.

(2) Irrational beings, and common nouns without life.

ghara, a house.

	Sing.	Plur.	
Nom.	<i>ghara</i>	Usually found by adding noun of multitude, such as <i>sabū</i> , as <i>sakala</i> , all. If <i>mānā</i> is used, the nom. plur. is <i>mānā</i> , not <i>mānā</i> .	If a noun ends in <i>ā</i> , <i>i</i> , or <i>u</i> , the locative ends only in <i>rā</i> ; thus <i>ghārā-rā</i> , on a horse, <i>paṣā-rā</i> , in a boat.
Acc.	<i>ghara-ku</i>		Expletive additions, — <i>ā</i> is added to give emphasis, as in <i>bāpā-ḥā</i> <i>ḥā</i> (<i>ḥārā</i> <i>ḥā</i>), it was father who was there. The suffix <i>tā</i> or <i>ti</i> has the force of a definite article. The first is used with irrational beings and things, the second with rational beings, thus <i>ghārā-ḥā</i> , the horse, <i>paṣā-ḥā</i> , the child.
Instr.	<i>ghara-rā</i>		
Dat.	<i>ghara-ku</i>		
Abl.	<i>ghara-ru</i> or <i>gharu</i>		
Gen.	<i>ghara-ra</i>		
Loc.	<i>gharā</i> , <i>ghara-rā</i>		

Adjectives rarely change for gender. *Tatvamas* in *a* sometimes change the *a* to *ā* or *i* for the feminine, those in *f* to *ḥā*; those in *mā* to *matī*; and those in *ām* to *bātī*.

II — PRONOUNS—

I.		Thou		He, she.		It
Inferior	Superior.	Inferior	Superior	Inferior	Superior.	
Sing.						
Nom.	<i>mu</i> , <i>mū</i>	<i>tū</i> , <i>tū</i>	<i>tumbāḥ</i> ²	<i>ē</i>	<i>ā</i>	<i>ē</i>
Acc. Dat.	<i>mō-tē</i>	<i>tō-tē</i>	<i>tumbā-ku</i>	<i>tāḥā-ku</i> , <i>tā-ku</i>	<i>tāḥānku</i>	<i>ē</i> , <i>tāḥā(-ku) tū(-ku)</i> ;
Gen.	<i>mō-ra</i> , <i>mōla-ra</i>	<i>tō-ra</i>	<i>tumbā-ā</i>	<i>tāḥā-ra</i> <i>tā-ā</i>	<i>tāḥānka-ra</i>	<i>tāḥā-ra</i> , <i>tā-ra</i> ,
Obl.	<i>mō</i> , <i>mōḥ</i>	<i>tō</i>	<i>tumbā</i>	<i>tāḥā</i> , <i>tā</i>	<i>tāḥānka</i>	<i>tāḥā</i> , <i>tāḥ</i>
Plur.						
Nom.	<i>mō-mānā</i> ¹	<i>tō-mānā</i> ¹	<i>tumbāḥ-mānā</i>	<i>ē mānā</i>	<i>ē-mānā</i>	<i>ē-sakaja</i> and so on.
Obl.	<i>mō-mānānka</i> ¹	<i>tō-mānānka</i> ¹	<i>tumbā-mānānka</i>	<i>ē-mānānka</i>	<i>ē-mānānka</i>	

¹ Rare except in the north ² Spelt *āmāḥ*, *tumhā*.

This.		That.		His (Your) Honour.	Self.
Thing or Inferior person.	Superior person	Thing or Inferior person	Superior person		
Sing.					
Nom.	<i>ēhi</i> , <i>ēhā</i> , <i>ē</i>	<i>ēhi</i> , <i>ēhā</i>	<i>ēhi</i> , <i>ēhā</i>	<i>āpana</i>	<i>āpanā</i>
Obl.	<i>ēhā</i> , <i>ēhā</i>	<i>ēhā</i>	<i>ēhā</i>	<i>āpanānka</i>	<i>āpanā</i>
Plur.					
Nom.	<i>ēhi-sakala</i>	<i>ēhi-sakala</i>	<i>ēhi-sakala</i>	<i>āpana-mānā</i>	<i>āpanā-mānā</i>
	{ <i>ēhi mānā</i> <i>ē-mānā</i> }		{ <i>ēhi-mānā</i> <i>ē-mānā</i> }		
Who (Relative)		What (Relative)		Who?	
Inferior.	Superior.	Inferior.	Superior.	Inferior.	Superior.
Sing.					
Nom.	<i>jē</i> , <i>jēhā</i>	<i>jē</i>	<i>jēhā</i> , <i>jēhā</i>	<i>kā</i> , <i>kāḥ</i> , <i>kēhā</i>	<i>kā</i> , <i>kāḥ</i> , <i>kēhā</i>
Acc. Dat.	<i>jāhānku</i>	<i>jāhā(-ku)</i> , <i>jā(-ku)</i>	<i>jāhānku</i>	<i>kāhānku</i>	<i>kāhānku</i>
Gen.	<i>jāhā-ra</i> , <i>jā-ra</i>	<i>jāhā-ra</i>	<i>jāhā-ra</i>	<i>kāhā-ra</i> , <i>kā-ra</i>	<i>kāhā-ra</i> , <i>kā-ra</i>
Obl.	<i>jāhā</i>	<i>jāhā</i>	<i>jāhā</i>	<i>kāhānka</i>	<i>kāhānka</i>
Plur.					
Nom.	<i>jē-mānā</i>	<i>jē-sakaja</i>	<i>kēhā-mānā</i>	<i>kēhā-mānā</i>	<i>kēhā-mānā</i>

Kēhā, *kēhā*, Gen. *kāhānka-ra*, or *kāhā-ra*, Obl. *kāhānka*, means 'some one', 'any one'. Its plural is *kēhā*, *kēhā*, Obl. *kāhānka*, *kāhānka*. *Kēhā*, anything, is regularly declined. So are *amuka* and *ḥāḥā*, both meaning 'a certain person'. Adjectival pronouns are *ē*, *ēhā*, this, *ē*, *ēhā*, that; *jē*, which, and *kēhā*, which?

The same expletive additions are used as in the case of nouns. Thus *tā-ā*, that, exactly. *Māhā* means 'even I'. *Jē* is often added expletively at the end of a sentence, as in *āḥ Bāḍā*, *chāḥā āḥā*, *chāḥā kēhā* *jē*, Bāḍā, come along, you will have to eat your rice. The case is liable to contraction, as in the case of nouns, *ē*, *mō-ḥū*, from *mō*. The syllable *hā* is often omitted, *ē*, *tā-ra* for *tāḥā-ra*.

III.—VERBS

General Remarks.—When respect is intended, the plural is used instead of the singular. Colloquially *t* is frequently substituted for *n* and vice versa. Thus *tāṭa* for *nāṭa*; I took, *ṭāṭa* for *nāṭa*, it is not, *paṭhāṭa* for *paṭhāṭa*, they read. Verbs are usually quoted in the genitive of the present verbal noun.

A. Verbs Substantive only These are not used as Auxiliary Verbs.

1. I am, etc.		2. I become, etc.		I became, etc.		I shall become, etc.		I usually become, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1 <i>aṭṭ</i>	<i>aṭṭu</i>	<i>āṭṭ</i>	<i>āṭṭu</i>	<i>āṭṭi</i>	<i>āṭṭu, āṭṭi</i>	<i>āṭṭi</i>	<i>āṭṭu</i>	<i>āṭṭi</i>	<i>āṭṭu</i>
2 <i>aṭṭu</i>	<i>aṭṭa</i>	<i>āṭṭ</i>	<i>āṭṭu</i>	<i>āṭṭi</i>	<i>āṭṭu, āṭṭi</i>	<i>āṭṭi</i>	<i>āṭṭu</i>	<i>āṭṭi</i>	<i>āṭṭu</i>
3 <i>aṭṭ, aṭṭa</i>	<i>aṭṭanti</i>	<i>āṭṭ</i>	<i>āṭṭanti</i>	<i>āṭṭi</i>	<i>āṭṭi, āṭṭi</i>	<i>āṭṭi</i>	<i>āṭṭu</i>	<i>āṭṭi</i>	<i>āṭṭu</i>

Imperative, *āṭṭ*, become, *āṭṭu*, let him become, *āṭṭu*, become ye, *āṭṭanti* let them become

Verbal noun, *āṭṭi* or *āṭṭa*. **Participles**, Present, *āṭṭu*, Continuative, *āṭṭanti*, Past, *āṭṭi*, Conditional Past, *āṭṭi, āṭṭi*

3 Negative Verb Substantive, Pres Sing 1, *nāṭṭ*, 2, *nāṭṭu*, 3, *nāṭṭi* Plur 1, *nāṭṭi*, 2, *nāṭṭu*, 3, *nāṭṭi*; Past Sing 1, *nāṭṭi*, 2, *nāṭṭu*, 3, *nāṭṭi*

B. Verbs both Substantive and Auxiliary

1 I am, etc.		2 I remain, etc.		I remained, I was, etc.		I shall remain, etc.		I usually remained, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1 { <i>acchāṭ</i> } { <i>acchāṭi</i> }	<i>acchāṭu</i>	<i>chāṭ</i>	<i>chāṭu</i>	<i>chāṭi</i>	<i>chāṭu</i>	<i>chāṭi</i>	<i>chāṭu</i>	<i>chāṭi</i>	<i>chāṭu</i>
2 <i>acchāṭu</i>	<i>acchāṭa</i>	<i>chāṭ</i>	<i>chāṭu</i>	<i>chāṭi</i>	<i>chāṭu</i>	<i>chāṭi</i>	<i>chāṭu</i>	<i>chāṭi</i>	<i>chāṭu</i>
3 { <i>acchāṭa</i> } { <i>acchāṭi</i> }	<i>acchāṭanti</i>	<i>chāṭi</i>	<i>chāṭanti</i>	<i>chāṭi</i>	<i>chāṭi</i>	<i>chāṭi</i>	<i>chāṭi</i>	<i>chāṭi</i>	<i>chāṭi</i>

Imperative, *chāṭ*, remain thou, *chāṭu*, let him remain, *chāṭa*, remain ye, *chāṭanti*, let them remain

Verbal noun, *chāṭi* **Participles**, Present, *chāṭu*; Continuative, *chāṭanti*; Past, *chāṭi*; Conditional Past, *chāṭi*

C. Finite Verb, *dēkhāṭ*-ra, to remain

Verbal nouns; Present, *dēkhāṭ*, seeing (in the future); Past, *dēkhāṭi*, seeing (in the past), Present, *dēkhāṭ*, *dēkhāṭ*, seeing (in the present)

Participles; Present, *dēkhāṭ* or *dēkhāṭi*, seeing; Continuative, *dēkhāṭi*, whilst seeing, on seeing, about to see, Past, *dēkhāṭ*, having seen; Conditional Past, *dēkhāṭi*, if (1) had seen, Imperfect Past, *dēkhāṭi*, though (1) was seeing, *dēkhāṭi*, though (1) had seen, Relative Present, *dēkhāṭi*, which is seen, or will be seen, Relative Present Definite, *dēkhāṭi*, which has been seen, Relative Past, *dēkhāṭi*, which was seen, Relative Perfect, *dēkhāṭi*, which has been seen

Adverbial forms; *dēkhāṭi-mātra*, immediately on seeing, *dēkhāṭi-sakāṭi*, in consequence of seeing.

(a) Simple Tenses—

Present, I see, etc.		Past, I saw, etc.		Future, I shall see, etc.		Habitual Past, I used to see, or Present Cond (if) I see		Imperative, let me see, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1 { <i>dēkhāṭ</i> } { <i>dēkhāṭi</i> }	<i>dēkhāṭu</i>	<i>dēkhāṭi</i>	<i>dēkhāṭi</i>	{ <i>dēkhāṭi</i> }	{ <i>dēkhāṭi</i> }	<i>dēkhāṭi</i>	<i>dēkhāṭu</i>	<i>dēkhāṭ</i>	<i>dēkhāṭu</i>
2 <i>dēkhāṭu</i>	<i>dēkhāṭa</i>	<i>dēkhāṭi</i>	<i>dēkhāṭi</i>	<i>dēkhāṭu</i>	<i>dēkhāṭu</i>	<i>dēkhāṭu</i>	<i>dēkhāṭa</i>	<i>dēkhāṭ</i>	<i>dēkhāṭu</i>
3 { <i>dēkhāṭa</i> } { <i>dēkhāṭi</i> }	<i>dēkhāṭanti</i>	<i>dēkhāṭi</i>	<i>dēkhāṭi</i>	<i>dēkhāṭu</i>	<i>dēkhāṭi</i>	<i>dēkhāṭi</i>	<i>dēkhāṭi</i>	<i>dēkhāṭu</i>	{ <i>dēkhāṭu</i> }

(b) Periphrastic tenses—

1 Present Definite, *dēkhāṭ*-*acchāṭ* or *dēkhāṭ* *chāṭ*, I am seeing, and so on; negative, *dēkhāṭ*-*nāṭṭ*, I am not seeing, Imperfect, *dēkhāṭ*-*chāṭi*, I was seeing, and so on, Habitual Imperfect, *dēkhāṭ*-*chāṭi*, I usually was seeing, I then was seeing, Future Conditional, *dēkhāṭ*-*chāṭi*, I may be seeing, I shall be seeing, Imperfect Conditional, *dēkhāṭ*-*chāṭi*, (if) I were seeing

2 Perfect, *dēkhāṭ*-*chāṭi* or *dēkhāṭ*-*chāṭi*, I have seen, Pluperfect, *dēkhāṭ*-*chāṭi*, I had seen, Habitual Pluperfect, *dēkhāṭ*-*chāṭi*, I usually had seen, I then had seen, I sat-Future Conditional, *dēkhāṭ*-*chāṭi*, I may have seen, I shall have seen, Pluperfect Conditional, *dēkhāṭ*-*chāṭi*, (if) I had seen

D Irregular Verbs, *piṭṭā*-ra, to go Pres. *piṭṭ*, etc. like *chāṭ* Past, *gaṭi*, Future, *piṭṭi* or *piṭṭu* Verb. noun, *piṭṭ*, Pres part, *piṭṭu*, Past Part, *piṭṭi*, Contin part, *piṭṭi*, Cond part, *gaṭi*

Hithā-ra and *thithā*-ra are given above

Piṭṭā-ra, to give, has Present Sing. 1, *piṭṭi*, 2, *piṭṭu*; 3, *piṭṭi*, Plur. 1, *piṭṭi*, 2, *piṭṭu*; 3, *piṭṭi*; Past, *piṭṭi*, Fut., *piṭṭi*; Habit part, *piṭṭi*, *piṭṭi*, to take, is declined in the same way

Piṭṭā-ra, to drink, has Present Sing. 1, *piṭṭi*; 2, *piṭṭu*; 3, *piṭṭi*; Plur. 1, *piṭṭi*; 2, *piṭṭu*; 3, *piṭṭi*; Past, *piṭṭi*, Fut., *piṭṭi*; Habit part, *piṭṭi*, to do, *piṭṭā*-ra, to strike, and *piṭṭā*-ra, to come, usually drop the last consonant of the root in the Past Tense and the Conditional Participle Thus *kāṭi* or *karṭi*, I did, *kāṭi*, if (I) had done, *māṭi* or *mārṭi*, I struck, *māṭi* or *mārṭi*, if (I) had struck, *āṭi* (not *āṭi*) or *āṭi*, I came, *āṭi* or *āṭi*, if (I) had come

E. Causal Verbs, add *ā* to the root, as *dēkhāṭ*, I cause to see. Root ending in *ā* change that *ā* to *u* Thus *lāṭi*, I eat, *lāṭu*, I cause to eat. The causal of *dēkhāṭ*, to give, is *piṭṭāṭ*, to give, *piṭṭāṭ*, to take, *piṭṭāṭ*, to drink, *piṭṭāṭ*

F Passive Voice. Formed by conjugating the present Verbal noun in *ā* with *piṭṭā*-ra, to go. Thus, *dēkhāṭ* *piṭṭi*, I am seen

G. Expletive adverbs. The letter *tā* added gives emphasis, e.g., *acchāṭ-tā*, I am indeed. *ti* and *ni* are added without affecting the meaning much, as in *ti piṭṭi*, will you go, *ni gaṭi*, he has gone already.

H. Examples of the use of the Relative Participles—

- 1 *mu-dēkhāṭ dēkhāṭ*, the corn which I give
- 2 *ghāṭi-tāṭi-dēkhāṭ* (task), the husk which the swine are eating.
- 3 *mu-dēkhāṭ tāṭi*, the rupee which I gave
- 4 *mu-dēkhāṭ tāṭi*, the rupee which I have given

The form of Oṛiyā spoken in the neighbourhood of Cuttack is usually considered to be the standard dialect of the language, though its claim is not universally admitted. Probably the purest Oṛiyā is spoken more to the south-west near Khurda.

The following two specimens come from Cuttack. The first is given in facsimile as well as in type, as a good example of clear Oṛiyā current hand-writing. The second is given in Oṛiyā type. Each is accompanied by a transliteration and a translation. The language is that shown in the preceding grammar. The only form in it which is not explained therein, nor, so far as I am aware, in any Oṛiyā Grammar is the word *jauṇu*, having gone. We may also note *nañlā*, he did not come, in the second specimen. A good example of the Relative Participle is *ghushuri khāu-thibā tashu*, literally, the swine-being-eaten husks, i.e., the husks which the swine are eating.

The second specimen is one of the most popular songs of Orissa, entitled the *kēśaba-kōili*, of Markaṇḍa-dāsa, which, according to Babu Monmohan Chakravartti, is probably more than three hundred years old, and is still taught to children in the schools.

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

STANDARD DIALECT.

(CUTTACK DISTRICT)

SPECIMEN I.

ମନ କରୁ ବୁଝୁ ଥିବ । ତାଙ୍କ ଗପରେ ତମ ସମ୍ବନ୍ଧରେ ସ୍ଥାନ ତମ ଆଗର । କାହାକୁ କହିଲୁ କାହା ।

କାହିଁ କାହାଣୀରେ ତରଙ୍ଗ ଦିଏ କି ପଡ଼ିବି ତାହା ମୋତେ ଦିଅ । ବାପ ଆଗରା ଦିଶାକୁ ନେମାନଙ୍କ ଭିତରେ

। ଯେଲ । ବେଶି ଦିନ କି ଲାଗୁଛି ସାଲ ଉଠି ନିଜର ସ୍ୱର୍ଗ ସ୍ଥାନ କୋଣସି ଦୂର ଦେଶକୁ ଚାଲି

ପାଞ୍ଚ ବରଷାକୁ ନେଇ ତମ ଗର୍ବ ଦିଅଇ ଯେଲ । ତାହାର ସିଦ୍ଧି ମାକି ପ୍ରତିଶ୍ରୁତିରୁ ମୋ ଦେଶରେ ବର

ଅଶ୍ରୁମୟ ପଡ଼ିଲା । ତେଣୁ ତାହାର ବର କିଛି ହେଲା । ତହିଁରେ ମୋ ପାଦ ତମତର ନେଇ ନିଶ୍ଚୟତାରେ ଆସି ।

ନେଲ । ବରଷା ବାହା ଯାହା ଯାହାକି ତାହାକୁ ନେଇ କିଛିକିଛି ଅପାଦିଲ । ମୋ ଦେଶରେ ଯାହାକି ଯାହାକି

ମାରି ମୋର ପୁରୁଷାନ୍ତ । କିଛି ନିଶି ଅଛି । ମାତ୍ର ତାହା ତାହା କେହି ମୋର ନାହିଁ । ମୋତେକିମୋ ତାହା ଦେଲୁ ମୋ ଆଶିର୍ବାଦ

କୋଣେ କାହାର କୋଣେ ମୁଲ୍ୟା ଯାହା ବର ବାହା ଯେଉଁ ଅଳ୍ପକି ମୋ ଦେଶରେ ମୋ ଅଳ୍ପ । ମୋତେ ବାହା ବାହା କିଛି

କି ତାହା କିଛି । କାହା । ମୋତେ ଆଗରେ ଯାହାକି ତାହାକି ମୋ ଦେଶରେ କିଛି ତାହାକି ମୋ ଦେଶରେ କିଛି । ମୋତେ

ମୁଲ୍ୟା ନିଶି ବର । ମୋତେ ତାହାକି ମୋ ଦେଶରେ କିଛି ବାହା ବାହା କିଛି । ବାହା ବାହା କିଛି । ମୋତେ କିଛି

ଜାଣୁ ତୋର ଧରି ଗାନ୍ଧି ଡ଼ିଗା ଭେଲ । ମୁଁ ଅ ଶାମକୁ କହିଲି ଶାମ । ମୁଁ ତୁମ୍ଭ ଆଗରେ କରୁଥିଲି ଠାରେ ଫୁଲ କଲି ଅଳ୍ପ ।

[illegible]

ପ୍ରଶ୍ନାତ୍ମକ, ଏହା ପ୍ରାଚୀନ ଶୂଦ୍ର ନାମ ନୁହେଁ, ତେଣୁ ମୋହର ଗୋପନୀୟ ନୁହେଁ, ତେଣୁ ମୋହର ଗୋପନୀୟ ନୁହେଁ, କିନ୍ତୁ

ମୋର ପ୍ରାଣ ସ୍ତବ୍ୟ ମରି ଯିବ ବାହୁଲ୍ୟ ଭାବେ ମୁଣି ମିଳିବ । ସବୁ ସେମାନେ ମରଣ କରନ୍ତୁ ନାହିଁ ।

ଚେତେ ଲେଖେ ବିଦି ପୁଅ ବିକ୍ରରେ କାମ କରୁଥିଲା । ଯା ଆସି ଯାଉ ଦାଶରୀ ପ୍ରସ୍ତୁତ କରୁଥିଲେ ନାହିଁ

ଓ ବାହାର ବାଣି ମୁଣିଲ୍ । ଚନ୍ଦ୍ର ଯେ ଜାଣେ ଶୁକଳକୁ ଡାକି ପକ୍ଷିମାନେ ଯାକିଅଣ । ଚନ୍ଦ୍ର କିହିଲେ ଫୁଲୁଥିଲେ

ଆମ୍ଭେ ଆମ୍ଭେ ତ ପ୍ରାୟ ୩୫ ଶହେ ବର୍ଷ ଧରି ଏହି ଗୋଟିଏ ମନ୍ଦିର ନିର୍ମାଣ କରିଛୁ । ଏହା ଗୁଣି ତାହା ଗୁଣି

ଜିଲ୍ଲା ମିଶନ୍, କଟକ । ୨୫ ମାର୍ଚ୍ଚ ୧୯୫୫

କାହାକୁ ଦୂରରେ ରଖ । ଦେଖ, ମୁଁ ନିଶ୍ଚୟ କିଛି ଭୁଲ କରୁନାହିଁ ।

୩୯. ଦେବୀ ମାତୁଁ ଚାଉଳି ମୋହନା ନିଷ୍ଠାସିନୀଙ୍କୁ ବାଧାରେ ମାରିବା ପାଇଁ ମୋର ଗୋଟିଏ

ଜି.କି. ସ୍ତ୍ରୀଙ୍କ କେବେ ଚେକ୍ ବାବୁ, ମାତ୍ର ସାବୁ. ତୁମ୍ଭର ପତ୍ନୀଙ୍କ ବାବୁ ମନେ ମନେ ମନେ ମନେ

କରି ଧୂଳି ଚଢ଼େଇକୁ ସେ ଆସିବା ମାତ୍ର ପ୍ରଥମ ଡାହାଣ ଆଖି ମରୁନି କିନ୍ତୁ ୧ ବାମ କଣ୍ଠିର ଧୂଳି

[illegible]

ଏହି ଶ୍ରୀ ମହିଷାସୁର ମର୍ଦ୍ଦିନୀ ଓଡ଼ିଆ ଶ୍ରୀମତୀ ଶ୍ରୀମତୀ ଶ୍ରୀମତୀ ଶ୍ରୀମତୀ ॥

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT)

SPECIMEN I.

ଜଣକର ଦୁଇ ପୁଅ ଥିଲା । ତାଙ୍କ ମଧ୍ୟରେ ଯେ ବଞ୍ଚିଥିଲେ ସାନ ସେ ଅପଣା ବାପକୁ ବଢ଼ିଲା, ବାପା ମୋ:
 ବାଞ୍ଛାରେ ଯେଉଁ ସମ୍ପଦ ପଡ଼ିବ ତାହା ମୋତେ ଦିଅ । ବାପ ଅପଣା ବିଷୟକୁ ସେମାନଙ୍କ ଉପରେ ବାଞ୍ଛା ଦେଲା ।
 ଦେଖି ଦିନ ନ ଯାଉଣୁ ସାନ ପୁଅ ଜଳର ସବୁସ୍ଥ ଦେଲେ କୌଣସି ଦୁରଦେଶକୁ ଗଲ ଯାଇ ବଦଳେପୁଲିରେ ସେ
 ସବୁ ଉଡ଼ାଇ ଦେଲା । ତାହାର ବସ୍ତୁ ଯାକ ସରଗଲାକୁ ସେ ଦେଶରେ ବଡ଼ ଅବାଳ ପଡ଼ିଲା, ତହିଁ ତାହାର
 ବଡ଼ ବନ୍ଧୁ ହେଲା । ତହିଁରେ ସେ ଯାଇ ସେଠାର ଜଣେ ନଗରବାସୀର ଅନ୍ଧା ନେଲା । ନଗରବାସୀ ତାକୁ ପୁରୁଷପତ୍ନ
 ତରୁଣବାସୀ କଲକୁ ପଠାଇଲା । ସେ ଶ୍ରେକରେ ପୁରୁଷ ଆଦେଶବା ତସୁ ଖାଇ ଯେତେ ପୁରୁଣାକୁ ଲୁହା କଲ
 ଥିଲା, ମାତ୍ର ତାହା ତାକୁ କେହି ଦେଲା ନାହିଁ । ଯେତେବେଳେ ତାହାର ଚେତା ହେଲା ସେ ପାଣ୍ଡୁ ମୋଡ଼େ
 ବାପର ବେତେ ମୁଲ୍ୟ ଖାଇକର ବାଞ୍ଛା ଦେଉ ଅଛନ୍ତି ମୁଁ ଶ୍ରେକରେ ମରୁ ଅଛି, ମୁଁ ଉଠି ବାପ ପାଖକୁ ଯିବ ଓ
 ତାଙ୍କୁ ବଢ଼ିବ, ବାପା, ମୁଁ ତୁମ୍ଭ ଅଗରେ ଉତ୍ତରକାଠାରେ ଚୋରା କର ଅଛି, ଓ ତୁମ୍ଭର ପୁଅନାର ଯୋଗ୍ୟ
 ନୁହେଁ । ମୋତେ ମୁଲ୍ୟ କର ରଖ । ସେଥି ଉତ୍ତରୁ ସେ ଉଠି ବାପ ପାଖକୁ ଗଲା । ବାପ ତାକୁ ଦୁଇଟି ଦେଖି
 ଦୟା କଲା, ପୁଣି ଧାଇଁ ଯାଇ ତାହା ବେକ ଧରି ତାକୁ ଚମା ଦେଲା । ପୁଅ ବାପକୁ ବଢ଼ିଲା ବାପା ମୁଁ ତୁମ୍ଭ
 ଅଗରେ ଉତ୍ତରକାଠାରେ ଚୋରା କର ଅଛି, ଏଣୁ ତୁମ୍ଭ ପୁଅନାର ଯୋଗ୍ୟ ନୁହେଁ । ତାହା ଶୁଣି ବାପ
 ଗୁରୁମାନଙ୍କୁ ବଢ଼ିଲା ସବୁ ଲୁଗା ଠାରୁ ରଲ ଲୁଗା ଅଣି ଏହାକୁ ପିନ୍ଧାଅ, ଏହା ହାତରେ ମୁଦ ନାହିଁ ଦିଅ ଓ
 ଗୋଡ଼ରେ ଯୋଡ଼ା ପିନ୍ଧାଇ ଦିଅ, ଓ ରାଜ ପ୍ରଦ୍ୟ ଖାଇ ପିଇ ମଉଜ କର, କପାଳ ମୋର ଏହି ପୁଅ ମର ପୁଣି
 ବଢ଼ିଲା ଓ ହଜ ପୁଣି ମିଳିଲା । ତହିଁ ସେମାନେ ମଉଜ କରିବାକୁ ଲାଗିଲେ ॥

ଯେତେବେଳେ ବଡ଼ ପୁଅ ବଳରେ ବାମ କରୁଥିଲା । ସେ ଅପି ପର ପାଖରେ ପଡ଼ିଲା ଦେବେ ନାଠ ଓ
 ବାଜାର ଶବ୍ଦ ଶୁଣିଲା । ତହିଁ ସେ ଜଣେ ଗୁରୁକୁ ଠାକ ପରୁଲ ଏ ଦେଶ । ଗୁରୁ କହିଲା ତୁମ୍ଭ ଗୁରୁ ଅର୍ଥ
 ଅଛନ୍ତି ଓ ତୁମ୍ଭ ବାପା ତାହାଙ୍କୁ ରଲ ଅବସ୍ଥାରେ ଯାଇ ମଉଜ କରୁ ଅଛନ୍ତି । ତାହା ଶୁଣି ସେ ଶୁଣ ହୋଇ
 ଉତ୍ତରକୁ ଯିବାକୁ ମନିଲା ନାହିଁ । ଏଣୁ ତାହା ବାପ ବାହାରକୁ ଅପି ତାକୁ ବଢ଼ିବ ବୁଝାଇଲା । ତହିଁ ସେ ବାପକୁ
 ଉତ୍ତର ଦେଲା । ଦେଖ, ମୁଁ ବଢ଼ିକାଳ ତୁମ୍ଭର ସେବା କରୁ ଅଛି, କେବେହେଁ ତୁମ୍ଭର କଥାକୁ ଏଡ଼ି ଦେଇ ନାହିଁ,
 ତଥାପି ମୋହୋ ବଢ଼ିକାଳଦେଶ ସମରେ ମଉଜ କରିବା ପାଇଁ ମୋତେ ଗୋଟିଏ ଛେଳି କୁଅ କେବେ ଦେଇ ନାହିଁ ।
 ମାତ୍ର ମଉଜ ତୁମ୍ଭର ଏହି ପୁଅ ବାଲ ରଖି ସବୁ ସମ୍ପଦ ନଷ୍ଟ କର ଅଛି କେବେହେଁ ସେ ଅପିବା ମାତ୍ର ତୁମ୍ଭେ ତାହା
 ପାଇଁ ମଉଜ କର । ବାପ କହିଲା, ପୁଅ ତୁମ୍ଭେ ସବୁବେଳେ ମୋହୋ ପାଖରେ ଅଛି, ମୋହର ଯାହା କହିବାକୁ ତୁମ୍ଭର
 ଅଛି, ମାତ୍ର ତୁମ୍ଭର ଏହି ଗୁରୁ ମର ପୁଣି ବଢ଼ିବାକୁ ଓ ହଜ ପୁଣି ମିଳିବାକୁ ତାହା ପାଇଁ ମଉଜ କରିବାର ଉଚିତ ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

OṚIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Jana-ka-ra	dui	pua	thilā.	Tānka	madhya-rē	jē	bayasa-rē
<i>Mun-one-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them</i>	<i>midst-in</i>	<i>that</i>	<i>age-in</i>
sāna	sē	āpaṇā	bāpa-ku	kahilā,	‘bāpā,	mō	bāṇṭa-rē
<i>young-one</i>	<i>he</i>	<i>his-own</i>	<i>father-to</i>	<i>said,</i>	<i>‘father,</i>	<i>my</i>	<i>share-in</i>
sampatti	pariba,	tāhā	mōtē	dia.’	Bāpa	āpaṇā	bishaya-ku
<i>property</i>	<i>will-fall,</i>	<i>that</i>	<i>to-me</i>	<i>give.’</i>	<i>The-father</i>	<i>his-own</i>	<i>property</i>
sē-mānaṅka-bhitarē	bāṇṭi	dēlā.	Bēsi	dina	na	jā-ṇu	sāna
<i>them-amongst</i>	<i>dividing</i>	<i>gave.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>having-gone</i>	<i>the-younger</i>
pua	nija-ra	sarbbasva	ghēni	kaṇṇasi	dūra-dēsa-ku	chālī-jāi,	
<i>son</i>	<i>himself-of</i>	<i>all-things</i>	<i>taking</i>	<i>a-certain</i>	<i>distant-land-to</i>	<i>going-going,</i>	
bada-khēyāli-rē	sē	sabu	urāi	dēlā.	Tāhā-ra	bishaya-jāka	
<i>bad-mind-in</i>	<i>that</i>	<i>all</i>	<i>wasting</i>	<i>gave.</i>	<i>His</i>	<i>property-all</i>	
sari-galā-ru,		sē	dēsa-rē	bara	akāla	parilā ;	tahū
<i>spent-on-having-gone,</i>		<i>that</i>	<i>land-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell ;</i>	<i>therefrom</i>
tāhā-ra	bara	kashta	hēlā.	Tahī-rē	sē	jāi	sē-ṭhā-ra
<i>his</i>	<i>great</i>	<i>want</i>	<i>became.</i>	<i>Thereupon</i>	<i>he</i>	<i>going</i>	<i>that-place-of</i>
jaṇē	nagara-bāsi-ra	āsra	nēlā.	Nagara-bāsi		tā-ku	
<i>one-person</i>	<i>town-resident-of</i>	<i>shelter</i>	<i>took.</i>	<i>The-town-resident</i>		<i>him</i>	
ghushuri-pala	charāibū	pāi	bila-ku	paṭhāilā.	Sē	bhōka-rē	
<i>swine-flock</i>	<i>grazing</i>	<i>for</i>	<i>the-field-to</i>	<i>sent.</i>	<i>He</i>	<i>hunger-in</i>	
ghushuri	khāu-thibā	tashu	khāi	pēṭa	purāibā-ku	ielchihā	
<i>(by-the)-swine</i>	<i>being-eaten</i>	<i>husks</i>	<i>eating</i>	<i>belly</i>	<i>to-fill</i>	<i>wish</i>	
kari-thilā,	mātra	tāhā	tā-ku	kēhi	dēlā	nāhī.	Jētēbēṣe
<i>made,</i>	<i>but</i>	<i>that</i>	<i>him-to</i>	<i>any-one</i>	<i>gave</i>	<i>not.</i>	<i>When</i>
chētā	hēlā,	sē	pāñchilā,	‘mōhō	bāpa-ra	kētē	mulīā
<i>senses</i>	<i>happened,</i>	<i>he</i>	<i>thought,</i>	<i>‘my</i>	<i>father’s</i>	<i>how-many</i>	<i>labourers</i>
khāi-kari	bāṇṭi	dēu-achhanti,	mu	bhōka-rē	maru-achhi.	Mu	
<i>eating-during</i>	<i>dividing</i>	<i>giving-are,</i>	<i>I</i>	<i>hunger-in</i>	<i>dying-am.</i>	<i>I</i>	
utthi	bāpa-pākha-ku	jibi,	ō	tānku	kahibi,	‘bāpā,	mu
<i>rising</i>	<i>father-side-to</i>	<i>will-go,</i>	<i>and</i>	<i>to-him</i>	<i>will-say,</i>	<i>“father,</i>	<i>I</i>
tumbha	āga-rē	Īsvaraṅka-ṭhārē	drōha	kari-achhi,	ō	tumbha-ra	
<i>your</i>	<i>presence-in</i>	<i>God-of-before</i>	<i>sin</i>	<i>done-have,</i>	<i>and</i>	<i>your</i>	

pua-nā-ra jōgya nuhē, mōtō mullā kari rakha." ' Sēthi-uttāru
son-name-of fit am-not, me labourer making keep." ' *That-after*
 sē uthi bāpa-pākha-ku galā. Bāpa tā-ku dūra-ru dēkhi
he rising father-side-to went. Father him distance-from seeing
 dayā kalā, puṇi dhāi jāi tāhā bēka dhari tā-ku chumā
 pity did, and running going his neck holding him-to kiss
 dēlā. Pua bāpa-ku kahilā, 'bāpā, mu tumbha āga-rō
gave. The-son the-father-to said, 'father, I your presence-in
 Īśvarāṅka-ṭhārē drōha kari-achhi, ēṇu tumbha pua-nā-ra jōgya
God-of-before sin done-have, hence your son-name-of fit
 nuhē.' Tāhā śuṇi bāpa chākara-mānanku kahilā, 'sabu
I-am-not.' That hearing the-father the-servants-to said, 'all
 lūgā-ṭhāru bhala lūgā āni chā-ku pindhā; chā
cloth-from good cloth bringing this(-person)-to put-on; this(-person's)
 hāta-rē mudi nāi dia, ō gōṛā-rō jōtā pindhāi dia,
hand-on ring putting give, and feet-on shoes putting-on give,
 ō bhala drabya khāi pii māṭja kara; kipāki
and good thing eating drinking merry-making do; because
 mōra c̥hi pua mari, puṇi bañchilā; ō haji, puṇi mililā.
my this son having-died, again survived; and being-lost, again was-got.'
 Tahū sō-mānō māṭja karibā-ku lāgilō.
Thereupon they merry-making doing-to began.

Tēṭēbēlō bāra pua bila-rē kāma karu-thilā. Sō āsi
At-that-time the-elder son in-the-field work doing-was. He coming
 ghara-pākha-rē pahañchilā-bēlō, nācha ō bājā-ra śabda śuṇilā.
house-side-to arriving-time-at, dancing and music-of sound heard.
 Tahū sō jaṇō chākara-ku dāki pachārilā, 'ō kainā ?
Thereupon he a-person servant calling asked, 'this what ?'
 Chākara kahilā, 'tumbha bhāi āsi-achhanti, ō tumbha bāpā
The-servant said, 'your brother come-has, and your father
 tābān-ku bhala abasthā-rō pāi māṭja karu-achhanti.' Tāhā
him good state-in getting merry-making doing-is.' *That*
 śuṇi sē rāga hōi, bhitarā-ku jibā-ku mangilā
hearing he (in-)anger having-become, inside-to going-for desired
 nāhī. Ēṇu tāhā bāpa bāhāra-ku āsi tā-ku bahuta bujhāilā.
not. Therefore his father outside-to coming him much entreated.

Tahū sō bāpa-ku uttara dēlā, 'dēkha, mu bahu-kāla
Thereupon he the-father-to reply gave, 'see, I (for)-long-time
 tumbha-ra sēbā karu-achhi; kēbēchō tumbha-ra kathā-ku ēṇi
your service doing-am; ever your word transgressing
 dēi nāhī; tathāpi mohō bandhu-bāndhabāṅka saṅga-rē
I-gave not; nevertheless my friend-relatives company in

maūja	karibā-pāī	mōtē	gōṭi-ē	chhēji-chhuā	kēbē
<i>merry-making</i>	<i>make-for</i>	<i>me</i>	<i>a-single</i>	<i>goat-young-one</i>	<i>ever</i>
dēi-nābā.	Mātra	ḷadi-cha	tumbha-ra	ēhi	pua dāri rakhi
<i>you-have-not-given.</i>	<i>But</i>	<i>though</i>	<i>your</i>	<i>this</i>	<i>son harlot keeping</i>
sahu sampatti	nashṭa	kari-achhi,	tēbēhē	sē	āsibā-mātrē
<i>all property</i>	<i>destroyed</i>	<i>made-has,</i>	<i>yet</i>	<i>he</i>	<i>immediately-on-coming</i>
tumbhē tāhā pāī	maūja	kala.	Bāpa	kahlā,	'pua, tumbhē
<i>you him for merry making</i>	<i>did.'</i>	<i>The-father</i>	<i>said,</i>	<i>'son,</i>	<i>you</i>
sahu-bēlē	mōhō	pākha-rē	achha,	mōha-ra	ḷāhā kichhi, tāhā
<i>at-all-times</i>	<i>my</i>	<i>side-by</i>	<i>are,</i>	<i>my</i>	<i>what anything, that</i>
tumbha-ra aṭē ;	mātra	tumbha-ra	ēhi	bhāi	mari, puni
<i>yours is ;</i>	<i>but</i>	<i>your</i>	<i>this</i>	<i>brother</i>	<i>having-died, again</i>
bañchibā-ru ;	ō	haji,	puni	milibā-ru ;	
<i>surviving-on-account-of ;</i>	<i>and</i>	<i>being-lost,</i>	<i>again</i>	<i>bring-found-on-account-of :</i>	
tāhā pāī	maūja	karibā-ra	uchita.'		
<i>that for merry-making</i>	<i>doing</i>	<i>(is)-fit.'</i>			

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN II.

A FOLKSONG—THE KESABA-KOILL.

ବୋଇଲି ଦେଶବ ଯେ ମଥୁରାକୁ ଗଲା ।	ବୋଇଲି ଛଟବେ ମୁଁ ମାଉଲି ପୁରୁଷେ ।
ବାବା ଦୋଲେ ଗଲା ପୁଣି ବାହୁଡ଼ି ନଇଲି ଲେ ବୋଇଲି । ୧ ।	ଛଡ଼ି ଅବା ଗଲେ କୁଷ୍ଠ ସେହୁ ପରାବେ ଲେ ବେଇଲି । ୨ ।
ବୋଇଲି ଖଣ୍ଡ ଶୀର ଦେବ ମୁଁ ବାବାକୁ ।	ବୋଇଲି କୁଟପଣେ ଅଇଲି ଅହିର ।
ଖାଇବାର ପୁଣି ଲେ ମଥୁରା ପରକୁ ଲେ ବୋଇଲି । ୨ ।	ଯାଏଁ ବୋଲି ରାତ୍ରୀ ନେଇ ବସାଇ ରଥରେ ଲେ ବେଇଲି । ୩ ।
ବୋଇଲି ଲେ ପୁଣି ବାହୁଡ଼ି ନଇଲି ।	ବୋଇଲି ଝୁରୁଝୁରୁ କୁହ ନ ରହୁଲ ।
ଗହନେ ଦୁନାବନ ଶୋଭା ନପାଇଲି ଲେ ବୋଇଲି । ୩ ।	ହଗଡ଼ା ସାରଣ କୁଷ୍ଠ ମଥୁରା ରହୁଲ ଲେ ବୋଇଲି । ୪ ।
ବୋଇଲି ପର ମୋର ନ ମଣନ୍ତି ନନ୍ଦ ।	ବୋଇଲି ନିଶାକାଳେ ଦେ ମାଗେ ଗୁନ ।
ପଟଣ ନ ଦଶେସୁର ନପୁଲେ ଶୋବନ ଲେ ବୋଇଲି । ୪ ।	ନନ୍ଦନ ଡେବ ଅ ବାବୁ ବଦୟାନ୍ତ ନନ୍ଦ ଲେ ବୋଇଲି । ୫ ।
ବୋଇଲି ନନ୍ଦ ଦେବ ପାଷାଣେ ଗଢ଼ିଲି ।	ବୋଇଲି ଟବ ଟବ ଦୁସୁଥାନ୍ତି କୋଲେ ।
ନୟନେ କହୁଲ ଦେଇ ରଥେ ବସାଇଲି ଲେ ବୋଇଲି । ୫ ।	ଟକଟକ ଦେଉଥାନ୍ତି ଝୁଲିବାର ଦେନେ ଲେ ବୋଇଲି । ୬ ।
ବୋଇଲି ଚଳୁ ଥାଇ କଟିଶ୍ଚ ମେଘଳୀ ।	ବୋଇଲି ଠଣ ଯେ ସୁନ୍ଦର ଦେଲି ପୋଏ ।
ତଳେ ହୋଇଲେ ଶୁଣି ଗୋପସୁର ବାଜିଲେ ବୋଇଲି । ୬ ।	ତଳେ ଗଲେ କୁଷ୍ଠ ନଇଲେ ଦେବାଏ ଲେ ବୋଇଲି । ୭ ।

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN II.

(A *Folksong. The Kṛṣaba-kōllī.*)

TRANSLITERATION AND TRANSLATION.

Kōlli, <i>Cuckoo,</i>	Kṛṣaba <i>Kṛishṇa</i>	jē <i>who</i>	Mathurā-ku <i>Mathurā-to</i>	galā, <i>went,</i>
Kāhā-bōlē <i>On-whose words</i>	galā <i>went</i>	putra <i>son</i>	bāhuṛi <i>returning</i>	naīlā ? <i>not-came ?</i>
				lō kōlli. <i>O Cuckoo.</i> (1)
Kōlli, <i>Cuckoo,</i>	khaṇḍa <i>sugar</i>	khyira <i>thickened-milk</i>	dēbi <i>will-give</i>	mū <i>I</i>
Khāibā-ra <i>The-eating-of</i>		putra <i>son</i>	galā <i>went</i>	kāhā-ku ; <i>whom-to ;</i>
			Mathurā-pura-ku. <i>Mathura-town-to.</i>	lō kōlli. <i>O Cuckoo.</i> (2)
Kōlli, <i>Cuckoo,</i>	galā <i>went</i>	putra, <i>the-son,</i>	bāhuṛi <i>returning</i>	naīlā ; <i>not-came ;</i>
Gahana-ta <i>The-groves (of)</i>	Brundābana <i>Ṽṛindāvana</i>	śōbhā <i>charm</i>	na <i>not</i>	pāilā. <i>got.</i>
				lō kōlli. <i>O Cuckoo.</i> (3)
Kōlli, <i>Cuckoo,</i>	ghara <i>home</i>	mō-ra <i>my</i>	na <i>not</i>	maṇanti <i>likes</i>
Ghatana <i>Fair</i>	na <i>not</i>	diśē <i>looks</i>	pura <i>house</i>	na <i>not</i>
			thilē <i>remaining</i>	Gōbinda. <i>Gōvinda.</i>
				lō kōlli. <i>O Cuckoo.</i> (4)
Kōlli, <i>Cuckoo,</i>		Nanda-dēha <i>Nanda's-body</i>	pāshāṇē <i>of-stone</i>	garḥilā. <i>made.</i>
Nayanē <i>In-the-eyes</i>	kajjvala <i>collyrium</i>	dēi <i>giving</i>	rathē <i>on-the-chariot</i>	basāilā <i>he-seated</i>
				lō kōlli. <i>O Cuckoo.</i> (5)

Koili <i>Cuckoo</i>	chalu-thāi <i>moved</i>	kañi-stha <i>on-the-roast-situated</i>	mēkhañi, <i>ornament,</i>
Chakita <i>Startled</i>	hoilē <i>became</i>	śuñi <i>hearing</i>	Gōpa-pura-bāñi, <i>Gōpa-pura-girls,</i>
			lō koili. <i>O Cuckoo.</i> (6)
Koili, <i>Cuckoo,</i>	chhātēka ¹ <i>one-cane (blow)</i>	mū <i>I</i>	māili <i>struck</i>
Chhāñi <i>Leaving</i>	abā <i>methinks</i>	galē <i>went</i>	Kṛushna <i>Krishna</i>
		sēhi <i>that</i>	parābhabē, <i>on-castigation,</i>
			lō koili. <i>O Cuckoo.</i> (7)
Koili, <i>Cuckoo,</i>	jūta-paṇō <i>messenger-in-the-guise-of</i>	ailā <i>came</i>	Akrūra; <i>Akrūra;</i>
Ĵātrā <i>Festival</i>	bōli <i>saying</i>	bhandi <i>deceitfully</i>	nēlā <i>took</i>
		basāi <i>seating</i>	ratha-rē; <i>on-the-chariot;</i>
			lō koili. <i>O Cuckoo.</i> (8)
Koili, <i>Cuckoo,</i>	jhuru <i>mourning</i>	jhuru <i>mourning</i>	luha <i>tears</i>
Jhagarā <i>Quarrels</i>	sūri-na <i>having-ended</i>	Kṛushna <i>Krishna</i>	na <i>not</i>
		Mathurā <i>at-Mathurā</i>	rahilā; <i>remained;</i>
			rahilā, <i>stayed,</i>
			lō koili. <i>O Cuckoo.</i> (9)
Koili, <i>Cuckoo,</i>	niśā-kālō <i>night-at-time-of</i>	Hari <i>Hari</i>	māgē <i>would-ask-for</i>
Nayana <i>Eyes</i>	tēki <i>raising</i>	ā <i>come</i>	tān-ku <i>him</i>
			rāu-thānti <i>would-call</i>
			Nanda, <i>Nanda,</i>
			lō koili. <i>O Cuckoo.</i> (10)
Koili, <i>Cuckoo,</i>	taha-taha <i>loudly (Krishna)</i>	hasu-thānti <i>would-laugh</i>	kōlē; <i>in-the-arms;</i>
Ta|a-tala <i>Staggered</i>	hēu-thānti <i>would-become</i>	jhulibū-ra-bēlē, <i>rocking-of-at-the-time,</i>	
			lō koili. <i>O Cuckoo.</i> (11)
Koili, <i>Cuckoo,</i>	ṭhana <i>symmetrically</i>	jō <i>that</i>	sundara <i>graceful</i>
Thaki <i>Fraudulently</i>	bhandi <i>deceiving</i>	galē <i>went</i>	Kṛushna <i>Krishna</i>
			bēni <i>both</i>
			pōē, <i>sons,</i>
			nailē-bēphāē, <i>not-came-back,</i>
			lō koili. <i>O Cuckoo.</i> (12)

¹ Written chhātēka in original.

FREE TRANSLATION OF THE FOREGOING.

The song is supposed to be sung by Yāśōdā, the foster-mother of Kṛishṇa, after he had left Vṛindāvana, in company with Akrūra, and had remained in Mathurā whither he had gone to kill the demon Kāṁsa. Nanda, Yāśōdā's husband, was Kṛishṇa's foster-father, and he had consented to Akrūra taking the child away. He and his wife, as well as all the inhabitants of Vṛindāvana, where the God had spent his infancy and boyhood, were Gowālās by caste, and hence she calls the country round her home 'Gōpa-pura,' or the 'City of Cowherds.' One of Kṛishṇa's many names was Kēśava, and another was Gōvinda. He was the incarnation of the God Hari or Viṣṇu. His brother was Bala-rāma.

1. O Cuckoo, cuckoo. At whose words did Kṛishṇa go to Mathurā? For my son has not returned.

2. O Cuckoo, cuckoo. To whom shall I now give sweets and thickened milk? For my son who used to eat it has gone to Mathurā-town.

3. O Cuckoo, cuckoo. My son went and returned not; and the groves of Vṛindāvana have lost their charm.

4. O Cuckoo, cuckoo. Nanda no more loves my home: for no longer fair appears the dwelling without Gōvinda.

5. O Cuckoo, cuckoo. Surely Nanda's body was of stone, when he anointed Kṛishṇa's eyes with collyrium¹ and put him sitting in the chariot.

6. O Cuckoo, cuckoo. When the maidens of Gōpa-pura heard of his departure, they started, and the (bells of) their girdles shook.

7. O Cuckoo, cuckoo. I once struck him a single cane-blow (for some fault), and I fear that it was on account of that punishment that Kṛishṇa left me.

8. O Cuckoo, cuckoo. Akrūra came in the guise of a messenger. He scated Kṛishṇa in the chariot deceitfully, and took him away on the excuse of some festival.

9. O Cuckoo, cuckoo. Mourning, mourning. I have no tears left. Kṛishṇa had ended his quarrels (with the demon), and has stayed in Mathurā.

10. O Cuckoo, cuckoo. At night-time (in his baby way) Hari used to ask for the moon, and raising his eyes, Nanda would call out to him 'Come.'

11. O Cuckoo, cuckoo. Loudly used he to crow in my arms, and (gleefully) used he to shake as I rocked him.

12. O Cuckoo, cuckoo. A graceful pair were the two brothers; but Kṛishṇa has deceived me and has not come back.

Standard Oriyā is also spoken in the district of Balasore. Here, however, we may note a few provincialisms, though not sufficient to entitle the form of speech to be classed as a separate dialect. Some of the points of differences are of pronunciation. Others are of grammatical inflection due to the influence of the neighbouring Bengali of Midnapore.

As regards pronunciation, there is a tendency to drop the aspiration in the definite present and perfect tenses, so that *achhi* is spelt *achi*. Examples are *nēi jāi-chi*, he has carried off; *palāi-chi*, he has fled; *hēi-chi*, it has taken place; *kāndu-chu*, thou art weeping; *karu-chu*, thou art making. Note the way in which *n* is substituted for *l*, as in *thine* for *thilē*, if it had been.

¹ To protect them from the dust of the journey.

In the declension of nouns, the letter *ē* added to the nominative gives the force of the indefinite article. Thus, *muṇḍ-ē*, a lump : *din-ē*, one day : *khaṇḍ-ē*, a piece. In one instance, we have the accusative ending in *ka* instead of *ku*, viz., in *sunā-muṇḍā-ka*, (he carried off) the lump of gold.

In the declension of pronouns we find *tuma-ra*, instead of *tumbha-ra*, your.

It is unnecessary to give the Parable of the Prodigal Son in the Balasore dialect. The following short folk-tale shows the peculiarities to which attention has been drawn above. It is given in facsimile of the original writing, and is accompanied by a transliteration and a translation.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORİYĀ.

STANDARD DIALECT.

(DISTRICT BALASORE.)

	ଠକ	କିରାଣୀ	କିଛି	କୋର	ଥୁକ	ଥ
	ସ୍ବରାଜ	ଠକ	ରାମାକ	ବନ୍ଧୁ	ବୁଦ୍ଧ	ସନ୍ଧ୍ୟାବାସ
	ବୁଦ୍ଧ	ଆଗାଧା	ଗୁରୀ	କିଛି	ଥ	ଅର୍ଥ
	କିଛିକିଛି	ଆଗ	ସ୍ବରାଜ	ସ୍ବରା	କିଛି	କାହିଁ
5	ସ୍ବରାଜ	ଥୁକ କିଛି	ଥ	ଥୁକ	ସନ୍ଧ୍ୟାବାସ	ଥା ସନ୍ଧ୍ୟା
	କାକ	ଠକ	ଆଗ	କିଛି	ଅନ୍ଧା ଆଗ	ଠକ କାକ
	କିଛି	କିଛିକିଛି	ଥୁକ	କାକ	ସନ୍ଧ୍ୟାବାସ	କାକ
	କାକ	କାକ	ଠକ	ସନ୍ଧ୍ୟା	ଥୁକ	ସ୍ବରା
	ଆଗାଧା	ଥୁକ	ଥ	ଥୁକ	ନଥୁକ	ଥ
10.	କାକ	ଆଗ	ଅର୍ଥ	ସନ୍ଧ୍ୟା	ଠକ	କିଛି

[No. 3.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

OṚIYĀ.

STANDARD DIALECT.

(DISTRICT BALASORE.)

TRANSLITERATION AND TRANSLATION.

Ēka <i>A</i>	kirapaṇa-ra <i>miser-of</i>	kichhi <i>some</i>	daulatā <i>wealth</i>	thilā, <i>was.</i>	Sō <i>He</i>				
sabu <i>all</i>	bēḷō <i>times-at</i>	ēi <i>this</i>	bhāḥaṇā <i>thought</i>	karō <i>makes</i>	pachhō <i>lest</i>	chura <i>a-thief</i>	sandhāna <i>a-trace</i>	pāi <i>having-got</i>	
churi <i>theft</i>	karō. <i>may-do.</i>	Anēka <i>Much</i>	bhābi <i>having-thought</i>	chinti <i>having considered</i>	sō <i>he</i>	sarhaswa <i>(his)-entire-property</i>			
bikiri <i>sale</i>	kalā, <i>made,</i>	āu <i>and</i>	munḍō <i>a-lump</i>	sunā <i>gold</i>	kini <i>having-bought</i>	māti-rō <i>the-earth-in</i>			
putā <i>buried</i>	rakhilā. <i>put.</i>	Sēhi <i>That</i>	dina-ru <i>day-from</i>	sō <i>he</i>	rōja <i>day</i>	tharō <i>once</i>	lēkhā <i>at-the-rate</i>	sō <i>that</i>	jāgū-ku <i>place-to</i>
jāi <i>having-gone</i>	dēkhi <i>having-seen</i>	āsē, <i>returns-home,</i>	‘kēhi <i>‘anyone</i>	sandhāna <i>a-trace</i>	pāi <i>having-got</i>	nēi <i>having-taken</i>	jāi-chi <i>has-gone</i>		
kinā. <i>or-not.’</i>	Kirapaṇa <i>The-miser</i>	rōja-rōja <i>every-day</i>	i <i>this</i>	mati <i>manner</i>	knibā-ru <i>doing-by</i>	tā-ra <i>his</i>			
chākara <i>servant</i>	mana-rō <i>the-mind-in</i>	ēi <i>this</i>	sandē <i>suspicion</i>	bēlā, <i>arose,</i>	‘haē-la <i>‘perhaps</i>				
ēi <i>this</i>	jāgū-rō <i>place-in</i>	luchā <i>hidden</i>	dhana <i>wealth</i>	achhi; <i>is ;</i>	na-hēlē <i>otherwise</i>	sō <i>he</i>			
rōja <i>daily</i>	tharō <i>once</i>	tharō <i>once</i>	sēḷi-ku <i>there-to</i>	jāāntā <i>is-in-the-habit-of-going</i>	kēnē ? ’ <i>why ? ’</i>	Dinē <i>One-day</i>			

ਪ੍ਰਤਿ ਪਾਤਕ ਗੁਣਾ ਗੁਣਾ ਸੁਖੇ ਪ੍ਰਸੰਨ ਪ੍ਰਸੰਨ ਨਾਮੁ ਪ੍ਰਸੰਨ ਪ੍ਰਸੰਨ

၁၆ ဩဂုတ် ၁၉၆၅ ခုနှစ်၊ ဧပြီလ ၁၆ ရက်

ମୁମ୍ମି ଉତ୍ତରାଞ୍ଚଳ ଗୋଟିଏ ଘର ଏ ନିଆ ଗୁଡ଼ି

ବାକ ଚଳାଣି ସିଲ୍ ଦସ୍ତଖତ ମହଲ୍

15. କୃଷି ମୁକ୍ତିକାନ୍ତ ଶାସିନୀ ରେଣୁ ମାଧବପତିଆ ଭୋଷୁ

ଆମାତ୍ୟଙ୍କୁ ଦେଖି କାହାଣୀର ଫଳ ଦେଖି ମାମୁଁଙ୍କୁ ③

[illegible]

ନଈର ଶରୀର ଗର୍ଭର ଉପର ଉପରାଘର ଶୁଦ୍ଧ ଉପର

କାମର ସ୍ୱାସ୍ଥ୍ୟ ଉପରେ ନିମ୍ନଲିଖିତ ସ୍ୱାସ୍ଥ୍ୟ ସମସ୍ୟା ଉପରେ ଧ୍ୟାନ ଦିଅନ୍ତୁ

11) ഗവണ്മെന്റ് ടെക്സ്റ്റൈൽ ഫാക്ടറിയിൽ ജോലി . ക്ലബ്ബ് മൂലം

ନାମ: ଶ୍ରୀମତୀ ସୁଶୀଳା ଦେବୀ ପାଠକ ନାମ: ଶ୍ରୀମତୀ ସୁଶୀଳା ଦେବୀ ପାଠକ

ସୂଚୀପ୍ରଦାନ ପାଇଁ ଧନ୍ୟବାଦ । ଏହି ପ୍ରତିଶ୍ରୁତି ନିମନ୍ତେ ଏହି

အသံ ကဗျာ နှစ် ဇာတာ

FREE TRANSLATION OF THE FOREGOING.

A miser had some property, and was continually in fear that some thief would find it out and one fine day steal it. So, after much consideration, he sold all that he had, and having bought a lump of gold with the proceeds, buried it in the earth. Thereafter, he used to visit the spot regularly once a day, to see if anyone had taken it away. His servant observed his conduct, and smelt a rat. 'Perhaps,' thought he, 'he has something of value buried there. Otherwise, why should he make a point of going to the place every day?' So, one day, he found an opportunity, dug up the lump of gold, and ran off with it. Next day, up came the miser at the regular time, and saw that someone had made away with his gold. He beat his head and he tore his hair, and he wept crying, 'alack, alack, I'm altogether ruined.' A neighbour who saw him in this pickle asked him why he was weeping, and when he had understood the whole affair he said, 'brother, why are you weeping without a cause? Bury a stone in the same place, and make up your mind that it's your lump of gold. For, once you had made up your mind that you would not enjoy your wealth, what greater advantage had you from burying a lump of gold than from burying a stone?'

The Moral of this is that a buried talent is as good as no talent at all.

It is unnecessary to give any examples of the dialect spoken in the District of Puri. The language is exactly the same as that of Cuttack. The specimens received from it only differ from the Cuttack ones in that the language is more Sanskritised, a matter which depends a good deal on the idiosyncrasies of the writer. For instance *putra* is used instead of *pua*, a son, and *pitā*, instead of *bāpa*, a father. We should however remember that the letter *ṭ* is more commonly pronounced as a strongly cerebral *ṭ*, in Puri, while, in Cuttack, its sound is more nearly that of *r*. This, at least, is the evidence borne by the specimens. In the transliteration received from Cuttack the word for 'he fell' is transliterated '*paṛilā*,' while in the specimens which come from Puri, it is spelt '*pardilā*.'

Similar remarks apply to the Oriyā spoken in the District of Angul and in the various Native States of Orissa. The Aryan language of the whole of this area is Standard Oriyā. The only difference is that of pronunciation. As already stated, the farther south we go, the greater is the tendency to pronounce *ch* as *ts*, and *j* as *dz*. So also while we find that the sound *r* is more common in the north, *ṭ* is more common in the south. We may thus say that the Oriyā spoken over the whole of Orissa proper, including its Native States, is Standard Oriyā. It will of course be understood that other aboriginal languages especially Kandhī are also vernaculars of the area. But they do not appear to have affected Oriyā at all.

Oriyā is also spoken south of Orissa in the north of the districts of Ganjam and Vizagapatam, which belong to the Madras Presidency. This tract of country does not fall within the operations of the Linguistic Survey, but it may be stated that the Southern limit of Oriyā may be taken roughly as commencing at the small seaport town of Barwa in the District of Ganjam, and running first nearly due west and then south-west

up to Tindiki on the border between Vizagapatam and Bastar. South of this line a corrupt Oriyā which is much mixed with Telugu is spoken by some of the lowest castes, but the language of the bulk of the population is Telugu. Thence it turns north so as to include the Jeypore Agency of Vizagapatam and the eastern half of the Chhattisgarh Division of the Central Provinces. The Oriyā of Ganjam and Jeypore is still the standard dialect. It is well illustrated in Mr. Maltby's *Handbook*. The characteristic southern pronunciation is here prominent. The four first palatal letters are here clearly *ts*, *tsh*, *dz*, and *dzh*. The *ch*- and *j*- sounds are unknown. So also, we have always *q* and *qh*, and never *r* and *rh*. The common folk sometimes add the Telugu termination *u* to nouns, but this is not done by the educated.

Standard Oriyā is also the form of the language which is spoken in the Districts and Native States of the Central Provinces, in which Oriyā is the vernacular. From Raigarh in the north, to Kalahandi in the south, and from Raipur in the west to Bamra in the east, the language is exactly the same in its grammar. There is only a slight difference in pronunciation which we may notice, though it is not necessary to give specimens to illustrate the peculiarity. It is that in the extreme west of the Oriyā-speaking area, the influence of the neighbouring Chhattisgarhī has led to the letter *a* not being pronounced at the end of a word. Thus, in Raipur, and the State of Sarangarh, the word for 'of a man' is *janaka-r*, not *janaku-ra*, and the word for 'younger' is *sān*, not *sāna*. Apparently also, the sound of the vowel *a* gradually loses the tone of the *ō* in *hot*, as we go westwards, and approaches the sound of the *a* in *America*, which it has in the neighbouring Chhattisgarhī.

It is hence hardly necessary to give specimens of the forms of speech spoken in this area. I shall content myself with giving the version of the Parable of the Prodigal Son which has been received from the Native State of Kalahandi, which is nearly in the extreme south-west of the Oriyā-speaking area. Here, it will be observed, a final *q* is pronounced.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

STANDARD DIALECT.

(KALAHANDI STATE.)

ଜଣକର ଦୁଇ ପୁଅ ଥିଲେ । ସେମାନଙ୍କ ମଧ୍ୟରୁ ସାନ ପୁଅ ପିତାକୁ କହିଲା, ହେ ପିତା, ତୁମ୍ଭ ସମ୍ପର୍କର ଯେଉଁ ଶୁଣ ଅମ୍ଭେ ପାଇବୁଁ ତାହା ଦୟା । ତହିଁରେ ସେ ଅପଣା ସମ୍ପର୍କ ଶୁଣ କର ସେମାନଙ୍କୁ ଦେଲା । ଅଳ୍ପ ଦିନ ଉତ୍ତରରେ ସେହି ସାନ ପୁଅ ସବୁ ଯାକ ଏକା କର ନେଇ ଦୁଇ ଦେଶକୁ ଯାଇ ଦୁଃଖ ଅତରଣରେ ସବୁ ସମ୍ପର୍କ ଉଡ଼ାଇ ଦେଲା । ସବୁ ଖର୍ଚ୍ଚ କଲା ଉତ୍ତରରେ ସେହି ଦେଶରେ ମହା ଦୁର୍ଭିକ୍ଷ ପଡ଼ିଥିଲା ତାହାର ଦୁଃଖାବସ୍ଥା ଦେଖିଲା । ଏଥିରେ ସେ ଯାଇ ସେହି ଦେଶର ଏକ ଗୃହ ଲୋକର ଅନ୍ଧା ନେତାକୁ ସେହି ଲୋକ ତାହାକୁ ପୁରୁଷ ଗୋଟିଏ ଚଣ୍ଡାଳକୁ କ୍ଷେତକୁ ପଠାଇଲା । ସେଠାରେ ତାହାକୁ କେହି କିଛି ଖାଇବାକୁ ନ ଦେବାକୁ, ସେ ପୁରୁଷର ଖାଦ୍ୟ ଚୋପାରେ ପେଟ ପୁରାଇବାକୁ ଲାଗିଲା । ପଛେ ସେ ମନେମନେ ତେଜା ପାଇ କହିଲା, ହାୟ, ଅମ୍ଭ ପିତାଙ୍କ ପାଖରେ କେତେ ଦୁଇଥର ଲୋକ କେତେ ଅସୁବିଧା ଖାଇ ଯାଉଅଛନ୍ତି, ମାତ୍ର ଅମ୍ଭେ ଗୋଟିଏ ମରୁଥୁ । ଅମ୍ଭେ ଉଠି ପିତାଙ୍କ ନିକଟରେ ଯାଇ କୋଇବା, ହେ ପିତା, ଅମ୍ଭେ ଲୋକଙ୍କର ପୁଣି ତୁମ୍ଭର କରୁଣରେ ପାପ କଲୁଁ, ତୁମ୍ଭର ପୁଅ କୋଇ ବ୍ୟାଧି ହେବାର ଯୋଗ୍ୟ ଅଛ ନୋହୁଁ, ତୁମ୍ଭର ଏକ ଦୁଇଥର ପରି ଅମ୍ଭଙ୍କୁ ରଖ । ଚକ୍ରପରେ ସେ ଉଠି ପିତା ନିକଟକୁ ଗଲା । ମାତ୍ର ତାହାର ପିତା ବହୁତ ଦୂରରୁ ତାହାକୁ ଦେଖି ଦୟା କଲା, ପୁଣି ଧାଇଁ ଯାଇ ତାହାର ବେକ ଧରି ତାହାକୁ ଚୁମ୍ବନ କଲା । ଏଥିରେ ପୁଅ ତାହାକୁ କହିଲା, ହେ ପିତା, ଲୋକଙ୍କର ଓ ତୁମ୍ଭ କରୁଣରେ ପାପ କଲୁଁ, ଏଣୁ ତୁମ୍ଭର ପୁଅ କୋଇ ବ୍ୟାଧି ହେବାର ଅଛି ଯୋଗ୍ୟ ନୋହୁଁ । ମାତ୍ର ତାହାର ପିତା ଅପଣା ନୀତିକ୍ରମାନଙ୍କୁ କହିଲା, ଅତି ଉତ୍ତମ ବ୍ୟକ୍ତି ଅଣି ଏହାକୁ ପିତା, ଏହାର ହାତରେ ମୁଦ ପିତା, ଏହାର ପାଦରେ ପାଶୋଇ ଲଗାଅ । ପୁଣି ଅମ୍ଭେମାନେ ଭୋଜନ କରି ଅନନ୍ଦ କରୁଁ, ଯେତେବେଳେ ଅମ୍ଭର ଏହି ପୁଅ ମରି ଯାଇ ପୁନଶ୍ଚ ଜୀବନ ପାଇଲା, ସେ ହଜି ସଲା ପୁଣି ମିଳିଲା । ତହିଁରେ ସେମାନେ ଅନନ୍ଦ କରିବାକୁ ଲାଗିଲେ ॥

ତେବେବେ କେତେ ତାହାର ବଡ଼ ପୁଅ କ୍ଷେତରେ ଥିଲା । ପୁଣି ଅମ୍ଭ, ଏଇ କିଛିରେ ପ୍ରବେଶ ହୋଇ ନାହିଁ ଓ ବାଦ୍ୟର ଶବ୍ଦ ଶୁଣି ପାରି ନାହିଁ ଏକ ଜଣକୁ ତାହା ପଚାରିଲା ଏହାର କାରଣ କି? ସେ କହିଲା ତୁମ୍ଭର ଭାଇ ଅଇଲେ, ପୁଣି ତୁମ୍ଭର ପିତା ତାଙ୍କୁ କୁଣ୍ଡଳରେ ଆସିବାର ଦେଖି ବହୁତ ଭୋଜନ ଦେଇ ଅଛନ୍ତି । ତହିଁରେ ସେ ଶୁଣ ହୋଇ ଉତ୍ତରକୁ ସିବାକୁ ଶୁଣି ନ ହେଲା । ଏଣୁ ତାହାର ପିତା ବାହାରେ ଆସି ତାହାକୁ ବହୁତ ବୁଝାଇ କହିଲା । ମାତ୍ର ସେ ଅପଣା ପିତାକୁ ଉତ୍ତର ଦେଲା, ଦେଖ, ତୁମ୍ଭର କୌଣସି ହିତୁତ ମମାନାଏ ନ କର ବହୁତ ବର୍ଷରୁ ତୁମ୍ଭର ସେବା କର ଅମ୍ଭ ଅଛୁଁ । ତଥାପି ମିତ୍ରମାନଙ୍କ ସଙ୍ଗରେ ଉତ୍ସବ କରିବାକୁ ବେବେବେ ଗୋଟିଏ ଛେଳି ଅମ୍ଭଙ୍କୁ ଦେଇ ନାହିଁ ; ମାତ୍ର ତୁମ୍ଭର ଯେଉଁ ପୁଅ ଦେଖାଏ ଆବଦ୍ଧ ସଙ୍ଗରେ ତୁମ୍ଭର ସମ୍ପର୍କ ବୃଥାରେ ଖର୍ଚ୍ଚ କରିଅଛୁ ସେ ଆସିବାମାତ୍ରେ ତାହାପାଇଁ ବଡ଼ ଭୋଜି ଦେଲା । ତାହାର ପିତା କହିଲା ହେ ପୁଅ, ତୁମ୍ଭେ ସବଦା ଅମ୍ଭର ସଙ୍ଗେ ଅଛୁ ଅଛୁ ଅମ୍ଭର ପେ କହୁଅଛୁ ସେହି ସବୁ ତୁମ୍ଭର, ପୁଣି ଏହି ଯେ ତୁମ୍ଭର ଭାଇ ମରି ଯାଇ ପୁନଶ୍ଚ ଜୀବିଲା, ସେ ହଜି ସଲା ମିଳିଲା, ଏ ହେତୁରୁ ଉତ୍ସବ ଅନନ୍ଦ କରିବା ଅମ୍ଭମାନଙ୍କର ଉଦ୍ଦିଷ୍ଟ ॥

[No. 4.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

OṚIYĀ.

STANDARD DIALECT.

(KALAHANDI STATE.)

TRANSLITERATION AND TRANSLATION.

Janaka-ra dui pua thilē. Sēmānaṅka madhya-ru sāna
A-mun-of two sons were. Them among-from the-younger
 pua pitā-ku kahilā, 'hē pitā, tumbha sampatti-ra jēū bhāga
son the-father-to said, 'O father, your goods-of what portion
 āmbhē pāibū, tāhā diya.' Tahī-rē sē āpanā sampatti bhāga-kari
I will-get, that give.' That-on he his goods having-divided
 sēmānaṅ-ku delā. Alpa dina uttārē sēhi sāna pua sabujāka
them-to gave. A-few days after that younger son every-thing
 ēkā kari nri dūra dēśa-ku jāi dushita ācharana-rē
together having-made having-taken a-far country-to having-gone riotous living-in
 sabu sampatti udāi-delā. Sabu kharcheha kalā uttārē sēhi dēśa-rē
all the-substance squandered. All spending having-alone after that land-in
 mahā durbhikhya paṇantē tāhā-ra duḥkhābasthā ghatilā. Ethī-rē
a-mighty famine arising his want-conditions happened. This-on
 sē jāi sēhi dēśa-ra ēka gruhi-lōka-ra āsrī nōhū-ru, sēhi lōka
he going that country-of a citizen-person-of shelter taking-on, that man
 tāhā-ku ghushurā-gōṭha charāibā-ku khyōta-ku paṭhāilā. Sē-ṭhārē tāhā-ku
him swine-flock feeding-for the-field-to sent. There him-to
 kēhi kichhū khāibā-ku na dēbā-ru sē ghushurā-ra khādyā
any-body any-thing eating-for not giving-on he the-swine-of food
 chōpā-rē pēta purāibā-ku icchhā kalā. Pachhē sē manē-manē
husks-with belly filling-for desire made. Afterwards he on-his-mind
 chētā pāi kahilā, 'hāya, āmbha pitānka-pākha-rē kōtē bhutiāra-lōka
sense having-got said, 'alas, my father-with how-many hired-serpents
 kētē adhika khāi jāu-achhanti, mātra āmbhē bhōkhē maru-achhū.
how-much more having-eaten going-are, but I with-hunger dying-am.
 Āmbhē uṭhi pitānka nikāṭa-rē jāi bōlibā, 'hē pitā, āmbhē
I having-arisen father near-in having-gone will-say, 'O father, I
 Iśwaraṅka-ra puṇi tumbha-ra biruddha-rē pāpa kalū, tumbha-ra pua
God-of and you-of opposition-on sin did, your son
 bōli-bikhyāta-hēbā-ra jōgya āu nōhū; tumbha-ra ēka bhutiāra
called-(and)-noted-being-of worthy more I-am-not; your one hired-servant-of
 pari āmbhaṅku rakha." Tatparē sē uṭhi pitā nikāṭa-ku galā. Mātra
as me kept." Then he having-arisen father near-to went. But

tāhā-ra pitā bahuta dūra-ru tāhā-ku dēkhi dayā kalā, puṇi
his father great distance-from him having-seen compassion made, and
 dhāi jāi tāhū-ra bēka dhari tāhā-ku chumbana kalā.
having-run having-gone his neck having-seized him-to kiss made.
 Bthi-rē pua tāhā-ku kahlilā, 'hē pitā, Īswaraṅka-ra ō tumbha
This-on the-son him-to said, 'O father, , heaven-of and you(-of)
 hiruddha-rē pāpa kalū, ēpu tumbha-ra pua bōli-bikhyāta-hēbā-ra āu
opposition-in sin I-did, so your son called-(and)-noted-being-of more
 jōgya nōhū.' Mātra tāhā-ra pitā āpaṇā naukaramānaṅ-ku kahlilā,
worthy I-am-not.' But his father his-own servants-to said,
 'ati-uttama bastra āṇi ēhā-ku pindhāa; ēhā-ra
'very-excellent robe having-brought this-(person)-to put-on; this-one's
 hāta-rē muli pindhāa, ēhā-ra pāda-rē pāṇdhōi lagāa; puṇi
hand-on ring put-on, this-one's feet-on shoes put; and
 āmbhē-mānē bhōjana-kari ānanda karū; jē-hētu āmbha-ra ēhi pua
(let)-us eating-having-done rejoicing do; because my this son
 mari-jāi, punaścha jibana pūlā; sē haji thilā, puṇi miṇilā.' Tahī-rē
having-died, again life got; he lost was, and was-found.' That-on
 sē-mānē ānanda karibā-ku lāgilē.
they rejoicing making began.

Tētiki-bēlē tāhā-ra baḍa pua khyēta-rē thilā. Puni āsu-asu
At-that-time his elder son the-field-in was. And while-coming
 ghara-kati-rē prabōśa hōi nāṭa ō bādyā-ra śabda
the-house-near-in entering having-become dancing and music-of sound
 śuni-pāri naukara ēka-jaṇa-ku dūki pachārilā, 'ēhā-ra
having-got-to-hear servant one-person having-called he-asked, 'this-of
 kāraṇa ki?' Sē kahlilā, 'tumbha-ra bhāi aulē, puṇi tumbha-ra pitā
the-cause what?' He said, 'your brother came, and your father
 tān-ku kuśāja-rē āsibā-ra dēkhi bahuta bhōjana dēi-achhanti.'
him good-health-on come-being having-seen great feast given-has.'
 Tahī-rē sē rāga hōi bhitarā-ku jibā-ku rāji na hēlā.
That-on he angry having-become inside-to going-for willing not became.
 Eṇu tāhā-ra pitā bāhārē āsi tāhā-ku bahuta bujhāi kahlilā.
Hence his father outside having-come him-to much having-entreated spoke.
 Mātra sē āpaṇā pitā-ku uttara dēlā, 'dēkha, tumbha-ra kaṇasi
But he his-own father-to answer gave, 'see, your any
 hukuma amānya na kari bahuta barsha-ru tumbha-ra
commandment neglected not having-made many years-from your
 sēbā kari āsu-achhū. Tathāpi mitramānaṅka-saṅga-rē utsaba
service having-done coming-I-am. Yet friends-company-on feasting
 karibā-ku kēbēhē gōtiē chhēji āmbhaṅ-ku dēi-nāhā. Mātra
making-for ever one-single kid me-to give-you-did-not. But

tumbha-ra jēũ pua bēśya-ādinka sanga-rē tumbha-ra sampattī
your which son harlots-et-cetera company-in your property
 bṛuthā-rē kharchoha kari-achhi, sē āsibā-mātra-kē tāhū pāĩ baḍa
vainness-in spending done-has, he immediately-on-coming him for great
 bhōji dēla.' Tāhā-ra pitā kahilā, 'hē pun, tumbhē sarbadā āmbha-ra
feast you-gave.' His father said, 'O son, you always my
 sangē achha, āu āmbha-ra jē-kiehhi achhi, sēhi sabu tumbha-ra ;
company-in are, and mine whatever is, that all yours (is) ;
 puni ēhi jē tumbha-ra bhāi mari-jāi punarbāra jīlā ; sē
and this who your brother having-died again become-alive ; he
 hoji-thilā, miñilā ; ē-hētu-ru, utsaba ānanda karibū āmbhamānanka-ra
lost-was, was-found ; hence, feasting rejoicing doing us-of
 uchita.'
proper (is).'

Turning north to the Chota Nagpur Division and its Tributary States, we find that Oriyā is spoken in the District of Singhbhum, and in the States of Jashpur, Sarai Kalā, Kharsāwān, Gangpur, and Bonai. In the last two, it is the only Aryan language spoken in the States, but, in the others, the case is different. In Singhbhum, Oriyā is the Aryan language which is spoken over the whole District except Dhalbhum. But in the north, in the Chakradharpur Thānā, immediately under the Chota Nagpur Plateau, the Magahī dialect of Bihārī is spoken by that portion of the population, which traces its original home to Chota Nagpur in the north. This part of the country is therefore bilingual. Next door neighbours may talk different home languages. The same is the case in the small States of Sarai Kalā and Kharsāwān, which are enclaves in the north of the Singhbhum District. As regards Jashpur, Oriyā is the language of the south of the State, where it borders on Gangpur. The northern portion of the State speaks, on the east, Nagpuriū, a form of the Bhojpuri dialect of Bihārī, and on the west, the Sargujīū form of Chhattisgarhī. The Oriyā of Jashpur, being subject to the influence of both these languages is somewhat impure, and presents peculiarities which require illustration. In Singhbhum and the other Tributary States, the Oriyā spoken is the standard form of the language. In Singhbhum, the Bengali character is sometimes used for writing it, and all over this tract the only trace of the influence of the Bihārī language which lies to its north is the tendency to drop a final *a*, which we have already noticed in the most western form of Oriyā spoken in Chhattisgarh. Thus, in Singhbhum, the word for 'of a man' is pronounced *lōkar*, and not *lōka-ra*, as it is pronounced in Orissa.

It is thus necessary to give specimens only of the form of Oriyā spoken in Jashpur. It is spoken by an estimated number of 10,000 people.

The following specimens have been prepared by Babu Manmatha Nath Chatterji, Manager of the Jashpur State. The first is a translation of the Parable of the Prodigal Son, and the second a folktale. The character in which they are written differs slightly from that of standard Oriyā. Both are therefore given in facsimile of the original manuscript and each is accompanied by a transliteration and translation.

The following are the main points in which the language of the specimens differs from the standard form of speech.

The letter *a* is sometimes written instead of *ō*. Thus, *matē* instead of *mōtē*, to me. The letter *n* is substituted for *l*, as in *pānnē* for *pāulē*, if he had got; *kanī*, I did. The letter *ṛ* in the middle of a word is pronounced *r* not *ḷ*. Thus *baṛa*, instead of *baḍa*, great. Moreover, the two letters *r* and *l* are interconvertible, as in *baṛuka* or *baḷuka*, but. This last is a corruption of the Bhojpuri *baluk*.

In the declension of nouns there are several irregularities. The nominative plural of *pua*, a son, is, in the second specimen, *puē*, thus recalling Hindī. Beside *ku*, the suffix of the dative is sometimes *ki*, as in *kāhī-ki*, for what; *bhāi-ki*, to the brother. The locative termination is often *ra* instead of *rē*, thus resembling the genitive. Examples are *sē-mulukha-ra*, in that country; *jabāba-ra*, in answer; *baṇa-ra*, in the forest. In the word *padā-ru*, in the field, the ablative is used in the sense of the locative. In pronouns, note the form *tōhōr*, instead of *tō-ra*, thine.

In verbs, we meet *hailā*, as well as *hēlā*, it became. *Nuhōya*, is 'I am not.' In the past tense, we have *kanī*, for *kali*, I did. The tendency of the Standard dialect to drop a medial consonant in this tense is extended to the case of *baile*, they said, for *balīlē*. Instead of *aīlē*, we have *āīlē*, they came, with the first *a* lengthened, or, rather, with the original long *ā* preserved.

The Habitual Past, which is also used as a Past, not a Present, Conditional, in this agreeing with Bihārī, differs widely from the Standard, and agrees more nearly with Bihārī. Examples are *karati*, I might have made (merry); *karitā*, we should have made (merriment); *hailā*, we should have become (merry); *jānl*, they used to go; *bulāt*, they used to say. The following forms of the Present Definite are irregular, *pān-čhēi*, I am getting; *karu-čhēi*, I am doing. The Conjunctive Past Participle with *kari*, which is common in Bihārī, also frequently occurs. Thus, *jāi-kari*, having gone; *uḥi-kari*, having arisen, and many others.

The Potential Passive, formed by adding *ā* to the root, which is common in Bihārī, also occurs. Instances are *sunāy*, it can be heard; and perhaps *kuhēbā lāekar*, worthy of being called.

SPECIMEN I.

(Babu Manmatha Nath Chatterji, 1898.)

କୌଣସି ମହୁଷ୍ୟ ନୌପେ ମୁଅ ହୁଏ । ସାନ ମୁଅ ବାମକୁ କିମିଲ୍ : ଏହୁଆ

ଆହା ଧନ ମାଲ୍ ଘର ଅଛି ଚାହା ମତେ ନିର୍ଣ୍ଣା ଦେ । ଆଉ ସେ

ଆମେ ଜିନା ସେମାନଙ୍କୁ ବାଟି ଦେଲ୍ । ଆଉ ଭଉଁର୍ ଦିନିକାହିଁ

ହେଉ କି ସେ ସାନ ମୁଅ ସବୁ ଚୁଟିଲ୍ ବଡେ ମୁହଁ ପଡ଼ିଲ୍ ଆଉ

5. ସେଠାରେ ସବୁ ଧନ ମାଲ୍ ବୁଟିଲ୍ ଦେଲ୍ । ଆଉ ସେଇ ଘରୁ ସବୁ

ସବୁ ଗଲ୍ ସେ ମୁହଁମର ବଡ଼ ମହୁଣୀ ଖଟିଲ୍ । ଆଉ ସେ ଦୁଖ

ମାଲ୍ । ଆଉ ସେ ଆକିର । ସେ ମୁହଁମର ଟଣେ ମାଲ୍ ସର

ସାଗରେ ଭାବ କଲ୍ ଆଉ ସେ ଘରୁ ଘୁରୁଣ ଗଣ୍ଡିକାକୁ ଖଟିଲ୍

ମାଲ୍ । ଆଉ ଆହା ଘୁରୁଣା ହୁଏ ମାଲ୍ ମାଲ୍ ଘାଟା ମାଲ୍ କେଉଁ

10. ସେ ମୁଣିରେ ମାଲ୍ ଆକିର । ଚାହାଉ କେହି ନାହିଁ ଦେଲେ । ଆଉ

[No. 5.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORİYA.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Kauṇaṣī manusa-ra jōṛiē pua thilā. Sāna pua bāpa-ku kahilā, 'ē buā,
A-certain man-of two sons were. The-younger son the-father-to said, 'O father,

jāhā dhana-māla ghara achhi tāhā matē baṇṭā dē.' Āu sē
what property (in)house is that me-to share give.' And he

āpana jinā sē-mānan-ka bāṭi-dēlā. Āu bhaut dini nāhī
his living them-to dividing-gave. And many days not

hōi ki sē sāna pua sabu ṭhupailā baṛē dhura paṛailā. Āu
passed that that younger son all gathered a-great distance(to) fled. And

5 sē-ṭhārē sabu dhana-māla buṛai-dēlā. Āu jēbē tā-ra sabu
there all the-property caused-to-sink. And when his all

suri-galā sē mulukha-ra baṛā mahāgi paṛilā, āu sē dukha
was-spent-entirely that country-in great famine fell, and he distress

pāilā. Āu sē jāi-kari sē mulukha-ra phañē mānusa-ra
got. And he having-gone that country-of one man-of

sāṅga-rē bhāva kalā, āu sē tā-ku ghusarā charāibā-ku dāṛa-ku
company-in acquaintance made, and he him swine feeding-for the-field-to

paṭhailā. Āu jāhā ghusarā tusa khāu-thilā tāhā pāunē-i
sent And what swine husks eating-were that if-he-had-got-even

10 sē khūsi-rē khāi-jāitā; tāhā-bhi kēhi nāhī dēlē. Āu
he gladness-with would-have-eaten-up; that-even any-one not gave. And

କେବେ ତାକୁ ସୁଷୁପ୍ତ ହେଲା ସେ କହିଲା ଆମ୍ଭର ବାପ ଲାଗେ

ଏଠେ ଶୁଣି ଧାନ୍ତର ଉତ୍ତର ମାଡ଼ିଛନ୍ତି ଆଉ ଏଠି ଏକେ ମାନେ ଦୁଖ

ଦୁଖ ପାଉଛନ୍ତି । ମୁଁ ଏଠି ଉଠି ଯାଇଲି ମୋର ବାପ କଟକ

ସିଦ୍ଧି ଆଉ ଗତି କହିଲେ । ଏ ବୁଝା ମୁଁ ଦେବ ଠାରେ ଆଉ ଘୋରାରେ

15. ଦୋଷ କଲି । ଅଥଚ ମୁଁ ଘୋର ମୁଖ କହେବା ଲାଗିଲୁ ନୁହେଁ ।

ତୁ ମୋ ମୁଣ୍ଡ ଧାନ୍ତର ଉତ୍ତର ସେ ଶ୍ରମକର ମୁଁ ମତେ ଉଠି ।

ଆଉ ସେ ହେଉ ଉଠିଲେ ଗର ବାପ କଟକ ଗଲା । ତାକୁ ବଡ଼

ଧର ବାପ ଦେଖିଲା । ଆଉ ବାପକୁ ସୁଖ ଦିଲେ । ବାପ କୁହୁ ଗଲା

ଆଉ ମୁଖର ଦେହକୁ ମୁଣ୍ଡାଟି ମକାଲେ ଆଉ ତାକୁ ହୁକ ଦେଲା ।

20 ଆଉ ମୁଖ ତାକୁ କହିଲା ଏ ବୁଝା ମୁଁ ଦେବ ଠାରେ ଆଉ ଘୋର

ଦେଖିବାକୁ ଦୋଷ କଲି । ଆଉ ଘୋର ମୁଖ ଲାଗିଲୁ ମୁଁ ନୁହେଁ ।

ସେହି ବାପ ଶୁଣି ଘାଟିଟି କହିଲା ସବୁଠି ମୋ ନୃଣା ବେଶ୍ ଅଛି

ତାକୁ ବାହାର ଆଉ ତାକୁ ମୁଁ ମୁଁ ଦିଅ । ଆଉ ତାର ଧାନ୍ତଲତା

jēbē tā-ku surtā hēlā sē kahilā, 'āmbha-ra bāpa gharē
when him-to sense became he said, 'my father's house-in

ētē * guti-dhāṅgara bhaut kbāu-ehanti, āu ēthi ētki mān-dukha
so-many servants much are-eating, and here so-much distress

bhūkha pāu-ehē. Mu ēthū uthi palābi, mō-ra bāpa-katkī
hunger I-am-getting. I here-from having-arisen will-run-away, my father-toward

jibi āu tā-thi kahibi, "ē buā, mu daiba-thārē āu tō-thārē
I-will-go and him-to I-will-say, "O father, I God-near and thee-near

5 dōsha kanī, athara mu tō-ra pua kahēlā lāekar muhōya.
sin did, after-this I thy son to-be-called worthy am-not.

'Tu jē pari guti-dhāṅgara rakhi-chhu sē jhana-ka-ra pari mate rakha "'
Thou what like servants hast-kept that one-person-of like me keep "'

Āu sē hō-thū uthi-kari tā-ra bāpa-katkī galā. Tā-ku bāpa dharī
And he there-from having-arisen his father-toward went Him great distance-from

bāpa dēkhilā; āu bāpa-ku suga hālā. Bāpa kudi galā
the-father saw; and the-father-to sorrow became. The-father having-run went

āu pua-ra bēk-ku putāri-pakāilā, āu tā-ku buka dēlā
and the-son's neck having-embraced-clusped, and him-to kiss gave.

10 Āu pua tā-ku kahilā, 'ē buā, mu daiba-thārē āu tō-ra
And the-son him-to said, 'O father, I God-near and thy

dēkhibā-ku dōsha kanī Āu tō-ra pua layakar mu muhōya '
seeing-to sin did. And thy son worth-of I am-not '

Sē-thū bāpa guti-hāri-thi kahilā, sabu-thū jē nugā bēs achlu,
I hat-on the-father the-servants-to said, all-than what cloth best is,

tā-ku bāhārā, āu tā-ku pīdhai-dia, mu tō-ra āṅṅularia
that bring-out, and him-to clothe; and his finger-on

ମୁଦି ଗିଅର ଦିଅ. ଆଉ ଗୁଡ଼ିରେ ମାଟିର ମାଟିର ଦିଅ । ଏପେ

25. ମାଉଁ ବେଉଁ ଆନନ୍ଦ କରୁ । କାହିଁକି ଏ ମୋର ମୁଖ ମଣି

ଆଉଥାନ୍ତୁ ଅଥଚ ଜାଣିଲା ଆଉ ଦୁଇ ଆଉଥାନ୍ତୁ ସେ ଅଥଚ

ମିଳିଲା । ଆଉ ସେ ମାଟି ଗୁଣି ହୋଇ ଲାଗିଲେ ।

ସେ ଅନ୍ଧାରୁ ଦିନ ମୁଖ ମନରୁ ମନ । ଆଉ

ସେ ଗୁଡ଼ି ଖଣ୍ଡକୁ ଡାକିଲା ଆଉ ଗୁଡ଼ିକୁ ଅନ୍ଧାରୁ କିଏ ଦିଏ

30. ମୋରୁଛି । ସେ ଗୁଡ଼ି କହିଲା ଗୋର ଡାକି ଆସିଛି । ଆଉ ଗୋର

ଦାମ ଗିଅରୁଣି ଅଥରୁଛି । କାହିଁକି ଗୁଡ଼ି ଦେଖିଲେ ଆଉଲା ।

ଆଉ ଗୁଡ଼ି ଶିଶୁ ଦେଲା ଆଉ ସେ ଗୁଡ଼ିକୁ ନାହିଁ ଆଉଥାନ୍ତୁ । ଏଠି

କାହିଁକି ନାମ ଗର ବାହାର ଆଉଲା ଆଉ ଗୁଡ଼ି ସମସ୍ତଙ୍କୁ ଦୁଃଖିଲା ।

ତେବେବେବେ ସେ ଜଗନ୍ନାଥ ନାମକୁ କହିଲା : ଦେଖତ ମୁ ଏପେ

35. ବରଷରୁ ଗୋର କାମ କରୁଛନ୍ତି କେବେହେଁ ମୁ ଗୋର କଥାକୁ ବାସୀ

ନାହିଁ ଦିନ ତେବେବେବେ ଗୋର ଛୋଟ ଛୁଆରେ ଅନ୍ଧାରୁ ଗୁଡ଼ି .

mudi <i>ring</i>	pīdhai-dia ; <i>put ;</i>	āu <i>and</i>	guṛa-rē <i>feet-on</i>	pāṇhai <i>shoes</i>	maṇḍei-dia. <i>put.</i>	Ēbē <i>Now</i>
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25 khāū piū ānanda karū. Kahīki ē mō-ra pua mari
let-us-eat drink rejoicing make. Because this my son dead

jāi-thilā, athara jūlā ; āu haji jāi-thilā, sē athara
gone-had, and-now lived ; and lost gone-had, he now

mijilā.' Āu sē-mānē khusi hōi lāgilē.
was-found.' And they merry to-be began.

Sē pahariyā bara pua padā-ru thilā. Āu
(At)that time the-elder son field-in was. And

sē guti-jhapa-ku dākilā, āu tā-ku pachārilā ki, 'ēṭhi kisa kisa
he a-servant-person-to called, and him-to asked that, 'here what what

30 hōi-chhi ?' Sē tā-ku kahilā, 'tō-ra bhāi āsi-chhi. Āu tō-ra
is-going-on ?' He him-to said, 'thy brother is-come. And thy

bāpa khiāu-chhi piāu-chhi ; kāhīki tā-ku besches pālā.'
father feeding-is giving-drink-is ; because him safe-and-sound got.'

Āu tā-ku risā hailā āu sē bhitaru-ku nāhī jāu-thilā. Ēṭhi
And him-to anger became and he within-to not going-was. This-for

pāhīki bāpa tā-ra buhri āilā, āu tā-ku samajhāilā bujhāilā.
reason the-father him-of out came, and him-to entreated (and)explained.

Tēṭehēṣē sē jabāba-ra bāpa-ku kahilā : 'dēkha-ta, mu ēṭē
Then he answer-in the-father-to said : 'see-now, I so-many

35 barasa-rū tō-ra kāma karu-ohhēi ; kēbehē mu tō-ra kathā-rū bahār
years-from thy work doing-am ; at-any-time I thy word-from beyond

nāhī hai ; tēbē-bhi matē chhēṛi-chhuā-thē anmān nāi
not am ; nevertheless to-me she-goat-kid-one even not

ଦେଲୁ କି ମୁଁ ମୋର ବନ୍ଧି ମାନକ ସାଂଗରେ ଶୁଣି କରୁଛି । ଯେତେ

ତୋର ଏ ମୁଖ ଆସି ଦେଲୁ ଯେ ତୋର ଜିହ୍ୱାକୁ ଦାହି-ବାଟରୁଆଳି

ମାନକ ଶୁଖିଲୁ ଦେଲୁ ତା ଲାଗି ତୁ ଭୋଜି ଦେଉଛୁ । ତେବେ

40. ସେ ତାତି କହୁଲୁ ଏ ମୁଖ ତୁ ସବୁ ଦିନେ ମୋ ସାଂଗରେ ଅଛୁ ;

ଆଉ ଆତ୍ମା ମୋରୁ ଅଛି ସେ ସବୁ ଛୋଟୋଇ । ଆତ୍ମାଟି ଏ ଅଟ୍ଟ ଶବ୍ଦକୁ

କି ଶୁଣି କରୁଛି ଆଉ ଶୁଣି ନୁହେଁ : କାହିଁକି ଏ ତୋର ବନ୍ଧୁ ମରି

ଆଉଥାନ୍ତୁ ଆଉ କେଉଁ ଯେଉଁ ଦିଅନ୍ତୁ । ଦିଅି ଆଉଥାନ୍ତୁ ଆଉ

ଅପର ମିଳିଲୁ ।

dēlu ki mu mō-ra sakhi-mānaka sāṅga-rē khusi karati. Jēbē
thou-gavest that I my friends with merriment might-have-made. When

tō-ra ē pua āsi-hēlā jē tō-ra jiunā-ku dāri-pūtariāni-
thy this son had-come who thy living harlots-to

māna-ka khuai dēlā, tā lagi tu bhōja dēu-chhu.' Tēbē
having-fed has-given, him for thou feast art-giving.' Then

40 sē tā-ṭhi kahilā, ' ē pua, tu sabu dinē mo sāṅga-rē achhu;
he him-to said, 'O son, thou all days me with art;

āu jāhā mō-ra achhi, sē sabu tōhōr-i. Āmbha-tē ē pari chāhu-thilā
and what mine is, that all thine-even. To-us this like was-meet

ki khusi karitū, āu khusi baitū, kāhiki ē tō-ra
that merriment we-should-have-made, and glad should-have-become, because this thy

bhāi mari jāi-thilā, āu phēra ēbhē jīlā; haji jāi-thilā, au
brother dead gone-had, and again now lived; lost gone-had, and

athara miṭilā.'
now was-found.'

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

SPECIMEN II.

(Babu Manmatha Nath Chatterji, 1898.)

ଶୁଣେ ଚିନ୍ତା ହୁଏ । ଶେଷ ସାଙ୍ଗ । ମୁଖ ହୁଏ । ଶାଶୁ
 କିନ୍ତୁ । ମୁଖର ପଛୁ ଆନିହୁଏ । ଶୁଣେ ମୁଖର ପଛୁ ନାହିଁ
 ଆନିହୁଏ । ସେ କିଛି । ତାହା କିଛି ନାହିଁ
 ସାଦି ତାହା କେହି କିଛି ନାହିଁ ନାହିଁ
 ସେ କି ତାହା ନାହିଁ କିନ୍ତୁ ସାଦି ତାହା କିଛି ନାହିଁ
 କେହି ଦେଖୁ କେହି କେହି ନାହିଁ କେହି ଦିଏ ।
 ବଡ଼କୁ ଦିଶେ କି ତାହା କିଛି ନାହିଁ । ନାହିଁ
 ଆଜି ପଞ୍ଚମ ନାହିଁ କିଛି ମୁଖ ଦିଏ । ଶାଶୁ ପଞ୍ଚମ
 ନାହିଁ କିଛି ମୁଖ ଦେଖେ । କେହି କେହି ନାହିଁ ।
 କି ତାହା ନାହିଁ କେହି କେହି ନାହିଁ କେହି ନାହିଁ

[No. 6.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Guti	rajā	thilā.	Tā-ra	sāt-ta	pua	thilā.	Tā-ra
One	king	was.	Him-of	seven	sons	were.	Him-of

chhaya-tā	pua-ra	bahu	ani-thilā.	Gutē	pua-ra	bahu	nai
six	sons-of	wives	he-had-brought.	One	son-of	wife	not

ani-thilā.	Sē	chha-tā	bhai	kama	kari	jant ;
he-had-brought.	Those	six	brothers	work	to-do	would-go ;

sāna	bhāi	kēbhē	kama	kari	nāi	jāya.
the-youngest	brother	ever	work	to-do	not	goes

5	Sē	chha	bhai	jāka	balāt	sāna	bhāu-ki,	'bhata
	Those	six	brothers	when	would-say	youngest	brother-to,	'boiled-rice

nēi	dēbu,'	balaku	se	kēbhē	nāi	nēi	dīc.
having-taken	(to-us) give,'	but	he	ever	not	having-taken	(to them) gives.

Baraku	dinē	ohha	bhāi	klusei	galē.	Barlē,
Many	days-after	six	brothers	angry	became.	They-said,

'āku	bana-ra	nēi-kari	puji-dia.'	Tā-ku	bana-ra
'him	the-wood-in	having-taken	let-us-cut-down.'	Him	a-wood-in

nēi-kari	puji-dēlē.	Ghara-ku	phēri	ālē.
having-taken	they-cut-down.	Home-to	back	they-came.

10	Chha	bhāi	jāka	ghara-ku	pheri	ālē,	baraku	ta-ra
	Six	brothers	when	home-to	back	they-came,	then	their

ମା ଅଟୁରୁଲୁ ମୋର ସାନ ମୁଅ କାଁର ଗଲୁ ।

କହନ୍ତୁ ତ ଭାବୁ ଯାକି କହଲେ କି ଘୋର ସାନ ମୁଅକୁ

ମାଟୁ ଦେଇ କର ମଲଇ ଆଉନ୍ତୁ । ତାର ମା

ବଲୁଲୁ କିସ ଶୁଣି ପାଉଲୁ ଯେ ମୁଏ କେଟି ମାଉଛି

15. ଗୁଲୁ କରୁ ଦିଅ ବଢ଼ିଲୁ ମାକୁ : ଦିଶଇଲୁ କିସ

ଜେଇ ଦେଲେ । ଦେଖିଲା ସେ ମୁଣ୍ଡ ଛିଟି କରୁ

ମନିଛି । କାଁପିକି ମୋର ମୁଅକୁ ମାଉଲୁ ଯେ ମୁଏ ।

ବଲୁଲୁ କି କଲିପ୍ରାଟ୍ କରୁ ପଲୁଲୁ । ବଢ଼ିଛି

ଉଦନ କଲା । ମହାଦେବ ଆଦାଟି ଆକାଶରେ ଶାଉଥିଲେ

20. ଆଦାଟି ଫୁଲିଲେ, ବଲୁଲେ କି ମହାଦେବ ଅପେକ୍ଷା ବଢ଼ାଉ

କାଁପିଶ୍ ଫିଟି ଶୁଣୁ ଫୁଲୁଲୁ । ସେ ନାଉ ଗଲୁ କିଛି

ବିଅଟି ମଠେଇ । ଗୁଲୁ ପାଦୁ ଦେଖି ଗିନା ବଲୁ କରୁ

ମହାଦେବ ଆଦାଟି ଉଠିଥିଲେ । ଆଦାଟି ଅଟୁରୁଲୁ

mā	pachārīlā,	'mō-ra	sāna	pua	kāi	galā ?
<i>mother</i>	<i>asked,</i>	<i>'my</i>	<i>youngest</i>	<i>son</i>	<i>where</i>	<i>went ?</i>

Baraku	ohha	bhai	jā-ka	baile	ki,	'tō-ra	sāna	pua-ku
<i>Then</i>	<i>six</i>	<i>brothers</i>	<i>to-her</i>	<i>said</i>	<i>that,</i>	<i>'thy</i>	<i>youngest</i>	<i>son</i>

māri-dēi-kari	paļai	āinu.'	Tū-ra	mā
<i>having-killed</i>	<i>running</i>	<i>we-came.'</i>	<i>Their</i>	<i>mother</i>

bailā,	'kisa	lāgi	māilā,	rē	puō ?	Kēthi	māri-ehha ?
<i>said,</i>	<i>'what</i>	<i>for</i>	<i>did-you-kill,</i>	<i>O</i>	<i>sons ?</i>	<i>Where</i>	<i>have-you-slain ?</i>

16	chāla	kai-dia.'	Baraku	mā-ku	ḡagarai-kari
	<i>come</i>	<i>tell (me).'</i>	<i>After</i>	<i>the-mother</i>	<i>having-led</i>

nōi-dēlē.	Dēkhilā	jē	muṇḡa	chhiṛi-kari
<i>they-took.</i>	<i>She-saw</i>	<i>that</i>	<i>head</i>	<i>having-been-severed</i>

paṛi-ehhi.	'Kāhiki	mō-ra	pua-kū	māilā,	rē	puō ?
<i>has-fallen.</i>	<i>' Why</i>	<i>my</i>	<i>son</i>	<i>did-you-kill,</i>	<i>O</i>	<i>sons ?</i>

Bailā	ki,	'kaļāgrat	kari-dhailā.'	Bahuta
<i>They-raid</i>	<i>that,</i>	<i>'fate</i>	<i>seized (him).'</i>	<i>Much</i>

rudana	kalā.	Mahādēba	Pārbati	ākāsa-rē	jāu-thilē.
<i>lamentation</i>	<i>she-made.</i>	<i>Mahādēva</i>	<i>Pārbati</i>	<i>the-sky-in</i>	<i>going-where.</i>

20	Pārbati	suṇilē;	baile	ki,	'Mahādēba,	asōkha	bana-ra
	<i>Pārbati</i>	<i>heard;</i>	<i>said</i>	<i>that,</i>	<i>'(O) Mahādēva,</i>	<i>fathomless</i>	<i>jungle-in</i>

kāhira	tiri	ṭuṇḡa	sunāy ?	Sē	nāi,	tū-ku	kichhi
<i>what</i>	<i>woman's</i>	<i>voice</i>	<i>is-heard ?</i>	<i>That</i>	<i>no!,</i>	<i>her-to</i>	<i>some</i>

bipati	paṛi-ehhi.'	'Chāla,	tā-ku	dēkhi	jibā,'	bali-kari
<i>calumity</i>	<i>fallen-has.'</i>	<i>'Come,</i>	<i>her</i>	<i>to-see</i>	<i>we-will-go,'</i>	<i>having-said</i>

Mahādēba	Pārbati	utirilē.	Pārbati	pachārīlē
<i>Mahādēva</i>	<i>Pārbati</i>	<i>came-down</i>	<i>Pārbati</i>	<i>asked</i>

କି ବୁଝି କାଁମୁକ କାଁମୁକୁ । ବୁଝି ବନ୍ଧୁ କି ଗୋରୁ

25. ଖୁଞ୍ଚି ଗୋରୁ ଥୁଏ ମାଛ ପେଲେ । ତେଣୁ କରୁ
 କାଁମୁକେ । ଖେଳେ ଗୋରୁ ପୁଅ ନି ଶିଳ୍ପିନି ହେନି
 ଏଇ ଖୁଞ୍ଚି ଶାଢ଼ୀରୁ ମୁ ମନ୍ତ୍ରଣ । ମାଷଟି ଦେଲେ
 ହେ ମନ୍ତ୍ରାଦେବି ଏହାକୁ ଶିଖାଇ ଦିଅ । ମନ୍ତ୍ରାଦେବି
 ଅମୃତ ମାଣି ମୁଣ୍ଡ ଭୁଞ୍ଜିବୁ କିଟି ଦେଲେ ।
30. ଫିନି ମୁଠି ମାଣି କାଁମୁକେ । ଫିନି କରୁ ଫିନି ପିତା ଲୁ

ki, 'buṛhi kāhiki kāḍu-ohhu ?' Buṛhi bailā ki, 'mō-ra
 that, 'O-old-woman why crying-art-thou ?' The-old-woman said that, 'my

25. putra-ku mō-ra puē māri-dēlē Tēnu kari
 son my sons killed. That for

kāḍu-ohhē. Jēbē mō-ra putra na jiba hēnē
 I-crying-am. When my son not will-live then

ēi putra sāṅgara mu maribi ' Pārbati bailē,
 this son with I will-die.' Pārvaṭi said,

'hē Mahādēba, ēhā-ku jīai-dia.' Mahādēba
 'O Mahādēva, him bring-to-life.' Mahādēva

amṛta pāṇi muṇḍa juri-kari chhīti-dēlē.
 nectar water head having-rejoined sprinkled

30. Tini muṭhi pāṇi chhīṭilē. Jii-kari uṭhi basila.
 Three handfuls water he-sprinkled. Having-become-alive having-arisen he-sat

The language of the Contai Sub-division of the Midnapore District is certainly Oriyā, but it is strongly corrupted by the Bengali spoken to the north across the river Haldi. It is not that a new dialect has been formed, partaking of some of the characteristics of each, and intermediate between each language. On the contrary, the language of the sub-division is a curious mixture of fairly pure Bengali and fairly pure Oriyā, the speakers using words of each language apparently at haphazard, and mixing them up into a kind of bilingual sentence. The basis of the language is Oriyā, that is to say, the majority of words and grammatical forms belong to it, while the rest are Bengali.

It is unnecessary to give full examples of this jargon, and the first few lines of the Parable of the Prodigal Son will be sufficient to show its character.

Judging from the local transliteration, which, in this respect, is reproduced in the transliteration annexed, the language hesitates between the Bengali custom of not pronouncing a final *a*, and the Oriyā one of pronouncing it. Thus, take the very first word *jhan-kara*. Here the final *a* of the Oriyā *jhana* is omitted, but it is retained at the end of *kara*. On the other hand, in the word *tākara-man-kar*, it is retained in *tākara*, which is itself hardly Oriyā, but is omitted at the end of *kar*. In this, too, the Oriyā has reverted to what was the original plural form *man-kar*, for *mana-kara*, instead of *maṅkara*. The suffix *rē* of the locative has, as we also notice in Jashpur, become *ra*; and in *madhyēra*, we have a double locative, viz., first the Bengali locative *madhyē* to which has been added the Oriyā locative termination *ra*. *Tākar* is Bengalisised from *tā-kara*, which is bad Oriyā for *tā-ra*. In *bāp-ku*, we have the proper Oriyā declension, but the final *a* of *bāpa* has been dropped. Next *bisayēr* is the Oriyā pronunciation of the pure Bengali *bishayēr*, instead of the Oriyā *bishaya-ra*. On the other hand, *hīyā* is the Bengali attempt at representing the sound of *hīssā*, i.e., *hissā*, and *āmē* is a compromise between the Bengali *āmi*, and the Oriyā *āmbhē*. Similarly *ām-ku* is shortened from *āmbha-ku*. *Dina-ra* and *dēśa-ku* are pure Oriyā, while *ār*, and, is pure Bengali. In *kari-kiri* and *jāi-kiri* we have a true dialectic development, the suffix *kiri*, a corruption itself of the Bihārī *kari*, being used to form a conjunctive participle. *Dahār* is a compromise between the Bengali *dibār* and the Oriyā *dēbā-ra*, in which the vowel of the first syllable, being unaccented, has been allowed to go to the wall. In the phrase *hēibē-lāgilā*, the speaker has mixed up the Bengali *hāitē-lāgilā* with the Oriyā *hēbā-ku*, or *hōibā-ku-lāgilā*. These examples serve to show the nature of this mongrel jargon. I have omitted from consideration most of the pure Oriyā forms.

The specimen received from Contai was written in the Bengali character, which is another instance of the composite nature of the language. This character is not suited for writing Oriyā, as is shown by the way in which it has been found necessary to spell the word *hissā*.

[No. 7.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA

MIXED BENGALI AND ORIYĀ OF CONTAI.

(DISTRICT MIDNAPORE.)

বনকর দুই পো থিলা, তাকরমন্কর মধ্যের সান পো-তাকর বাপকু কহিলা, বাপ ! বিসয়ের জে
 হিঁখা আমে পাইবা, তা আমকু দিয়া । সে তাঁইর তাকরমন্কর মধ্যের বিষয় হিঁখা করি দেলা । অল্প
 দিনর বাদে সান পো সবু একঠাই করি কিরি দূর দেশকু চালি গলা, আর সেঠা সে বেশি খরচ করি কিরি
 তাকব বিষয় উড়াই দেলা । সে সবু খরচ করি দবার পর সেই মুলুক ভারি দুভিক্ষ্য পড়িলা, ও তাকর
 কট্ট হেইবে লাগিলা । তেতে বেলে সে জাইকিরি সেই দেশর যনে দেশবাসির শরন নেলা । সে লোক
 তাকু নিজর বিলরে ঘুসরি চরাইবাকু পাঠাই দেলা ॥

TRANSLITERATION AND TRANSLATION.

Jhan-kara dui pō thilā. Tākara-man-kar madhyēra sana pō tākara
A-man-of two sons were. Them-of among the-younger son his
 bāp-ku kahilā, 'bāpa, bisayōr jē hīśyā āmō pūibā, tū ām-ku
father-to said, 'father, of-the-property what share I will-get, that me-to
 diyā.' Sē tāi-ra tākara-man-kar madhyēra bisāya hīśyā kari
give.' He there-on them-of among the-property share having-made
 dēlā. Alpa dina-ra bādē sāna pō sabu ēk-ṭhāi kari-kiri dūra
gave. A-few day-of after the-younger son all together having-made a-far
 dēsa-ku chālī-galā, ār sō-ṭhi sē hēsi kharach kari-kiri tū-kar
country-to went-away, and there he excessive expenditure having-done his
 hīsaya urāi-dēlā. Sō sabu kharach kari-dahār par sēi muluk-ra
property squandered. He all expenditure making-of after that country-in
 bhāri durbhikhya paṛilā, ō tū-kar kashta hēibē lāgilā. Tētō-bēlē sē
a-severe famine fell, and him-of trouble to-be began. Then he
 jāi-kiri sēi dēsa-ra jhanō dēsa-bāsir śaran nēlā. Sē
having-gone that country-in a-man country-dweller-of refuge took. That
 lōk tā-ku nija-r bila-rū ghusari charūibā-ku pāṭhāi-dēlā.
person him his field-in swine grazing-for sent.

Besides the sub-division of Contai, Oriyā is also spoken in the south of Midnapore District, *i.e.*, in the southern half of Thana Narayangarh, and in Thana Dantan.

It is also spoken in the west of the district by the Aryan population of Thanas Gopiballabhpur, Jhargaon, and Binpur. The non-Aryan population of these last Thanas and also of Thana Dantan, speaks Santali. The Oriyā of the south of the district is infected by Bengali peculiarities, and that of the west is infected by the language of the non-Aryan inhabitants, and has incorporated a certain number of Santali words into its vocabulary.

It will be sufficient to give one specimen, *viz.*, a version of the Parable of the Prodigal Son in the dialect of Dantan. It will be observed that though affected by Bengali, this has not occurred to nearly the same extent that we have observed in Contai. The form of the Oriyā character used in this part of Midnapore differs somewhat from the alphabet used in Balasore and Cuttack. The specimen is therefore given in the vernacular character in facsimile, as it was written down by a Dantan man. Besides variations in the actual shapes of the letters, it will be noticed that there is a strong tendency to give an angular shape to the top curve which is so characteristic of the Oriyā alphabet. The dialect of South Midnapore is sufficiently distinct from that of Orissa proper, to prevent the respective speakers of these dialects from being always mutually intelligible, and a similar want of mutual legibility exists between the written characters of the two tracts. There are numerous stories current whose points depend on the mistakes made by a speaker of one dialect when listening to a speaker of the other.

In the vernacular character a short *i* is often written as if it were a long *ī*. I have silently corrected this in the transliteration. As regards pronunciation, it will be seen that the Bengali influence is sufficiently strong to prevent the sounding of the vowel *a* when it occurs at the end of a word. In order to illustrate this, I have followed the local transliteration in every case in which a final *a* is written or omitted.

The following Bengalisms may be noted :—

1. The use of the present tense of the verb in a past sense, when accompanied by a negative. Thus, *kari nāhĩ*, I did not make; *diya nāhĩ*, you did not give.
2. The use of the Bengali infinitive, as in *charāitē paṭhāi-dēlē*, he sent him to feed; *karitē lāgilē*, they began to make; *dētē lāgilē*, he began to give.
3. Miscellaneous idioms, such as *pāoyā jāi-chhi*, he has been found; *harā hoi thilā*, he had been lost; and others.

The following are dialectic forms.—*Habā-ru* for *hēbā-ru*, from becoming; *nuhũ* for *nāhũ*, I am not; *kari-achhanta*, he has made; *pāi-achhanta*, he has got; and others.

ଏକ ଚିନ୍ତାକୁ ଚିନ୍ତାକୁ ଚିନ୍ତାକୁ ଚିନ୍ତାକୁ ଚିନ୍ତାକୁ ଚିନ୍ତାକୁ
 ଯାନ ଆପଣାର ଦେଖି କହିଲୁ ବାପ । ସମ୍ପତ୍ତିର ପେଣ୍ଠା
 ଆଜ୍ଞା ପାଦପଦ୍ମ ତମ ଆଖିକୁ ଦିଅୁ ତହିଁରେ ଯେମାନଙ୍କ
 ମଧ୍ୟରେ ବିଷୟ ଶୁଣ କିଛି ଚେଷ୍ଟା ଅଳ୍ପ ମଧ୍ୟରେ
 ଯାନ ପ୍ରାୟ ସମୟ ଏକତ୍ରକରି ଦୂର ଦେଖିଲୁ ପଳାଏଗଲା
 ଆଉ ସେଠାରେ ବହୁତ ଖରଚ କରି ବିଷୟ ଉପାଦେଲା
 ସେ ସବୁ ଖରଚ କରିବାର ପର ସେ ଦେଖିଲେ ଅଳ୍ପ
 ଅଳ୍ପ ହାତେ ସେ କଳରେ ପଡ଼ିଲା ସେ ସମୟରେ
 ସେମାଙ୍କ ସେଠାରେ ଏକ ନଗର ବାଣୀର ଆଶ୍ରୟଲା
 ସେତାହାଙ୍କ ଆପଣାର ବିକଳେ ପ୍ରାଣୀ ଶୁଣିବେ ମୋକ୍ତ

ଦେଲେ ଶ୍ରୀହରୀ ତମ ଧର୍ମାଧ୍ୟାତ୍ମ ଭୂଷଣେ ହେତୁନ ଭଣ୍ୟ
 ମାକ୍ତ କରୁଛା ତମ୍ଭା ଧୃତି ତକ୍ତୁ ଗ୍ରହକୃତଦଳା ନାହିଁ ପଣ୍ଡ
 ଅନ୍ଧାର ମାତ୍ର ତହ କହିଲେ ଆମ୍ଭ ବାପର ଚକିତେ ଧ୍ୟାନ.
 ଭୈରବୀ ଶୁକିର ନରକାର ଅମ୍ଭକ ଶାନ୍ତ୍ୟାକ୍ତ୍ୟାକ୍ତ୍ୟାମ୍ଭ, ଆତ୍ମ.

15 ଆତ୍ମେ ଏଠାରେ ଶ୍ରୀଧାତ୍ମ ମତେ ଅଧିକ୍ଷ । ଆତ୍ମେ ଭୈର
 ଆତ୍ମେ ବାପରାକ୍ତ୍ୟ ଧ୍ୟାନ ଗ୍ରହକୃତ କହିଲେ ଆତ୍ମେ-
 ଭୈରବ ହାତ୍ତରେ ତ ଭଗବାନଙ୍କ ବିଶ୍ୱକ୍ଷେତ୍ର ମାତ୍ର
 କିଛି ଅଧିକ୍ଷ । ଆତ୍ମେ ଆତ୍ମେ ଭୈରବ ପ୍ରତ୍ୟେକ ତବଲି
 ପଣ୍ଡିତେ ଦେଖାଉ ତମାତ୍ମ ନିହିତ । ଆତ୍ମକୃତ ଭୈରବ.

20 ଶ୍ରୀରାମ ଶ୍ରୀରାମ ଭୈରବୀ ଶୁକିର ପରି ମତେ । ପଣ୍ଡେ ହେ
 ଭୈରବ ଆତ୍ମେ ବାପରାକ୍ତ୍ୟ ମତେ ଦୃଶ୍ୟ ଗ୍ରହକୃତ ବିଗ
 ଗ୍ରହକୃତ ଧର୍ମାଧ୍ୟାତ୍ମ ମାତ୍ର ମତେ ମତେ ହେତୁ ନିହିତ
 ମାତ୍ର ଗ୍ରହକୃତ ମତେ ମତେ ଦୃଶ୍ୟ କହିଲେ । ପ୍ରତ୍ୟେକ

dēlē. Ghusari jē khaśā kbāya, tahī-rē sé pēt bharāi-
The-swine what husks eat, that-on he the-belly filling-

bā-ku ichchhā kalā; kintu kēhi tābā-ku dēlā nāhī. Parē
for wish made; but anyone him-to gave not. Afterwards

akkēl pāi sē kahilē, 'āmbha bāpa-r kētē bētan-
senses having-got he said, 'my father-of how-many wages-

bhōgī chākar darakār adhik khāibā-ku pāya, ār
enjoying servants (than) what-is-necessary more eating-for get, and

15 āmbhē ē-thārē khyudbā-rē maru-achhū. Āmbhē uṭhi
I here hunger-in dying-am. I having-arisen

āmbha-r bāpa-ṭhāku jibu; tāhān-ku kahibu, "āmbhē
my father-near will-go; him-to I-will-say, "I

tumbha-r sākhyāta-rē ō bhagabānanka biruddha-rē pāp
you-of sight-in and God-of opposition-in sin

kari-achhū. Āmbhē āu tumbha-r putra bōli
done-have. I any-more your son being-called

parichaya dēbā-r jōgya nahū. Āmbha-ku tumbha-r
recognition giving-of fit am-not. Me your

20 jānē bētan-bhōgī chākar pari rakha." " Parē sē
a-person wages-enjoying servant like keep." " Afterwards he

uṭhi āpaṇār bāpa-ṭhāku galā. Dūra-ru tāhā-r pitā
having-arisen his-own father-near went. A-distance-from his father

tāhā-ku dēkhibā-ku pāi, dayādra-chitta hōi, dauri
him seeing-to having-got, compassion-moistened-minded having-become, having-run

jāi, tāhā-r galā dhari, chumban karilē. Putra tāhā-ku
having-gone, his neck having-seized, kissing did. The-son him-to

କିନ୍ତୁ ନାମ ଆଗ୍ନେ ଚନ୍ଦ୍ର ଯାଏତେ ୩

୧୫ ଭୃଗୁନାମକ ବୀରକିରେ ପାଦକରି ଅଳ୍ପ ଆଗ୍ନେ
 ଚନ୍ଦ୍ର ଫୁଟି ଯାନ୍ତି ପରିବିତ ଯୋଗ୍ୟ ଯୋଗ୍ୟ ନୃପ
 ଆଗ୍ନେ ଚନ୍ଦ୍ର ଯୋଗ୍ୟ ଯୋଗ୍ୟ ଯୋଗ୍ୟ ଯୋଗ୍ୟ ପରି
 ଯୋଗ୍ୟ କିନ୍ତୁ ଯୋଗ୍ୟ ଯୋଗ୍ୟ ଆଗ୍ନେ ଯୋଗ୍ୟ
 କିନ୍ତୁ ଯୋଗ୍ୟ ଯୋଗ୍ୟ ଆଗ୍ନେ କିନ୍ତୁ
 ପ୍ରାଣେ ୩ କିନ୍ତୁ ଯୋଗ୍ୟ ଅଳ୍ପେ ୩ ଯୋଗ୍ୟ
 ଯୋଗ୍ୟ ପ୍ରାଣେ ୩ ଆଗ୍ନେ ଯୋଗ୍ୟ ଯୋଗ୍ୟ
 କିନ୍ତୁ କିନ୍ତୁ ଯୋଗ୍ୟ ଯୋଗ୍ୟ ଯୋଗ୍ୟ ଯୋଗ୍ୟ
 ଯୋଗ୍ୟ ଯୋଗ୍ୟ ଯୋଗ୍ୟ ଯୋଗ୍ୟ ଯୋଗ୍ୟ
 ଯୋଗ୍ୟ ଯୋଗ୍ୟ ଯୋଗ୍ୟ ଯୋଗ୍ୟ ଯୋଗ୍ୟ

ଆଗ୍ନେ ଯୋଗ୍ୟ ଯୋଗ୍ୟ ଯୋଗ୍ୟ ଯୋଗ୍ୟ
 ଯୋଗ୍ୟ ଯୋଗ୍ୟ ଯୋଗ୍ୟ ଯୋଗ୍ୟ ଯୋଗ୍ୟ

kahlā, said,	'bāp, 'father,	āmbhā I	tumbha-r you-of	sākhyāta-rē sight-in	ō and
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25	bhagabānānka God-of	biruddha-rē opposition-in	pāp sin	kari-achhū. done-of.	Āmbhā I
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tumbha-r your	putra son	bōli being-called	parichita recognised	hōibā-r being-of	jōgya fit	nahū. am-not.
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Āmbha-ku Me	tumbha-r your	janē a-person	bētan-bhōgi wages-enjoying	chākar servant	pari like
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rakba.' keep.'	Kintu But	tāhānka-r his	bāp father	āpan his-own	chākar-mānānku servants-to
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kahlē, said,	'śighra 'quickly	bhala good	lugā cloth	āpi-kari having-brought	ihānku this-person-to
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30	paharāo ; clothe ;	ō and	ihānku this-person-to	hāta-rē the-hand-on	aṅguri a-ring	ō and	gōra-rē the-foot-on
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jutā shoe	paharāo ; put-on ;	ō and	āmbha-mānē (let) us	āhāra feeding	kari having-done	ānanda rejoicing
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karū. make.	Kāraṇ Because	āmbha-r my	putra son	mari having-died	jāi-thilā, gone-was,	bañchi- survived-
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achhi ; has ;	harā lost	hōi-thilā, been-had,	pāoyā-(pāwā) found	jāi-chhi.' gone-is.'	Parē Afterwards
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sē-māna they	ānanda rejoicing	karitē to-do	lāgilē. began.
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35	Āu And	tāhānka-r his	baṇa elder	puya son	bila-rē the-field-in	thilā. was.	Sē He	āsi having-come	ghara the-house
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pākha-rē neighbourhood-in	pahāñchi having-arrived	gāṇ-bādya singing-music	śunibā-ku hearing-to	pūlā. got.	Sē He
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କଟକରୁ କରୁଥିବା କି ମନୁରୁଲ୍-ଏ-ହାକି କି ? ସେ ଗ୍ରନ୍ଥକୁ
 କହିଲା ତୁମ୍ଭର ଭାଇ ଧ୍ୟାସି ଅଟେ । ଧ୍ୟାସି ତୁମ୍ଭର
 ଗ୍ରାମ ଭିତରା ଗାୟକ ତାହାରି କଟି ଅଛନ୍ତି ଚକ୍ରହର
 ୧୦ ସେ ଗ୍ରନ୍ଥକୁ ସୁସ୍ଥ ଅବସ୍ଥାରେ ପାଠ୍ୟ ଅଛନ୍ତି କିନ୍ତୁ
 ସେ ଗ୍ରନ୍ଥର ଭିତରୁ କି ଗ୍ରନ୍ଥ ନାହିଁ ଏବଂ ଗ୍ରନ୍ଥକର
 ନାମ ମାନ୍ୟତା ଦେଇ ଗ୍ରନ୍ଥକୁ ପ୍ରାଧିକାର ଦେଇ ତେ
 ଲେଖିଲେ । କିନ୍ତୁ ତହା ଧ୍ୟାସି ଦେଇ ଆଗାମୀ ଦିନକୁ
 କହିଲା, ନେତା ଏତେ ପରମ ଅଟେ ମୁଖ୍ୟରେ ସେ
 ୧୫ କଟି ଅଟେ, ତୁମ୍ଭର ଧ୍ୟାସି ଆଜି ତହା ଲେଖିବା
 କରୁ ନାହିଁ ତେଣୁ ତହା ଧ୍ୟାସି ଦେଇ ଆଗାମୀ ଦିନ
 ମୁଖ୍ୟରେ ତହା ଦେଇ ମାନ୍ୟତା ଦେଇ ନାହିଁ ତେ
 ଆଗାମୀ ଦିନ ମାନ୍ୟତା ଦେଇ ଆଗାମୀ କରୁ । କିନ୍ତୁ
 ତୁମ୍ଭର ଏ ଗ୍ରନ୍ଥର କଟିବା ମାନ୍ୟତା ସାଗରେ

janē chākara-ku ḍāki pachārīlā, 'ē sabu ki ?' Sē tāhāku
a-person servant-to having-called asked, 'this all what ?' He him-to

kahilā, tumbha-r bhāi āsi-achhi, au tumbha-r
said, your brother come-has, and your

bāp uttama khādyā tayāri kari-achhanta, kēnēnā
father excellent food preparation made-has, because

40 sē tāhāku sustha abasthā-rē pāi-achhanta.' Kintu
he him healthy condition-in found-has.' But

sē rāgi bhitar-ku galā nāhī. Parē tāhāka-r
he having-become-angry inside-to went not. Afterwards his

bāp bāhār-ku āsi tāhā-ku prabōdh dēitē
father outside-to having-come him-to remonstrance to-give

lāgilē. Kintu sē jābāb dēi apaṇ bāpa-ku
began. But he answer having-given his-own father-to

kahilā, 'dēkha, ētē barash dharī mu tumbha-r sēba
said, 'see, so-many years during I your service

45 kari-achhi; tumbha-r kōna ājñā kēbhē langhan
done-have; your any order at-any-time infringement

kari nāhī; tathāpi tumbhē kōnaśi dina āmbha-ku
I-made not; nevertheless you any day me-to

guṭiyē chhēlī-chhuyā madhya diya nāhī, jē
a-single goat-young-one even gave not, that

āmbhē bandhu-mānaṅku nēi ānanda karī. Kintu
I friends having-taken rejoicing may-make. But

tumbha-r ē santān kaśabhī-mānaṅka saṅga-rē
your his offspring harlots-of company-in

50 ଭୃଗୁର ସମ୍ପତ୍ତି ଖାକ୍ ଏକାକି ଅଛି ଭୃଗୁ

ଗାନ୍ଧୀ ଭୂମି ଦିଗମ ଖାଦ୍ୟ ସ୍ୱସ୍ତ କରୁଅଛି ।

ଭୃଗୁର ତହ କହିଲା ଗାମ ଭୃଗୁର ସମ୍ପତ୍ତି

ସମ୍ପତ୍ତିର ଆଖି ସମ୍ପତ୍ତିର ଅଛି ଆଖି

ଆଖିର ଖାଦ୍ୟ କିଛି ଅଛି ସମ୍ପତ୍ତି ଭୃଗୁର

55 କିନ୍ତୁ ଆମଦାନୀର ଓ ଭୃଗୁରର ହିସାବ ସମ୍ପତ୍ତି

ଭୃଗୁର ଅଛି । କିନ୍ତୁ ଭୃଗୁର ଏକାକି ମରି

ଖାଦ୍ୟରୁ ବର୍ଜିତ ଅଛି ହିସାବରୁ ବାଢ଼ି ।

ଖାଦ୍ୟ ଅଛି ।—

50	tumbha-r your	sampatti wealth	khāi having-eaten	pakāi-achhi, has-wasted,	tumbhē you		
	tāhā-lāgi him-for	uttama excellent	khādya food	prastut ready	kari-achha.' made-have.'		
	Tahī-rē Thereon	sē he	kahilā, said,	'bāp, 'my-dear-son,	tumbhē you	sabu all	
	samaya-rē time-in	āmbha my	saṅga-rē company-in	achha, are,	ār and		
	āmbha-r mine	jāhā what	kichhi anything	achhi, is,	samasta all	tumbha-ra ; yours (is) ;	
55	kintu but	ānanda rejoicing	karā, making,	ō and	ullaṣita merry	huyā being	sangat proper
	hēu-achhi, being-is,	kāraṇ because	tumbha-r your	ēi this	bhāi brother	marī having-died	
	jāi-thilā, gone-was,	bañchi-achhi ; survived-has ;	haji having-been-lost	jāi-thilā, gone-was,	pāoyā found		
	jāi-achhi.' gone-is.'						

BHATRĪ.

The Bhatrās or Bhat'rās are an aboriginal tribe found almost solely in the north-east of the State of Bastar, between the Raipur and the Jagdalpur Zamindaries. They are cultivators, and a good many of them have the privilege of wearing the sacred thread. The number of Bhat'rās here found is 32,990. Ninety-seven more of them are found in British territory, so that the total number of the tribe according to the Census of 1891 was 33,087. They are said to be a sept of the Bastar Gōṇḍs, and Bhatrī, or more properly Bhat'rī, their language, has hitherto been classed as a form of Gōṇḍī. I have been able to obtain very little information about the tribe. Sherring in his *Hindu Tribes and Castes* (Vol. ii., p. 148) devotes three or four lines to it. Mr. Hislop, in the vocabulary printed in *Papers relating to the Aboriginal Tribes of the Central Provinces* gives a few words of what he names Bhatrāin, and more full particulars are given on p. 41 of Part II of the *Report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67*. On pages 1, 10, and 12 of Part III of the same *Report* there are vocabularies of Parjī and Bhatrī, which are treated as one and the same language. On p. 141 of the *Census Report of the Central Provinces for 1891*, Mr. Robertson with some hesitation classes Bhatrī as a Gōṇḍ dialect, but points out that Colonel Glasford considers it to be a form of Halabī. The latter officer's *Report on the dependency of Bastar*¹ contains a Bhatrī or Purja Vocabulary.

The following specimen will show quite clearly that Bhatrī is really a corrupt form of Oriyā, with a few Marāṭhī and Chhattisgarhī forms intermingled. It may be taken as the connecting link between that language and Halabī, which is a mixture of Marāṭhī and Chhattisgarhī. The specimens given in the *Report of the Ethnological Committee* are apparently nearly all Dravidian words, and this is probably due to Bhatrī having been confounded by the Committee with Parjī, which latter, as the specimens which I have received show, is a Dravidian form of speech.

According to the Census of 1891, the total number of speakers of Bhatrī is 20,396, all of whom inhabit the Bastar State. For the purposes of this Survey, the Bastar State has returned 17,387 speakers of the dialect. It must be explained that 8,000 speakers of Bhatrī were also returned from the district of Chhindwara, but subsequent enquiry has shown that this is a mistake. There are no Bhat'rās in the district. The following specimen, which comes from Bastar, is a version of the Parable of the Prodigal Son.

It will be observed that it is written in the Dēva-Nāgarī, and not in the Oriyā character. A comparison with the list of words on pp. 441 and ff. will show that Marāṭhī forms can be used much more freely than appears from the specimen. Note how this dialect omits aspirates. For instance *ūkum*, not *hūkum*, is 'an order,' and *āchē*, not *achhē*, is 'is.' Compare *hōlā*, *hulā*, and *ōlā*, all meaning 'he' or 'I became.'

¹ Selections from the Records of the Government of India, Foreign Department, No. 39, Calcutta, 1863.

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

BHATHI DIALECT.

(STATE BASTAR.)

कोनी मनुखर दुइ गोटा बेटा रला । हँय भीतर सान पीला बूबा-की बलला ये बूबा धन भीतर जे मोर भाग रले ता-की मो-की देस । तेबे हँय हँय-मन-की धन बाँट देला । खूब दिन ना होइ रला सान बेटा सब-की गोठकी थाने बनाइ-करि दूरि देश उठि-गला और हँय ठाने फंदी होइ-करि दिन सारते आपनार धन-की उड़ाइ-देला । जेबे हँय सब-की सारला तेबे हँय राज-में बहुत भूख पड़ला और हँय गरीब होपला । और हँय पुरथी कहारी घरे जाइ-करि गोठकोर घरे थेवला । हँय मनुख आपनार बेड़ा-में बर्या चरायकी पठापला । और हँय जे गोटा-की बर्या खायतो-रला ता-की खाइ-करि पेट भरवा काजि खोजते-रला । और कोई ता-की काई ना देते-रला । तेबे ता-की चेत पड़ला और हँय बलला मोर बूबा घर कतेक भूती लोगर खाइवार ठाने बाचसौ आसे और मैं भूखे मरबी आचि । मैं उठि करि मोर बूबा लगे जीबी और ता-की बलबी ये बूबा भगवानर जकुम ना मानलु और तमर पूरे पाप करली । फेर तमर बेटा बलवार डील ना ओपला । मो-की आपनार भुतिआर संग-में गोठ-की समान बनाइ-दीयास । तेबे हँय उठि-करि आपनार बाप लगे गला । तेबे हँय खूबे दूर रला तेबे तार बाप ता-की देख-करि मया करला औरि पराइ-करि तार टोडरा पोटा-रि-करि चुमला । बेटा ता-की बलला बूबा मुये भगवानर जकुम ना मानली और तुम्हर पूरे पाप करली औरि मैं तुम्हर बेटा बोलाप्रवार डील ना झीला । बूबा आपनार कबाड़ी-की बलला सब-ले नगद फटई हिटाइ-करि ता-की पिंधाहा औरि तार हाथे मुन्दी और गोड़ पन्हई पिंधाहा । और अभीं खाई-करि हरिख करबू । मोर बेटा मरि-रला फेर जीव पड़ला । इजि-जाइ-रला फेर मिलला । तेबे हँय हरिख करवा-आचत ॥

तार बड़े बेटा बेड़ा में रला । औरि जेबे हँय आसवा बेरा घर कठा अमरला बाजार नाचर गजर मुनला । और हँय कबाड़ी भीतर गोठक

माने बुलाइ-करि पचारला ए काए-गोटा आय है । हकी बलला तुम्हर भाई
 आसला-आचे और तुम्हर बाप नंगद राँधा बनाइला अतक आने कौ हकी
 नौको पाइला । हतौले हँय रोस करला भीतरी जीवार मन ना करला ।
 तार बूवा बाहर आसि-करि ता-की मनाइला । हँय तार बूवा बलला देखो
 में अतक बरस-ले तुम्हर सेवा करबौ-आचे आउरि तुम्हर जकुम-की केबे
 ना पेलली । आउरि तुम्हौ मो-की केबे गोठक मेड़ा पीला बले ना देलीस
 की में मोहरी मैतर संगे हरिख करती । हतौले तुम्हर ए बेटा किसबिन संगे
 तुम्हर धन खाइ-पकाइला जड़क दाँई आसला अड़क दाँई तुम्हौ तार
 काज नगद राँधा बनाइलास । बूवा ता-की बलला ए बेटा तुय मोर संगे
 संग आचिस । जे मोर आए हँय तोहरी आए । तेबे आनन्द और हरिख
 होप्रवार आए कमतार तोर भाई मरि रला फेर जीवला हजि रला फेर
 मिलला ॥

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

BHATRĪ DIALECT.

(STATĪ BASTAR.)

TRANSLITERATION AND TRANSLATION.

Kōṇi manukhar dui gotā bēṭā rālā. Hāy bhitar sān
A-certain man-of two individuals sons were. Them among the-younger
 pilā būbā-kē bal'lā, 'yē būbā, dhan bhitar jē mōr bhāg
child the-father-to said, 'O father, the-wealth amidst what my share
 rālē tā-kē mō-kē dēs.' Tēbē hāy hāy-man-kē dhan bāṭi
may-be that me-to give.' Then he them-to the-wealth having-divided
 dēlā. Khūb din nā hōi rālā sān bēṭā sab-kē goṭ'ki
gave. Many days not having-been were the-younger son everything one
 tlānē banāi-kari dūr dēs uthi galā, aur hāy
place-in having-made a-far country(-to) having-arisen went, and that
 thānē phandī hōi-kari, din sār'tē, āp'nār dhan-kē upāi-dēlā.
place-in debauched having-become, days spending, his-own wealth squandered.
 Jēbē hāy sab-kē sār'lā, tēbē hāy rāj-mē bahut bhūkh par'lā, aur
When he everything spent, then that kingdom-in much hunger fell, and
 hāy garīb hōlā. Aur hāy pur'thī kahārī gharē jāi-kari
he poor became. And that country some house-in having-gone
 goṭ'kōr gharē theb'lā. Hāy manukh āp'nār bēṭā-mē
of-a-certain-man the-house-in joined-himself. That man his-own field-in
 baryā charāy-kē paṭhācā. Aur hāy jē gōṭā-kē baryā khāy'tō-rālā,
swine feeling-for sent(-him). And he what things the-swine eating-were,
 tā-kē kbūi-kari pēṭ bhur'bū kājē khoj'tō-rālā. Aur kōi
those having-eaten his-belly filling for wishing-was. And any-one
 tā-kē kūi nū dētō-rālā. Tēbē tā-kē chēt par'lā, aur hāy
him-to anything not giving-was. Then him-to sense fell, and he
 bal'lā, 'mōr būbā ghar katek bhūti lōgar khāibār thānē
said, 'my father('s) house(-in) how-many hired persons-of eating-of than
 bāch'sī āsē, aur māi bhūkhē mar'bī-ācē. Māi uṭhi-kari mōr
excess comes, and I hunger-by perishing-am. I having-arisen my
 būbā lagē jīlī, aur tā-kē bal'bī, "Yē būbā, Bhagawānar
father near will-go, and him-to I-will-say, "O father, God-of
 ukum nā mān'lu, aur tamar pūrē pāp kar'li. Phēr tamar
the-command not obeyed, and thee-of before sin I-did. Any-more thy
 bēṭā bal'bār ḍaul nā ḍelā. Mō-kē āp'nār bhutiār
son being-called-of worthy not I-became. Me thine-own hired-servants-of

saṅg-mēḥ gōṭ-kē samān banāi-diyās.”” Tēbē hāy uṭhi-kari āp'nār
company-in one like make.”” Then he having-arisen his-own
 bāp lagē galā. Tēbē hāy khūbē dūr ralā tēbē tār bāp tā-kē
father near went. Then he very distant was then his father him
 dēkhi-kari mayā kar'lā, auri parāi-kari tār ṭoḍ'rā poṭāri-kari
having-seen compassion made, and having-run his neck having-embraced
 chum'lā. Bētā tā-kē bal'lā, 'būbā, muyē Bhagawānar ūkum nā
kissed. The-son him-to said, 'father, I God-of the-command not
 mān'li, aur tumhar pūrē pāp kar'li, auri māi tumhar bētā bolāebār
obeyed, and thee-of before sin did, and I thy son being-called-of
 ḍaul nā haulā.' Būbā āp'nār kabūri-kē bal'lā, 'sab-lē nagad
worthy not became.' The-father his-own servants-to said, 'all-than good
 phatai hitāi-kari tū-kē pīdhābā; auri tār hāthē mundi aur
robe having-brought-forth him-to put-on; and his hand-on a-ring and
 gōrē panhai pīdhābā. Auri amī khūi-kari harikh kar'bū. Mōr
feet-on shoes put-on. And we having-eaten rejoicing will-do. My
 bētā mari-ralā, phēr jiw-par'lā; haji-jāi-ralā, phēr mil'lā.' Tēbē
son dead-was, again alive-has-become; lost-gone-was, again was-found.' Then
 hāy harikh kar'hā āchat.
they rejoicing doing were.

Tār barē bētā bēṛā-mēḥ ralā. Auri jēbē hāy ās'bā
His elder son the-field-in was. And when he coming(-of)
 bēṛā ghar kathā amar'lā, bājūr nūchar gajar
time(-at) the-house near approached, music-of dancing-of noise
 sun'lā. Aur hāy kabāri bhitar gōṭak mānē bulāi-kari
he-heard. And he the-servants among a-certain man having-called
 pachār'lā, 'E kāē gōṭā āy-hai?' Hakē bal'lā, 'tumhar bhāi
enquired, 'This what thing is-being?' Him-to he-said, 'thy brother
 ās'lā-āchē, aur tumhar bāp nangad rādbā banāilō, atak ānē
has-come, and thy father excellent feast made, this because
 kī hakē nikō pāilā.' Hatī-lē hāy ris kar'lā; bhitarī
that him safe he-found.' But he anger made; within
 jibār man nā kar'lā. Tār būbā bābar āsi-kari tū-kē
going-of mind not he-made. His father outside having-come him
 manāelā. Hāy tār būbā bal'lā, 'dēkhō, māi atak baras-lē
entreated. He his father said, 'see, I so-many years-from
 tumhar sēwā kar'bī-āchē, āuri tumhar ūkum-kē kēbē nā pel'li.
thy service am-doing, and thy command ever not disobeyed.
 Āuri tumhī mō-kē kēbē gōṭak mēṛā-pilā balē nā dēhis kī
And thou me-to ever a-single goat-young-one even not gavest that
 māi moh'rī maṭtar saṅgē harikh kar'ti. Hatī-lē tumhar
I my friends with rejoicing might-have-made. But thy

ē bēṭā kis'bin sangē tumhar dhan khāi-pakāelā, jaṛak-dāi ās'la,
this son harlots with thy wealth has-devoured, as-soon-as he-came,
 aṛak-dāi tumhī tār kājē nagad rādhā banāilās.' Būbā
so-soon thou his sake-for an-excellent feast madest.' The-father
 tā-kē bal'lā, 'ē bēṭā, tuy mōr sangē-sang āchis; jē mōr
him-to said, 'O son, thou me-of with art; what mine
 āē, hāy tob'rī āē. Tēbē ānand aur harikh hōebār
is, that thine-even is. Then merriment and rejoicing being-of (propriety)
 āē, kam'tār tōr bhāi mari-ralā, phēr jiw'lā; haji-ralā, phēr
is, because thy brother dead-was, again lived; lost-was, again
 mil'lā.
was-found.'

LIST OF STANDARD WORDS AND SENTENCES IN OṚIYĀ.

English	Oṛiyā (Standard of Puri)	Bhutol
1. One	Ēka	Gōtōk
2. Two	Dui	Dui gōtā
3. Three	Tui	Tin
4. Four	Chār	Chār.
5. Five	Pācha	Pāts.
6. Six	Chha	Chhē.
7. Seven	Sāta	Sāt.
8. Eight	Ātha	Āth.
9. Nine	Naa	Nau
10. Ten	Dāda	Das
11. Twenty	Kōdihē	Bis
12. Fifty	Pachāś	Pachāś
13. Hundred	Śaś	Sau
14. I	Mū	Mui.
15. Of me	Mōra	Mōśō (Marāṭhī genitive)
16. Mine	Mōra	Mōśō.
17. We	Āmbhōmānō	Hami
18. Of us	Āmbhamānankara	Hammī.
19. Our	Āmbhamānankara	Hammār
20. Thou	Tū	Tui.
21. Of thee	Tōra	Tōśō (Marāṭhī genitive)
22. Thine	Tōra	Tōr (Oṛiyā genitive)
23. You	Tumbhē	Tui, tumi
24. Of you	Tumbhar	Tūśō (Marāṭhī genitive)
25. Your	Tumbhar	Tumbhar (Oṛiyā genitive).

English.	Oriyā (Standard of Puri)	Bhatri.
26. He	Sē	Han, hāy.
27. Of him	Tāhāra	Han-kē (<i>Ohhattagarhi genitive</i>)
28. His	Tāhāra	Han-kē.
29. They	Sēmāne	Han-man, hāy-man
30. Of them	Sēmānākara	Han-man-kē.
31. Their	Sēmānākara	Han-man-kē.
32. Hand	Hāta	Hāth.
33. Foot	Pāda	Pāy.
34. Nose	Nāku	Nāk.
35. Eye	Ākhi	Ākhi.
36. Mouth	Pāta	Mū
37. Tooth	Dānta	Dānt.
38. Ear	Kāna	Kān.
39. Hair	Bāla or kōśa	Kōśa
40. Head	Munda	Mūnd.
41. Tongue	Jibha	Jibh.
42. Belly	Pēta	Pet.
43. Back	Pithi	Pith.
44. Iron	Luhā	Lohā
45. Gold	Sunā	Sōn
46. Silver	Rūpā	Rūp
47. Father	Bāpa	Babā.
48. Mother	Mā	Āyā.
49. Brother	Bhāi	Bhāi.
50. Sister	Bhāṇī	Bahin.
51. Man	Manushya	Manukh.
52. Woman	Mākinā	Bāin.

English.	Oriyá (Standard of Puri).	Bhasi.
53 Wife . . .	Máipa	Báiti.
54 Child . . .	Pilá	Léká.
55. Son . . .	Pná	Pilá.
56. Daughter . . .	Jhia	Léki.
57. Slave . . .	Dása	Kabádi
58 Cultivator . . .	Chashá	Kisán.
59 Shepherd . . .	Mōndha-rákhuāla . . .	Dhōrat
60. God . . .	Paramōśwar or Íśwar . . .	Bhag ^o wán
61. Devil . . .	Asura or Saitán . . .	Dūmā.
62. Sun . . .	Súrjya	Súrñj.
63 Moon . . .	Chandra	Chāndá.
64. Star . . .	Íará or tará . . .	Tāra
65 Fire . . .	Níā	Joy
66 Water . . .	Pāni	Pani
67. House . . .	Gharu	Ghar
68. Horse . . .	Ghōdā	Ghōda.
69. Cow . . .	Gāi	Gāy.
70 Dog . . .	Kukkura	Kukūi
71. Cat . . .	Biloi	Bilai
72 Cock . . .	Kukudā	Ganjā.
73 Duck . . .	Pāti-bagges	Hāsu
74. Ass . . .	Gadhā	Gadhā.
75. Camel . . .	Ota	Hīt.
76. Bird . . .	Chadhōi	Chiral
77. Go . . .	Jāa	Jānā (<i>? infinitive</i>)
78 Eat . . .	Khāa	Khāna.
79 Sit . . .	Basa	Bas.

English	Oṛiyā (Standard of Puri)	Bhaṭṭi
80. Come . . .	Āsa . . .	Āw*ṭā.
81. Bont . . .	Māra . . .	Pēṭ*nā.
82. Stand . . .	Thiā bua . . .	Thiyā.
83. Die . . .	Mara . . .	Marūn-gēlā (<i>Marāṭhi past tense</i>).
84. Give . . .	Dia . . .	Dēnn-dēa.
85. Run . . .	Dauḍa . . .	Parā
86. Up . . .	Uparē . . .	Up*rē.
87. Near . . .	Nikūtarē . . .	Lagē.
88. Down . . .	Talē . . .	Khālē.
89. Far . . .	Dūra . . .	Khubē dūr.
90. Before . . .	Āgē . . .	Āgē.
91. Behind . . .	Pachhē . . .	Pāt*bāṭē.
92. Who . . .	Kiē . . .	Kaun
93. What . . .	Kaapa . . .	Kann
94. Why . . .	Kāhūki . . .	Kāy-kājē.
95. And . . .	Ebang . . .	Aur.
96. But . . .	Kintu . . .	..
97. If . . .	Jadi . . .	..
98. Yes . . .	Hā . . .	Hōy.
99. No . . .	Nāhī . . .	Nāhī.
100. Alas . . .	Hāya . . .	Āhā.
101. A father . . .	Eka bāpa . . .	Bābā.
102. Of a father . . .	Eka bāpara . . .	Bāp-tāō. ¹
103. To a father . . .	Eka bāpa-ku . . .	Bāp-tāō.
104. From a father . . .	Eka bāpa-thāru . . .	Bāp-jagēlē
105. Two fathers . . .	Dui bāpa . . .	Duiṛ ṭā bāp.
106. Fathers . . .	Pitru-lōka . . .	Bābā-mnn.

¹ Here, and elsewhere in the list, Marāṭhī forms are given, but Oṛiyā ones are also used. See, for instance, the specimen.

English.	Oriyā (Standard of Puri).	Bhatri
107. Of fathers . . .	Pitṛu-lōkankara . . .	Bābā-man-ṭṣō.
108. To fathers . . .	Pitṛu-lōkanku . . .	Bābā-man-ṭṣō
109. From fathers . . .	Pitṛu-lōkanka-thāru . . .	Bābā-man-lagōlē.
110. A daughter . . .	Gōṣiē jhia . . .	Lēki
111. Of a daughter . . .	Gōṣē jhiara . . .	Lēki-ṭṣō.
112. To a daughter . . .	Gōṣē jhia-ku . . .	Lēki-ṭṣō
113. From a daughter . . .	Gōṣiē jhia-thāru . . .	Lēki-lagōlē.
114. Two daughters . . .	Jōdiō jhia . . .	Dui gōṭā lēki.
115. Daughters . . .	Jhia-mānō . . .	Lēki-man.
116. Of daughters . . .	Jhia-mānankara . . .	Lēki-man-kē.
117. To daughters . . .	Jhia-mānanku . . .	Lēki-man-kē.
118. From daughters . . .	Jhia-mānanka-thāru . . .	Lēki-man-lagōlē.
119. A good man . . .	Janē bhala lōka . . .	Nikō manukh.
120. Of a good man . . .	Janē bhala lōkara . . .	Nikō manukh-ṭṣō.
121. To a good man . . .	Janē bhala lōka-ku . . .	Nikō manukh-ṭṣō.
122. From a good man . . .	Janē bhala lōka-thāru . . .	Nikō manukh-lagōlē
123. Two good men . . .	Dui janē bhala lōka . . .	Dui gōṭā nikō manukh.
124. Good men . . .	Bhala lōka-manō . . .	Nikō manukh-man
125. Of good men . . .	Bhala lōka-mānankara . . .	Nikō manukh-man-ṭṣō.
126. To good men . . .	Bhala lōka-mānanku . . .	Nikō manukh-man-ṭṣō.
127. From good men . . .	Bhala lōka-mananka-thāru . . .	Nikō manukh-man-lagōlē.
128. A good woman . . .	Bhala mān pitie or janē bhala stri	Nikō bauli.
129. A bad boy . . .	Janō manda bālaka . . .	Adṛā pīlā
130. Good women . . .	Bhala mānikinā-mānō or bhala stri-manō.	Nikō bauli-man
131. A bad girl . . .	Gōṭiō manda bālikā . . .	Adṛā lēki.
132. Good . . .	Bhala . . .	Nikō.
133. Better . . .	Apekhyā kruta bhala . . .	Khubē nikō.

English.	Oṛiyā (Standard of Purī).	Bhatī
134 Best . . .	Sabu-thāru bhala . . .	Jugē nīkō
135 High . . .	Ucheha . . .	Ūch.
136. Higher . . .	Uchchatara . . .	Khubē ūch.
137 Highest . . .	Uchchatama . . .	Jugē ūch
138. A horse . . .	Gōtāē ghōdā . . .	Ghōdā.
139 A mare . . .	Gōtāē ghōdī . . .	Ghōdī.
140. Horses . . .	Ghōdā-mānē . . .	Khubē ghōdā.
141. Mares . . .	Ghōdī-mānē . . .	Khubē ghōdī.
142 A bull . . .	Gōtāē sandha . . .	Buyal
143 A cow . . .	Gōtāē gāi . . .	Gāy
144. Bulls . . .	Sandha-mānē . . .	Khubē bayāl.
145. Cows . . .	Gāi-sabu or gāi-mānē . . .	Khubē gāy.
146. A dog . . .	Gōtāē kukkura . . .	Kukūr
147. A bitch . . .	Gōtāē māi kukkura . . .	Kut*ī.
148. Dogs . . .	Kukkura-sabu or kukkura-mānē . . .	Jugē kukūr.
149 Bitches . . .	Māi kukkura-sabu . . .	Jugē kut*ī.
150 A he goat . . .	Gōtāē andirā chhōlī . . .	Bōk*ā.
151 A female goat . . .	Gōtāē māi chhōlī . . .	Chhēri
152. Goats . . .	Chhōlī-sabu . . .	Jugē bōk*ra
153 A male deer . . .	Gōtāē andirā harīṇa . . .	Kōd*ra.
154. A female deer . . .	Gōtāē māi harīṇa . . .	Kōd*ri.
155 Deer . . .	Harīṇa . . .	Jugē kōd*ra
156 I am . . .	Mū huē, mū achhi, āmbhē hēū or āmbhē achhū.	Mu āsē
157. Thou art . . .	Tū hua, achhu; tumbhē hua, achha	Tui āsā.
158. He is . . .	Sē huē, achhi, huanti, achhanti	Hun āsē
159. We are . . .	Āmbhēmānē hēū, achhū . . .	Hamī āchhū
160. You are . . .	Tumbhēmānē hua, achha . . .	Tumī āchhat.

English.	Opiā (Standard of Puri).	Bhatri.
161. They are . . .	Sēmānē huantī, achbantī	Hun āsē.
162. I was . . .	Mū thilā . . .	Mui rālā.
163. Thou wast . . .	Tū thilā . . .	Tui rālā
164. He was . . .	Sē thilā . . .	Hun rālā.
165. We were . . .	Āmbhēmānē thilū . . .	Hami rālō
166. You were . . .	Tumbhēmānē thilā . . .	Tumi rālā
167. They were . . .	Sēmānē thilē . . .	Hun-man rālō.
168. Be . . .	Hau . . .	Hōn
169. To be . . .	Hēbā-ku . . .	
170. Being . . .	Hēn . . .	
171. Having been . . .	Hōi . . .	
172. I may be . . .	Mū hōi pāri . . .	Mui hōy-dē.
173. I shall be . . .	Mū hōbi . . .	Mui hōibi.
174. I should be . . .	Mōra hēbā uchita . . .	Mui hōy-dē
175. Beat . . .	Māra . . .	Mār ^{ab}
176. To beat . . .	Māribā-ku . . .	Mār ^{ab}
177. Beating . . .	Māru . . .	Mār ^{ab}
178. Having beaten . . .	Māri . . .	Māru bhātū.
179. I beat . . .	Mū māi ē, māri . . .	Mui mār ^{ab}
180. Thou beatest . . .	Tū māri . . .	Tui mār ^{ab}
181. He beats . . .	Sē māi ē . . .	Hun mār ^{ab} .
182. We beat . . .	Āmbhēmānē mārū . . .	Hami mār ^{ab}
183. You beat . . .	Tumbhēmānē māru . . .	Tumi mār ^{ab}
184. They beat . . .	Sēmānē māranti . . .	Hun-man mār ^{ab}
185. I beat (<i>Past Tense</i>)	Mū māri . . .	Mui mār ^{ab} .
186. Thou beatest (<i>Past Tense</i>).	Tū māri . . .	Tui mār ^{ab} .
187. He beat (<i>Past Tense</i>)	Sē māriā . . .	Hūy mār ^{ab} .

English	Oryá (Standard of Parl.)	Bhatti
188. We beat (<i>Past Tense</i>) .	Āmbhēmānē mārīlū .	Hamī mār ^a lā.
189. You beat (<i>Past Tense</i>)	Tambhēmānē mārila .	Tamī mār ^a lā.
190. They beat (<i>Past Tense</i>)	Sēmānē mār-lē .	Ilāy mār ^a lā.
191. I am beating . . .	Mū mārūchhi . . .	Mui mār ^a bi.
192. I was beating . . .	Mū māruthi . . .	Mui mār ^a tō rali
193. I had beaten . . .	Mū mārithi . . .	Mui mār ^a li āyē.
194. I may beat . . .	Mū mārī pāi . . .	Mui mārēndē.
195. I shall beat . . .	Mū mārībi . . .	Mui mār ^a bi
196. Thou wilt beat . . .	Tū mārībi . . .	Tui mār ^a bis
197. He will beat . . .	Sē mārība . . .	Ilāy mār ^a bis.
198. We shall beat . . .	Āmbhēmānē mārībū .	Hamī mār ^a bū
199. You will beat . . .	Tambhēmānē mārībi .	Tamī mār ^a bās.
200. They will beat . . .	Sēmānē mārībē . . .	Ilāy man mār ^a bās.
201. I should beat . . .	Mōra mārībā uchhita .	Mūi mārēndē
202. I am beaten . . .	Mū mārā khāi . . .	Mō-kō mār ^a lāsāt.
203. I was beaten . . .	Mū mārā khatthi . . .	Mō-kō mārūn-rālā
204. I shall be beaten . . .	Mū mārā khāibē . . .	Mō-kō mār ^a -dō
205. I go . . .	Mū jāi . . .	Mui jāy-sē.
206. Thou goest . . .	Tū jāi . . .	Tui jāy-sē.
207. He goes . . .	Sē jāi . . .	Ilāy jāy-sē
208. We go . . .	Āmbhēmānē jāi . . .	Hamī jibū āchhē.
209. You go . . .	Tambhēmānē jāi . . .	Tamī jibā ās.
210. They go . . .	Sēmānē jānti . . .	Ilāy-man jibā āchhē
211. I went . . .	Mū jāithi, galī . . .	Mui gēlō
212. Thou wentest . . .	Tū jāithi, galī . . .	Tui gēlō
213. He went . . .	Sē jāithi, galā . . .	Hui gēlō
214. We went . . .	Āmbhēmānē jāithi, galī	Hamī gēlīt

English.	Oriyā (Standard of Puri).	Bhatrī
215. You went . . .	Tumbhāmānē jāithila, gala	Tumī gōlās.
216. They went . . .	Sēmānē jāithilā, galē	Hāy-man gōlāy.
217. Go . . .	Jāa . . .	Jāa.
218. Going . . .	Jāu . . .	Jāāa.
219. Gone . . .	Jāi . . .	Gēlo.
220. What is your name ?	Tumbhara nē kaaṇ ?	Tu-ṭaō nēv kāy ?
221. How old is this horse ?	Ē ghōḍāra bayasa kētē ?	Yē ghōḍā kit'lo barakh-ṭaō āsō ?
222. How far is it from here to Kashmir ?	Kāsmīr ē-thāru kētē dūra ?	Yahālō Kāsmīr kit'lo dūr āsō ?
223. How many sons are there in your father's house ?	Tumbha-bāpa-gharē kētēh pua achhanti ?	Tuṭaō bāp-gharē kit'rō lōkā āsat ?
224. I have walked a long way to-day.	Mū āj bēṭi bāta chāluchhi	Mui āj lāpō dūr chālū.
225. The son of my uncle is married to his sister.	Mōra khuḍutā-puā bhūi tāra bhauni-ku bibhā hōi-achhi.	Mōṭaō kakāṭaō lōkāṭaō buhāv hunṭaō bahū saṅgō hōi
226. In the house is the saddle of the white horse.	Dhalā ghōḍāra jin gharē achhi.	Ghar-bhē'rō paṇḍā ghōḍā-ṭaō khāthi āsō.
227. Put the saddle upon his back.	Tā pithi-rō jin kasha.	Hun-ṭaō pāt-p'rō kāthi-kō rākha.
228. I have beaten his son with many stripes	Mū tā pua-ku bahut māra mārchhi	Mui hūn-ṭaō lōkā-kō khūbē mā'rī
229. He is grazing cattle on the top of the hill.	Sē pāhādu upaṇi gōru chāṇa-achhi.	Hani gōh'dikō hun tik'rā up'rō charāy-ei āchhē.
230. He is sitting on a horse under that tree.	Sē gachha-mūlē gōtē ghōḍā uparē baar-achhi	Huni hun rakh-khalō ghōḍā-up'rō baar'la āsō
231. His brother is taller than his sister.	Tābāra bhāi tāhāra bhaup-thāru dōnga.	Hun-ṭaō bhāi hun-ṭaō bahin-lō dōng āsō.
232. The price of that is two rupees and a half.	Tāhāra dām adhūi tankā	Hun-ṭaō mōl dui rupayā āth ānā āsō.
233. My father lives in that small house.	Mōra bāpa sēhi sāna ghara-ṭi-rō rahē.	Mōṭaō bābā huni nāni ghar-mē rah-ei āchhē.
234. Give this rupee to him	Tā-ku ē ṭankā dia	Yē rupayā hun-kō diyāa
235. Take those rupees from him.	Tā-thāru sē tankā-saba nia	Hun rupayā-kō hun-sō māṅgā
236. Beat him well and bind him with ropes.	Tā-ku khub māra ē daud-i-rō bāndha.	Hun-kō khūb māra aur dōri-saṅgō bāndhā.
237. Draw water from the well.	Kua-ru pāni kadhā	Chūālō pāni nik'rāwā.
238. Walk before me . . .	Mō āga-rō chāla . . .	Mōṭaō purēlō jāo
239. Whose boy comes behind you ?	Tumbha pachha-rē kāhā pua āsu-achhi ?	Kōṭaō lōkā tumṭaō pāth'lo jāy-ei āchhē.
240. From whom did you buy that ?	Kāhā-thāru tā-ku kinila ?	Tumhī hunkē kā-ṭaō-legele gōn'laa ?
241. From a shopkeeper of the village.	Gāra janē dōkāni-thāru	Gāo-ṭaō gōṭak rōj'gār-phān-lē.

